

# A REPLIE

VNTO M. HARDINGES

ANSVVEARE:

By perusinge whereof the discrete, and diligent Reader may  
easily see, the weake, and vnstable groundes of  
the Romaine Religion, whiche of late  
hath beene accompted  
Catholique.

By Iohn Iewel Bishoppe  
of Sarisburie.

3. Esdra. 4.

*Magna est Veritas, & præualet.*

Greate is the Trueth, and preuaileth.

*Ex Edicto Imperatorum Valentini & Martiani,  
in Concil. Chalcedon. Actione. 3.*

*Qui post semel inuentam veritatem aliud quærit, Mendacium quærit, non veritatem.*

After the Trueth is once founde, vvho so euer  
seeketh further, he seeketh not for the Trueth,  
but for a Lie.

*Imprinted at London in Fleetstreete, at  
the signe of the Blacke Oliphante,  
by Henry VVykes.*

*Decimoquinto Ianuarij.*

*Anno. 1565.*

*VVith special Priuilege.*



# A REPUBLIC

KNOWLEDGE

AND VIRTUE

By means of which the different and various branches  
of the human mind, and the whole of the  
human system, are brought into a  
state of perfection, and the human  
mind is brought into a state of  
perfection.

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Vnto the Christian Reader.

**R**ereading a certaine booke lately set forth in the name of M. Harding, and weighing the substance, and parcelles of the same, good Christian Reader, I called to minde these wordes spoken sometime by Socrates the Philosopher, touching his Accusers, in his owne defence before the Iudges: My Lordes, in v what sorte your affections haue been stirred vwith mine Accusers eloquence, v while ye hearde them speake, I cannot tel. But vvel I vvote, for mine ovvne parte, I mee selfe, vv hom it toucheth moste, vv as almost persuaded to beleue, that al, they saide, vv as true: yea, although it vv ere against mee selfe. So handesomely thei can tel thei tale: and so likely, and so smoothly they conueigh their maters. Euery vv orde, they spake, had appearance of truth. And yet in good sooth they haue scarcely vttered one vv orde of truth. Thus then saide Socrates of his Accusers. Euen so may I say now of M. Harding. For bothe in trueth of mater, and also in probabilitie of vtterance, they are muche alike. Aristotle, touching the darckenesse, and doubtfulnessse of natural worldly thinges, saith thus, *Quædam falsa probabiliora sunt quibuldā veris*: Certaine fals heades (by meane of good vtterance) haue sometimes more likely hooode of Trueth, then Trueth it selfe. For Trueth is many times brought in simple, and naked, in poore aray. But Falsheade must needes apparel, and attire her selfe with al her furnitures. Thus, many times wee are deceiued, and embrace Falsheade in steede of Trueth. And this is the miserie of the Simple. For neither are they hable to teache them selues: nor haue they, where with to discerne their teachers. There was neuer, neither error so horrible, but the Simple haue receiued it: nor poison so deadly, but the Simple haue drunken it. In this sorte S. Hierome saith, Infidelitie vv as sometime published, emong the Simple, vnder the name of Faith: And Antichriste shalbe adoured, and honoured in steede of Christe.

Plato in Apologia Socratis.

Monod. 12  
Lactantius. lib. 2.

Hieronym. contra Luciferianos.

Touchinge the state, and issue of the mater, where as I, vpon iust occasion offered, and onely in regarde of the trueth, sometime saide in great audience, that in any of these cases here mooued, our Aduersaries are not hable to allege, either any one sufficient clause, or sentence out of the Scriptures, Councels, or Ancient Fathers, or any certaine vsage, or example of the primitiue Church; M. Harding hath here alleged, and published, not onely one, or other, but, as he him self saith, and as it is thought of many, great numbers of suche Authorities of Scriptures, Councelles, and Doctours, bothe Greeke, and Latine, and many anciente, and euident examples to the contrary. The places are noted: the wordes are cleare: It cannot be denied: and, as it is supposed, al the worlde is not hable to answere it. It seemeth now an vndoubted trueth, that as wel these, as also al other the Doctrines, and Orders of the Church of Rome, haue beene deriued directly from Christe him selfe, and his Apostles: and haue continued the space of



fifteene hundred, and thertie yeeres at the least. Therefore some haue wished, my woordes had been more warily qualified, and vttered with more circumspection. Euen this is it, that Aristotle saide, The shevv of trueth beareth often more likelyhoode, then truth it selfe. There is no way so easy, to beguile the Simple, as the name, and countenance of Ancient Fathers. The Arian Heretiques alleged for them selues the Ancient Father Origen: The Nestorian heretiques alleged the Councel of Nice: the Donatian Heretiques alleged S. Cyprian: the Pelagian Heretiques alleged S. Ambrose, S. Hierome, and S. Augustine: Dioscorus the Heretique alleged Gregorius, Cyrillus, and Athanasius: and complained openly in the Councel, euen in like sorte, and as iustly, as M. Hardinge dooth now: Ego defendo dogmata Sanctorum patrum. Ego illorum habeo testimonia, non obiter, nec in transcurso, sed in ipsorum libris posita. Ego cum Patribus eiior. I mainteine the Doctrine of the Holy Fathers. I haue their vvitnesses, not vttered by chaunce, or by the vvaye, but vvritten in their bookes. I am excommunicate, and cast out, and banished vvith the Fathers. If the Diuel can shew him selfe, as the Angel of light: and if False Prophetes can come in the name of Chryste: muche more may some others come in the name, and vnder the coloure of certaine Fathers.

But good Christian Reader, for thy better vnderstanding, least happily thou be deceiued, it may please thee to know, that these Authorities, alleged here by M. Harding, are neither new, nor strange, nor vnknown to any man of meane learning: but haue beene bothe often brought in, and alleged by others, and also weighed, and examined, and thorowly confuted longe agoe. In deede M. Harding hath added of him self some bewtie of his eloquence, and maiestie of woordes: and yet not so much, nor suche, but it may easily be answered, although not with like eloquence, whereof in these cases there is no neede, yet at leaste with more trueth.

I trust, by indifferent conference hereof, thou shalt soone see the Ancient Fathers, Some that neuer were, by M. Hardinge surmised, and countrefeited: Some vntruely alleged: Some corruptely translated: Some perversly expounded: Some vnaptly, and guilefully applied: Their woordes sometimes abridged: sometimes enlarged: sometimes altered: sometimes dissembled: Fabulous, and vnknown Authorities newly founded: Childish Argumentes fondly concluded: To be shorte, infinite Vntruethes, and known Vntruethes boldly auouched. In consideration hereof S. Augustine crieth out, O rerum

Naturæ obscuritas: quantum tegmen est Falsitatis? O the Darkenesse of Natural things. VVhat a coouerte haue lies to lurke in: Therefore Socrates saith, VVee may not belecue euery Argumente, that is shevved vs, vpon the sight. But must open it, and searche it, and looke it through. For oftentimes it seemeth otherwise, then it is. It seemeth stronge without, and is weake within.

Kinge

In Concil. Chalcedon. Action. 1.

August. de Morib. Maniche. d. 2. ca. 16.

*Kinge Agesilaus*, when he vnderstoode his Enimies of policie, to couer the smallnesse, and weaknes of their bodies, had bomebasted, and embossed out their coates with greate quarters, that they might seeme bigge, and mighty men, and that his souldiers therewith were muche dismaide, after he had ouerthrowen, and slaine them in the fiede, pulled of their coates, and stript them, and left them naked: and, when he had caused his Souldiers to beholde the poore, lithier, sclender, wearishe bodies, nothing like that, they seemed before, then saide he vnto them: Lo, these be they, of vvhom ye stood so muche afraide: these be their greate bodies: these be their mighty boanes. Euen so, good Reader, if thou stande in feare of these *M. Hardinges Authorities*, and *Argumentes*, and thinke them terrible, and inuincible, for that they are embossed, and wrought out by arte: take them, rippe them, open them, searche them, weighe them, strippe them naked, shake them out, conferre them with the places, from whence they were taken: consider the Causes, and the Circumstances, what goeth before, what commeth after: marke the Storie of the time: examine the Iudgemente of other Fathers: and thou shalt marueile, wherfore thou stoodest so muche afraide, or euer thoughtest them to be inuincible.

It were aboue al thinges to be desired of God, that his Heauenly Trueth might passe forth without these contrarieties, and quarrels of iudgementes: and many godly wise men are muche offended, to see it other wise. But thus it hath been euer from the beginning. Cain was against Abel: Esau against Iacob: The Kingdome of Darknesse was euer against the Kingdome of Light: The Scribes, and Phariseis were greued with Christe: Celsus, Porphyrius, Iulianus, Symmachus were greued with the Glorie of the Gospel. Christe him selfe is the stoane of offense, laide to the Resurrection, and ruine of many. But through these offenses, and contentions the Trueth of God breaketh out, and shineth more glorious.

Blissed therefore be the name of God, that hath offered this occasion. For I haue no doubte in God, but of this necessarie conflicte, through his mercie, there shal issue some sparkle, to the glorie of his holy name. For as Moses Rodde deuoured the Roddes of the Sorcerers, euen so wil the Trueth of God deuoure Errour. Darknesse cannot stande before the light. Tertullian saithe, *Scriptura diuina Hæreticorum fraudes, & furta conuincit, & detegit*: The Holy Scripture discloaseth, and confoundeth the suttleties, and robberies of Heretiques. And *Nehemias* saith, Greate is Veritie, and preuaileth.

3. Esdr. 4.

But *M. Hardinge* threatened afore hande, that mine Answer (be it true, be it false) shal soone be answered. How be it, if he wil not dissemble, but deale plainly, and laye out the whole, and answer the whole, as, he seeth, I haue dealte with him, perhappes it may require him some longer time. But if he dismembere my sayings, and culle out my woordes, and take choise of my sentences, without regarde, what goeth before, or what cometh after: or, if he sende vs ouer suche pretie Pamphlettes,



flettes, as he lately printed together, and ioined with the Turkish Newes of Malta, I warne him before hande, I may not vouchesaue, to make him answere.

Notwithstanding, before he addresse him selfe to his seconde Booke, I would counsel him, first, to consider better the oversights, and scapes of his former Booke: and farther, to thinke, that, what so euer he shal write, it wil be examined, and come to trial. And let him remember, it is not sufficient, to cal vs Sacramentaries, and Heretiques: or to condemne our Bookes for pelfe, and trasshe, and fardles of lies, before he see them. For these thinges wil now no lenger goe for Argumentes. But before al thinges, let him write no moe Vntruethes: For thereof he hath sente vs yenough already: Let him nomore wrest, and racke the Scriptures: Let him nomore neither misallege, nor mystonstrue, nor corrupte, nor alter the holy Fathers: Let him nomore imagin Councels, and Canons, that he neuer saw: Let him nomore bring vs, neither his Amphilocheus, nor his Abdias, nor his Hippolytus, nor his Clemens, nor his Leontius, nor any other like childishe forgeries: nor his Gheasses, nor his Visions, nor his Dreames, nor his Fables: Let him nomore bringe one thinge for an other: And, to be shorte, let him bring no moe Contradictions in his owne tales, nor be foande contrarie to him selfe. Otherwise, the more he strueth, the more he bewraiet his owne cause.

Now, good Christian Reader, that thou maiste be the better hable, bothe to satisfie thine owne Conscience in these cases, and also to vnderstande, as wel, what is faide, as also, what is answered of either partie, I haue laide foorth before thee M. Hardinges Booke without any diminution, fully, and wholly, as he him selfe gaue it out. And to euery parcel thereof, accordinge to my poore skil, I haue laide mine Answer: whether sufficient, or insufficient, thou maiste be Iudge. To thee it is dedicate: and for thy sake it is written.

Here muste I say vnto thee, euen as S. Hierome saithe to his Reader in the like case: Quæso, Lector, vt memor Tribunalis Domini, & de iudicio tuo te intelligens iudicandum, nec mihi, nec Aduersario meo faueas: nèue personas loquentium, sed causam consideres: I beseeche thee, good Reader, that, remembringe the Iudgementseate of the Lorde, and vnderstandinge, that as thou doost iudge, so thou shalt be iudged, thou fauer neither mee, nor mine Aduersarie, that vrrueth against mee: and that thou regarde not the personnes, but onely the cause.

God geue thee the Sprite of Vnderstandinge, that thou maiste be hable to iudge vprightly: God geue thee eies to see, that thou maist beholde the comfortable, and glorious face of Gods Trueth: that thou maist know thee good, and merciful, and perfit wil of God: that thou maiste grow into a ful perfite man in Christe, and no lenger be blowen away with euery blast of vaine Doctrin: but maiste be hable to know the Onely, the True, and the Liuing God, and his onely begottē Sonne Iesus Christe: To whom bothe with the Holy Ghost be al Honour, and Glorie for euer, and euer: Amen.

From London, the. vi. of Auguste. 1565.

John Ieuvel Sarisburien.

*Aduersus  
error. Iohā.  
Hierosoly-  
mitani.*

# AN ANSWERE TO

M. Hardinges Preface.



**I** misliketh you muche, M. Hardinge, that in so many, and sundrie cases by mee moued, wherein standeth the greatest force of your Religion, I shoulde saie, You, and others of that parte are utterly void, not onely of the Scriptures, but also of the Olde Councelles, and Ancient Fathers, and that in such an Audience, I shoulde so precisely, & so openly discouer the wantes, and weakenesse of your side. And therefore, The greater my heape riseth, the lesse saie you, is mine advantage.

Whereunto I may easily replie, The larger is mine Offer, the more will your discrete Reader mislike the insufficiencie of your Answer: and the more enlarged is your libertie, the lesse cause haue you to complaine.

Wise men, ye saie, woulde more haue liked greater Modestie. Verily, the men, that you cal Wise, woulde haue thought it greatest Modestie, to haue dissembled, and saide nothinge. But what may the same Wise menne thinke of your Modestie, that hauinge so often made so large, and so liberal offers of so many Doctors, are not hable in the ende to shewe vs one?

Neither looke wee so fiercely, nor shake wee the swearde so terribly, as you repozte vs. This was euermore your, and your selowes special, and peculiar commendation: Who besides your fierce, and cruel lookes, and besides the shakinge, and terroure of your sworde, haue also bewen, and cutte, and slaine, and filled your handes with the bloude of your Brethren.

Wherefore, ye shoulde not take it in such griefe, that, onely for distinctions sake, by so Civile, and courteous a name wee cal you our Aduersaries. For, findinge you armed with Sworde, and Fiire, and embzewed with our Bloude, wee might wel haue spared you some other name. That I saide, Ye haue no such assurance of the Ancient Fathers, as ye haue bozne vs in hande, and as your frendes vpon your credite haue beleued, I saide it not, neither of Ambition, as you expounde it, nor of Malice: but forced thereto by your importunitie, and with greates griefe of minde.

Wherefore ye did mee the greater wronge, to saie, I came vnting, as Goliath, and throwinge forth my gloone, like a chaulenger, and proclaiminge defiance to al the worlde. In these wordes, M. Hardinge, Wise menne may finde some wante of your Modestie. For, who so auoucheth the manifest, and knowne Trueth, and saileth, that you bothe haue bene deceiued your selues, and also haue deceiued others, ought not therefore to be called Goliath. And, notwithstandinge you haue aduentured your selfe, to be the Noble Dauid, to conquere this Giante, yet for as muche as ye haue neither Dauids slinge in your hande, nor Dauids stones in your scrippe, and therefore not likely to wooke greates maisteries, ye may not looke, that the Ladies of Israel with their Lutes, and Timbrells will receiue you in triumphe, or singe before you, Dauid hath conquered his tenne thousandes. He rather is Goliath, that setteth his face againste the Heauens, and his foote in Emperours neckes: and openeth his mouthe awide, to utter blasphemies: That soundeth out these wordes into al the worlde, I cannot erre: I haue al lawes, bothe Spiritual, and Temporal in my breste: I am aboue al General Councelles: I may Iudge al men: but al the worlde may not Iudge mee, bee I neuer so wicked: I am Kinge of Kinges, and Lorde of Lordes: I can doo, what so euer Christe him selfe can doo: I am al, and aboue al: Al power is geuen to mee, as wel in Heauen, as in Earthe. We knowe, whose wordes these be,

Extra. De Con-  
stit. Licet.  
De Electio. &  
Elect. potestate  
significasti.  
9. qua. 3. Nemo.  
De Maioritate,  
& Obedientia:  
Vnam sanctam.  
In glosa.  
In concil. Lam.  
hy ran. sub Iulio



by whom they are spoken, by whom they are defended, and to whom they are applied. This seemeth to be the very expresse, and lively Image of Goliath: That Goliath, I saie, whom nowe you see knockte in the foreheade, and fallinge downe, not with force of worldly power, but onely with that litle roughe despised stoane of Goddes everlastinge, and heavenly Word. Touchinge that moste woorthy, and learned Father, sometime your Maister, D. Peter Martyr, whom ye would seme somewhat to commend, not for his Doctrine, from whiche you haue so suddainely fallen awaie, but onely for his modestie: it cannot be doubted, but he, beinge at Poissy in that woorthy assemblie, in the presence of the Kinge, and of other the Princes, and Nobles of that Realme, bothe did, and spake, that might stande with the trueth of the cause, and also might wel become his owne personne. But beinge demaunded his iudgement in these cases, he would haue answered, even as wee do, and woulde muche haue maruilled, that any learned man would saie the contrary. Not longe sithence ye made the Pulpites ringe, that your Masse, and al other your whole Doctrine, was assured vnto you by Christe, and his Apostles, and that for the same ye had the vndoubted continuance, and succession of fiftene hundred yeres, the consent of al the olde Councils, Doctors, and Fathers, and al Antiquitie, and the vniuersal allowance of al the worlde. Thus ye doubted not then to saie, without feare of controlment of God, or man. Many thousandes thought ye dealte simply, and woulde not deceiue them: and therefore were easily leadde to beleue you.

In this case Christian deuotie, and Charitie required, that the trueth, and certaintie of your tales shoulde be opened, that the simple mighte vnderstande, ye had deceiued them, and that of al that your so large talke, and countenance of Antiquitie you were, as you wel knowe, vtterly hable to auouche nothinge. Where as it so muche offendeth you, that I shoulde so precisely auouche the Negatiue, and require you to prouue your Affirmatiue, whereof ye woulde seme so wel assured, it may please you to consider, that S. Gregorie writtinge against John the Bishop of Constantinople, that had intituled him selfe the vniuersal Bishop of the whole worlde, reasteth him selfe likewise vpon the Negatiue. His wordes be these:

Lib. 4. epist. 32.

Nemo decessorum meorum hoc superbo vocabulo vti consensit: Nemo Romanorum Pontificum hoc singularitatis nomen assumpsit. No one of my Predecessours euer consented to vse this arrogante name: No Bishop of Rome euer tooke vpon him this name of Singularitie. S. Augustine, when he had reckened vp al the Bishoppes of Rome, before his time, added thereto by a Negatiue, In hoc ordine successionis, nullus Donatista Episcopus inuenitur: In this order of succession there is founde no Bishop, that was a Donatiste.

August. epist. 165.

Yet neither S. Augustine, nor S. Gregorie was euer condemned for Goliath. By the like Negatiue, you, M. Hardinge, your selfe saie, although vnto

In the 3. Article, and in the 25. Division.

truelly, as ye do many other thinges besides, That neither M. Iuel, nor any one of his side is hable to shewe, that the publique seruice of the Church in any nation, was euer for the space of sixe hundred yeres after Christe, in any other tongue, then in Greeke, or Latine. And yet wee may not therefore cal you, either Goliath, or Thermites, or by any other like vncourteous name. You saie, I take presumptuously vpon mee, to haue readde al thinges, and to be ignorant of nothinge: onely bicause I saie, you in these cases can allege nothinge. And why so? Can no man discerie your wantes, and disclose your vntuethes, without presumption? You say, ye haue the consent of al Doctors, of al ages, and of al times, of your side: shal wee therefore saie, that you baptize your selfe of your knowledge: or, that you knowe al thinges, and are ignorant of nothinge? You saie, Ye haue al the Doctors. I saie, and true it is, Ye haue not one Doctour. The difference of these saicings standeth onely in this, that the one is true, the other vntue: That your Affirmatiue cannot be proued: By Negatiue

etue cannot bee repproued. But, touchinge baunte of readinge, and knowledge, there is no difference.

Howe be it, for as muche as, this Negatiue so muche offendeth you of our side, let vs hardly turne it of your side: And let vs saie so, as it may beste like you, to haue vs saie: That it cannot appeare, by any sufficient clause, or sentence, either of the Scriptures, or of the Olde Doctours, or of the Ancient Councelles, or by any Example of the Primitive Church, either, that the Priestes then receiued the Holy Communion togeather with the people: or, that the Sacrament was then ministred vnto the people vnder bothe kindes: or, that the publique Prayers were euer saide in the Vulgare, or knowne tongue: or, that the whole people thereto saide, Amen, within the space of fure hundred yeres after Chryste. Let vs saie further, that Chryste him selfe, and al his Apostles saide Primate Masse, and receiued the Holy Sacramente seuerally alone: That al the Ancient Fathers ministred the halfe Communion onely vnder One kinde: That al the Common Prayers were euerwhere saide in a strange Learned Tongue, vtterly vnknowne vnto the People. This offer is free, and liberal. And what can you desire more? But perhaps it shameth you to saie so muche. For, al be it some of you haue often saide it, yet the vntueth thereof is manifest, and sheweth it selfe.

Onely ye wishe, I had vsed some greater Modestie. And woulde you, that I shoulde haue saide, Ye haue one Ancient Doctoure directly, and plainely of your side, and so in that place, and in that presence, for Modesties sake, to haue auouched open Vntueth, as you, and others had donne before? D. M. Hardinge, in these cases a meane waie is no waie. Accursed is that Modestie, that drowneeth the Trueth of God. Chrysostome saith, Veritatem negat, qui eam non libere prae-  
dicat. He is a renouncer of the Trueth, that dareth not freely to saie the Trueth.

II. quest. 3.  
Nolite.

We saie, I haue soughte vp certaine smal questions of light importance, wherein the Ancient Doctours haue not traueiled, as not daringe to enter into maters of greater weight. Howe be it, it seemeth ouer muche for you, to limite, and appointe eche man, what he shoulde preache at Pauls Crosse. Neither is it muche material, whether these maters be Create, or Smal: but, whether you, by colour of the same, haue deceiued the people.

But woulde ye haue vs nowe at lasse belæue, that your Masse, your Transubstantiation, your Real Presence, your Adozation, your Sacrificinge of the Sonne of God, and your Supremacie of Rome be so smal maters? We tolde vs not longe sithence, there were no other maters so greates, as these. And may we thinke, that your Religion is nowe greater, nowe smaller: and increaseth, and vadeth: and wareth, and wanteth, as dothe the Pone? Verily Pope Nicolas woulde haue toynd your Transubstantiation to the Crede, and woulde haue made it the Thirteenth Article of our Faith. And Pope Boniface the eight saith, that to be subiecte to the Church of Rome, is of the necessitie of Salvation. And Pope Nicolas saith, Who so euer denieth the Authoritie, and preeminence of that See, is an Heretique.

Extra. de Ma-  
rita & Obedi.  
Vnam sanctam.  
Dist. 22. Omnia

Notwithstandinge, howe Create, or Smal these maters be, it forcéth not. In deede, you had learned them in very smal time: and, as nowe, ye auouche them with very smal proues. And, howe smal, and lighte so euer you woulde nowe haue them to appcare, yet for the same, ye haue made no smal adoo. No- thinge ought to be taken for smal, wherewith so greates multitudes of Goddes people maie be deceiued.

The maters, wherewith Chryste charged the Phariseis, were not so Create. Pet Chryste saith vnto them, Ye strayne a gnat, and swallowe a Camel. S. Paule saith, A little leauen souereth a whole lump of douge. A heare is smal, yet wee

Martha. 23.  
I Corin. 5.

reade,



# The Canon.

## AN ANSWERE

Gregor. lib. 6.  
epist. 30.

Ibidem.

Luke. 16.

Extra. 10. 22.  
Cum inter. 1n  
Glosa.  
Dist. 96. satis  
evidenter.

Gregor. lib. 7.  
epist. 63.

Durand. libro  
4 parte 2.

reade, it hath chokte a bigge man. Plato saith, Robberie is no lesse in a smal mater, then in a Greate. The Ciniphes were but smal: yet are they reckened emonge the greate plagues of God. They that firste beganne to mainetaine that arrogante presumptuous title, of Vniuersal Bishop, whiche nowe the Bishop of Rome chalengeth wholly to him selfe, saide, it was but a Smal mater. But Gregorie saith, Alia sunt friuola, & innoxia: alia sunt friuola, & noxia: Some things are Smal, and doo no hurte: some things are Smal, and doo greate hurte. And comparinge the same with the pride of Antichriste, who shoulde cal him selfe, Deus, (that is to saie, God) He saith thus, Si spectes quantitatem vocis, duæ sunt Syllabæ: Si pondus iniquitatis, est vniuersa perniciēs. Yf ye weigh the quantitie of the woorde, it standeth in two syllables: If the weight of the wickednes, it is an vniuersal destruction.

Though these maters were Smal, yet the Intruethes, and Errours, that thereof haue risen, are not Smal. Remoue the same, and your greatest Religion will fall to nothinge. To conclude, if these maters be Greate, they are the moze woorthy to be considered: if they be Smal, there is the lesse hurte in leauinge of them, and the moze willfulnesse in defendinge of them: Merily the whole worlde is weary of them. Christe saith, Qui in modico iniquus est, & in maiori iniquus est. He that is wicked in the Smal, is also wicked in the Greate.

You saie, Vve flee, and forbear the Iudgemente of the Learned, and shake out these things with greate admiration onely emongest the simple. As Alexander the Kinge of Macedonia made him selfe a God, and had muche talke of his Father Iuppiter emonge the Barbarians: but emongest the Greekes, that were wise, and hable to iudge, and knewe him wel yenough, he was contente to talke of other maters. This comparisson, M. Hardinge, is odious, and sauoureth ouer muche of your choller. Wee hunt not for any Admiration, or opinion of Godheade emonge the people. Wee preache not our selues, but Christe Iesus.

But thus the Phariseis saide of Christe him selfe: These rascalles are accursed, they haue no learninge, they knowe not the Lawe. Emongest them wil he be. There he reigne like a Prince: There he seeketh to be made a God. Here mighte I esteemes put you in remembrance of him, that hath so longe abused, and mocked the whole worlde, bothe Princes, and Subiectes: as wel learned, as vnlearned: accomptinge them al, as wilde, and barbarous: and hath suffered him selfe openly to be Proclammed, and published by the name of God. The woordes be knownen, Dominus Deus noster Papa: Our Lorde God the Pope. And againe, Constat, Papam à pio Principe Constantino Deum appellatum: Et Deum ab hominibus iudicari non posse, manifestum est.

Alexander stode in some awe, and reuerence of the Masse: but this man despiseth bothe Masse, and Unwise: Learned, and Unlearned, and al the worlde.

It was somewhat out of season for you, in this place to intreate of the Validitie of your Canon, & so earnestly to labour, to proue it faultlesse, befoze any man had begonne to touche it, or to proue it faultie. It is supposed, that some parte thereof was blisled by Leo: and afterwarde augmented by Gelasius: and after that by one, whome S. Gregorie calleth Scholasticus: and after againe by Gregorius him selfe: and that at laste, aboute eighte hundred, and fiftie yeres after Christe, it was brought to some perfection, and made by by Pope Sergius. As nowe, it is moze closely pronounced, and moze reuerently vsed, then either the Epistle, or the Gospel.

But, whether there be any faulte therein, or none, I leaue that to you, M. Hardinge, to be better considered by your selfe. Your Doctour Durande saith thus, Cum Sacerdos orauerit pro Hostia Transubstantianda, eamq; Transubstantiatam Patri obtulerit, orat pro ipsius acceptione: When the Priest hath praied for the Transubstantiation

stantiation of the Hoste, and hath offered the same beinge Transubstantiate vnto God the Father, afterwarde he praieth, that God wil fauourably accepte it.

S. Paule saith, Christe is the Mediatour bitweene God, and Man. But here by your Canon contrariwise, the Priest is made a Mediatour bitweene God, and Christe.

1. Timoth. 2.  
The Priest is  
Mediatour be-  
tweene God,  
and Christe.

And you your selfe, M. Hardinge, at your Masse, and in the highest Secretes of your Canon, desire God the Father, to looke fauourably vpon Iesus Christe his owne Sonne, at your request. Your wordes be plaine, and euident: No interpretation, or thiste is hable to salue them. For we yf it be meete, you shoulde intreate God the Father to be merciful vnto Christe his Sonne, and to beholde him fauourably for your sake, then maie you saie, there is no faulte in al your Canon.

You seeme to complaine, that I leaue out praier for the Deade, and Inuocation of Saintes: And that thinge you amplifie largely with many wordes. And yet I thinke, you woulde not haue vs beleue, that these pointes of your Religion be greater, then your Sacrifice, or then your Masse.

Verily, touchinge the first, I hearde once, when you your selfe blewe dowe the Paper Walles, as ye then called them, and bitterly quenched al the Painted Fiers of Purgatorie. For the other, S. Chrysostome saith: Homines viuunt in Atrienibus. In Deo nihil est tale. Sine mediatore exorabilis est: Menne vse Porters, and Vssers. But in God there is no such thinge. He is easy to be intreated, yea without a Mediatour. Againe he saith: Nihil tibi opus est Patronis apud Deum. Neque enim tam facile Deus audit, si alij pro nobis orent, quam si ipsi oremus, etsi pleni simus omnibus malis: Thou needest no Attourney to speake to God. For God dooth not so soone heare vs, when others praie for vs, as when wee praie for our selues: Yea although wee be ful of al sinne. S. Ambrose likewise saith: Isti se non purant reos, qui honorem nominis Dei deferunt Creaturae, & relicto Domino, conseruos adorant. Nam & ideo ad Reges per Tribunos, & Comites iur: quia homo vtiq; est Rex, & nescit, quibus debeat Rempublicam credere. Ad Deum autem, quem nihil latet, omnium enim merita nouit, ad promerendum suffragatore non est opus, sed mente deuota. Vbiunque enim talis loquutus fuerit ei, respondebit illi: These menne thinke, they doo no il, geuinge the honour of God vnto a Creature, and leauinge the Lorde, adome their felowe seruantes. For therefore wee haue accesse to Kinges by Knightes, and Marshalls, for that the Kinge is a mortal man, and knoweth not, to whom he may commit his Kingedome. But God knoweth al mennes merites, and there is no thinge priue from him. Therefore to obtaine his fauoure, wee neede no spokesman, but a deuoute minde. Where so ever such a one shal speake, God wil answer him.

In a Sermon  
preached in S.  
Maries Church  
in Oxforde.  
Chrysostom. De  
Poenit. hom. 4.  
Chrysostom. De  
profectu Evan-  
gelij.  
Ambros. in 1.  
cap. ad Roman.

Where as ye vntruely say, wee laie on loades of sclauanders, to deface the Church, you maie remember, that there were sometime that charged S. Steuen, S. Paule, and Christe him selfe in like sorte, for that they seemed, likewise to speake vntruly against the Church. And against the Prophete Hieremie, they cried out, euen as you doo now, The Temple of God: the Temple of God.

Hieremi. 7.

But he defaceth not the Church, that defaceth the defacers of the Church: and wipeth of the soile of your Errours, that her face maie shine, and appeare more glorious. When Christe moourned ouer the Cittie, and Temple of Hierusalem: or when he saide, Ye haue made my Fathers house a denne of theeues: And when Esai saide, O howe is this bewtieful Cittie (that then was the Church of God) become an harlot? Or, when the Prophete Hieremie saide, Who wil geue abundance of VVater vnto myne eies, that I maie moourne daie, and night for the sinnes of my people, Wee maie not thinke, that Christe, Esai, & Hieremie were defacers of the Church. He hindereth not health, that sheweth the disease. He despiseth not the Church, that setteth Christe before the Church. The Church is our Mother: But Christe saith,

Esai. 1.  
Hieremi. 9.





you notwithstandinge. Wee promise to deale herein, without either gal, or bitterneſſe: For that, as you ſaie, Chikes, Nippes, and Scoffes, Bittes, Cuttes, and Girdes (theſe be your woozdes) become not your ſtage. And doubtleſſe, ſutche kinde of dealinge, as it is moſte commendable in it ſelfe, ſo it ſeemeth moſte ſittinge for them, that traueile in Goddes cauſes. Chriſte ſaith, Learne of mee, for I am meeke, and gentle. Matthae. II.

But whose woozdes then be theſe, M. Hardinge? From what Spzite haue they proceeded? Upon what ſtage were they ſpoken? Theſe woozdes, I ſaie, wherewith ye ſeeme ſo mutche, & ſo often to ſolace your ſelfe, and to refreſhe your Spzites: Goliath, Therſites, Raſſhe, Preſumptuous, Vvicked, Vnlearned, Ignorante, Peeuſhe, Lucians, Scoffers, Coggers, Foisters, Pearte, Inſolente, Vaunters, Braggers, Sectaries, Schiſmaticques, Heretiques, Sacramentaries, New maiſters, New Funglers, Falſe reporters, Sclaundersers of the Church, Terrible ſeducers, The Enemies of the Sacrifice, The Enemies of the Church, The Miniſters of the Diuel, ſitters in the Chaire of Peſtilence, Monſters, Heathens, Publicanes, Turkes, Infidelles, Antichriſtes, and Forerenners of Antichriſt? Termes vſed commonly by M. Hardinge through his whole booke.

Theſe woozdes be yours, M. Hardinge, not onely, for that they be vttered by you, but alſo, for that they pertaine directly, and properly vnto your ſelfe. With theſe, and other like pearles ye haue thorowly beſette your whole Booke, that it might the moze glitter in the eye of your Reader. Herewith your ſtage is fully freight. Some man woulde thinke it were Viciu Comœdia. So faithfull ye ſeeme to be in keepinge your promiſe. If ye vtter ſutche woozdes of pure loue, and frendſhip, what then may wee looke for, if ye once beginne to hate? They ſay, the Scozpion embraceth louingly with his feete: but ſmiteth his poiſon with his taile. Thus ye ſuffer the tempeſtes of your affections ſometime to blowe you out, and to tolle you of from the ſhoare. In a man of profeſſed grauitie reaſons had benne moze conuenient, then reproches. Sufthe eloquence might better become ſome of your yonger Zannizers: who, as their frendes ſay here, haue not yet learned to ſpeake otherwiſe.

As for theſe woozdes, and theſe ſtages, they may not wel chaſe vs awayes from the Goſpel of Chriſte. It is not needefull for vs, to heare your good reportes: but it is moſt needefull for vs, to ſpeake the Trueth.

The aduertilement, that you allege out of Salomon (There is a way, that vnto a man ſeemeth right: but the ende thereof leadeth vnto damnation) is common, & toucheth vs bothe, as wel you, as mee: or rather, ſomewhat moze you, then mee. We were once deceiued beſore, by your owne confeſſion. But they, that haue indifferently weighed the cauſes, and ſuddaineſſe of your change, haue thought, ye are as much, or rather mutche moze deceiued now.

Marke, I beſeeche you, M. Hardinge, what ye were lately, and what ye woulde now ſeeme to be: what way ye trode then: and what way ye treade now. The difference is no leſſe, then is betwene Light, and Darkeneſſe: Life, and Deathe: Heauen, & Hel. So greates a change woulde require ſome god time of deliberation.

But if ye be thorowly changed, as you ſay, and if ye be touched in deede, either with the zeale of God, or with the loue of your brethren, be not then aſhamed to telle vs, what thinges God hath donne for you. Let your Reader vnderſtande, that you your ſelfe ſometime were that man, of whom Salomon ſpeaketh: That you ſometime were in a way, that ſeemed right, and yet the ende thereof leadde to damnation: That you ſometime bent your whole harte, and ſtudie to deſace the Church of God: That you preached ſo many yeres together directly contrarie to your conſcience: That you ſometime wittingly, and willingly, and of purpoſe, and malice, deceiued Goddes people: That you ſometime were the Miniſter of the Diuel, a Turke, an Heathen, an Infidel, a Forerenner of Antichriſte: and, that from



from this rueful state ye were suddainely changed, not by readinge, or conference of the Scriptures, or Ancient Fathers, but onely for that ye sawe, the Prince was changed.

Augustin. De  
Gene. contra  
Maniche.

Thus must ye deale, M. Hardinge, if ye deale truly. So wil your friendes thinke, ye dissemble not now, as you did befoze: but are moued onely of true zeale, and pure conscience. Certainly either, as wee saie, ye are now deceiued: or, at the least, as your selfe must needes graunte, not longe sithence, ye were deceiued. And S. Augustine saith: Hoc est erroris proprium, vt, quod cuiq; displicet, id alijs quoque oportere existimet displicere: This is the very nature of Error, that, what so euer misliketh any man, he thinketh al others shoulde likewise mislike the same.

Suthe is the miserie of Adams childezen: their harte is euermore inclined vnto ill, and errour. Hereof false prophetes oftentimes take occasion to saie, Good is Il, and Il is Good: Light is Darkenesse, and Darkenesse is Light. And oftentimes the people is wilfully leadde awaie, and cannot abide to heare sounde Doctrine: but turneth their eares to heare Fables.

Psalm. 142.  
Iohan. 14.  
Iohan. 8.

Wherefoze Salomons counsell is wise, and good. And for that cause wee truste not our owne eyes, to chouse our waie: but wee cal vnto God with the Prophete David, O Lorde, shew vs the way, that wee may walke in: Wee saie vnto him, that saith, I am the way, the Trueth, and the Life: I am the Light of the Worlde: who so foloweth mee, walketh not in Darkenesse, but hath the Light of Life. And wee thanke God, that with his Daiesprynge from aboue hath visited vs, and directed our fete into the way of peace: into the same way, that Chyriste hath shewed vs, and the holy Apostles, and ancient Catholique Fathers haue trodden befoze vs.

Hieron. in praef.  
fa. in Abdiam.

Touchinge your exhortation to humilitie, and the denieal of my learninge, whiche, I trust, of your parte proceedeth from a make, and humble spryte, I may safely denie that thinge, that I neuer auouched. It cannot shame mee to saie, that S. Hierome saide: Dicam illud Socraticum, Hoc tantum scio, quod nihil scio: I wil say, as Socrates sometime saide, This thinge onely I know, that I know nothinge. In these cases, as I seeke no praise, so I feare no reproche. What so euer wante is in mee, there be others, that can supplie it. How be it, I neuer vnderstoode, but Merittie, and Humilitie might wel stande togeather.

Where you saie, what so euer skil, or knowledge I haue, or had, I haue euermore bente it onely to the reproche, and sclaunder of the Churche, it is no greate maiestie, M. Hardinge, to speake il. But I trust, God him selfe, that iudgeth iustly, iudgeth otherwise. If there be in me, I saie not, any talent, but onely any misse of a talente, my praiser vnto God is, and euer was, it may be bestowed wholly to the honour, and comforte of his Churche.

2. Corin. 11.

And yet may not you, M. Hardinge, neither sette satche stoare by your selfe, nor so mutche abase, and discredite others, as though biseded you, & your selowes, there were noman mete to be counted learned. When the Iewes, in contempte of al others, boasted them selues to be the onely stocke, and Bloud of Abraham, S. Paule by an humble kinde of presumption doubted not in al respectes to compare with them in this wise: Hebrewes they be: and so am I. Israelites they be: and so am I. The serde of Abraham they be: and so am I. Againe he saith, Thus doo I, and thus wil I doo, that in the thinges, whereof they glorie, they may be founde to be, as wee are.

1. Corin. 15.

I wil force this comparison no further. Suthe contention is but vaine. M. Hardinge, this saieinge is common vnto vs bothe: By the grace of God wee are, that wee are. O that his grace be not in vs in vaine.

For my parte, bothe at your requeste, and also without your request, I vtterly denie my learning. And touchinge my Bishoprike, if that in any parte happen to greeue you, I denie it too: I denie mine estimation: I denie my name: I denie

denie mé selfe. Onely the Faith of Christe, and the Trueth of God I cannot denie. Or with this Faith, or for this Faith, I truste, I shal ende. I cannot withstande the Spirit of God. I cannot sale, the consente of al the Auncient Catholique Fathers was an heape of errors, and a linke of Heresies. Although you M. Hardinge, coulde denie al together at an instante, and vpon the suddaine, yet beare with others, that cannot so easily do the same.

Touchinge D. Fither, I scoffed neither at him, nor at any others. Onely I laide out the imperfection of certaine their Argumentes: whiche if they were weake, and many waies faultie, the faulte was not mine: I made them not. D. Fithers Argumente was this: Wee are sure, there is Purgatorie: Ergo, the Popes Pardons be good, and avayleable. I shal be forced in perusinge your Booke, to disclose many like infirmities, and folies in your Argumentes, M. Hardinge. Yet notwithstandinge I wil not scoffe. But happy are you, that may cal vs Gospellers, Newe Maisters, Patriarkes, & I know not what, and to write, what you like, without scoffinge. In the ende of your sozetake, whiche is before the shewing of your Booke, ye thinke al the worlde singeth Sanctus, Sanctus, and receiveth you with Ozanna. And therefore ye wil every bodie to comine, and subscribe. How be it, it seemeth, this request is very suddaine, and out of season. You shoulde firste have shewed vs, bothe whereunto wee shoulde subscribe, and also your Authorities, and Reasons, wherewith ye would force vs to subscribe. But the olde learned Father Tertullian saith thus of the Valentian Heretiques: Habent artificium, quo prius persuadent, quam doceant. Veritas autem docendo suadet, non suadendo docet: These Heretiques have a kinde of cunninge, and a policie, whereby they perswade vs firste, and teache vs afterwarde. But the Trueth persuadeth vs by teachinge: and not teacheth vs by persuadinge.

Polydor. de In-  
uent. rer. li. 8. c. 1.

Tertull. aduer-  
sus Valentinian.  
lib. 1.

King Agesilaus, the better to embolden his Souldiers to the fight, with a certaine iuice wrote this worde, Victorie, in the palme of his hande: and afterwarde beinge at his Service, as the manner then of the Heathens was, he laide his hande so written closely, and secretly vpon the harte of the Sacrifice, & so printed it with the saide worde, Victorie: and immediatly shewed the same vnto his Captaines, and Souldiers, as if it had beene written by the Goddes. The simple Souldiers, not vnderstanding this policie, and thinkinge the whole mater had in deede beene wrought by miracle, grewe ful of courage, not doubtinge, but their Goddes, that had written, Victorie, would also geue them Victorie.

By like policie, and to like purpose, it seemeth, you, M. Hardinge, would beguile your Reader: and, that you lacke in strength, would winne by policie: and, that you wante in Reasons, would gaine in wordes: that the simple may thinke you have the Victorie, because you have written, Victorie, with your penne.

But you are not yet equal with the credite of Pythagoras. It is not sufficient for your scholars to say, Ipse dixit: M. Hardinge hath saide it. Every man wil not thinke it is so, because you can write it, or printe it, or sale, it is so. As for mé selfe, I wil saie with S. Hierome, Cupio discere, & Discipulum me profiteor, dummodo doceant: I would faine learne, and make a vowe to be their Scholar, so they would teache mee. Firste ye shoulde have geuen vs leaue, to have perused your whole Booke. And when wee had wel weighed your vntrue Allegations, your vaine Constructions, your fewe petite Doctors, your Corruptions, your Forgeries, your Dreames, your Fables, and the huge multitude of your vntruthes, then hardly ye shoulde have called vs, to subscribe.

How be it, M. Hardinge, this is no force sufficient to subdew the worlde. It was not thought, ye had beene so weakely appointed. It is not venough for you, thus odiously to vpbraide vs in your anger, and to calle vs fewe Maisters,



And Heretiques, That lesson might haue serued you longe agoe, befoze ye were espied. It behoueth you now, to haue some stronger argumentes, specially fightinge against God.

For my parte, notwithstandinge, I were thorowly perswaded longe befoze, yet am I nowe some deale the more satisfied by these your traueilles. For, touching your wante of Scriptures, Councelles, Doctors, and Examples of the Primitiue Churche, I am wel, and fully confirmed by the sclendernes of your proues.

And I doubt not, but some of these, that nowe be aboute you, beinge, I trust, not forwardly carried awaie with wilful malice, but hauinge the feare of God, and a reuerente zeale to doe the beste, although perhaps not knowledge sufficiente, to iudge, what is best, after they shal vnderstande some parte of your dealinge herein, wil by Goddes Grace beginne, somewhat to sozethinke them selues of their iourney, & to caste some doubtles of your credite. S. Augustine saith, Iuris forensis est,

Augustin. in  
Iohan. tract. 7.

vt qui in precibus mentitus sit, illi ne profit, quod impetrauit: The Larve is this, that, who so hath made a false suggestion, shal lose, what so euer he haue gotten by the same.

Chrysostom de  
Laudibus Pauli  
hom. 5.  
Ecclesi. 4.

D<sup>r</sup>. Hardinge, Credite without trueth, is no credite. Your worke is ouer weake; It hath no fundation: It cannot stande. Chrysostome telleth you, Suche is the Nature of Error: It vadeth of it selfe, and wil comme to grounde without resistance.

Remember the place, ye sometime stode in: Remember, from whence ye are fallen: Remember the causes of your fal. It is no shame to rise againe. God is able to restore you. The wise man saith, There is confusion, that bringeth grace, and glorie. God hath endewed you largely with great giftes. Turne the same to the obedience of the Faith of Christe. As there is wisdom in seekinge the Victorie, so there is wisdom in geuinge place. Followe the same Counsel, ye geue others. Denie your owne learninge: denie your owne estimation: denie your selfe. Geue the Glorie vnto God.

Iohan. 9.

FINIS.



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Faultes escaped in the first  
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Pagina. 276. line. 18. Sententier, Reade thus, sentier.

Pag. 384. line. 6. The Seuenth Diuision, Reade. 6. diuision.

Pag. 425. line. 46. The. 3. Diuision, Reade : The. 4. Diuision.

Pag. 429. line. 42. The. 28. Diuision, Reade : The. 26. Diuision.

Faultes in the Margin.

Pag. 534. in the Margin : In the. 6. Diuision, Reade thus : In the. 7. Diuision.

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# OF PRIVATE MASSE.

## THE FIRST ARTICLE

The B. of Sarisburie.

If any learned man of our aduersaries; or if al the learned men that be aliue, be hable to bypnyng any one sufficient sentence out of any olde catholike Doctour, or father, or out of any old general Councel, or out of the holy Scriptures of God, or any one example of the Primitiue Church, whereby it may clearely, and plainly be proued, that there was any priuate Masse in the whole worlde at that tyme for the space of sixe hundred yeres after Christe, &c. The conclusion is this: As I sayd before, so say I nowe againe, I am content to yelde, and to subscribe.

M. Hardinge. The First Diuision.

Euery Masse is publike, concerninge bothe the Oblation, and also the Communion, and none priuate. For no man offereth that dreadeful sacrifice priuately for him selfe alone, but for the whole Church of Christe in common. The Communion likewise of the sacrament, is a publike feaste by Christ through the ministerie of the Priest in the same, prepared for euery faithful person: from partakinge whereof none is excluded, that with due examination hauing before made him selfe ready, demandeth the same. And so beinge commonly order of the first institution, and by (2) wil of the ministers, it ought to be reputed for common, not priuate.

That others doo so commonly forbear to communicate with the Priest, it is through their owne defeaute and negligence, not regardinge their owne saluation. Vwhereof the godly and careful rulers of faithful people, haue subens the tyme of the primitiue Church, al waies muche complained.

The B. of Sarisburie.



HERE appeareth smal hope that M. Hardinge will deale plainly in the reste, that thus maketh his firste entrie with a cauill. For where as the mater is knowen, and agreed vpon, it is great folie to pyke quarel vpon the worde. Euery Masse (saith he) is common, and none priuate. If it be so, then hath he already concluded fully on our side. For if there be no priuate Masse at al, then was there no priuate Masse in the primitiue Church, which

was my firste assertion.

But M. Hardinge, as may be geathered by his manner of p[ro]ofes, is not yet wel resolved, neither what is priuate, nor what is Masse. For in the. 22. article of his booke, in treatinge of the accidentes of breade and wine, to the intent to auoyde the grosse absurdities that followe Transubstantiation, he saith, These matiers were neuer taught in open audience, but priuately disputed in the schooles, and set abroad by learned men in their priuate wrytinges. Where he calleth that thinge priuate, that is disputed in open audience, in the hearinge of siue hundred, or moe, and is sette abroad to the knowledge of the worlde: And here the thinge that is done by the prieste and his boie alone in a cozner, he calleth common. Thus he maketh wordes to sounde, what him listeth, sometime common to be priuate, sometime priuate to be common, at his pleasure.

And as touchinge Masse, sometime he maketh it the Sacrifice: sometime the Communion: sometime the p[ra]yers: and so seemeth not yet wel to knowe, vpon what groundes to stande.

His firste reason is this: The Sacrifice of the prieste is common: therefore the

A

Masse

The.1. vnto the  
for there is no  
such preparation  
tion.  
The.2. vnto the  
there appeareth  
no such vvil in  
the Minister.

Page. 126

M. Hardinge  
maketh comon,  
priuate: and  
priuate, comon.



These reasons be  
answered af-  
terwarde more  
at large.

Masse is common. Here might be demanded, who gaue the priest authoritie, to make this Sacrifice: and without authoritie how can he make it: But if his Sacrifice be common, why doeth he geue it these priuate titles, This for the lyuinge: This for the dead: This for a frende: This for him selfe?

This seconde reason is this: It is a feaste, and therefore it is common: and thus he salueth one error with an other. For if it be a feast, how is it receiued by one alone: If it be receiued by one alone, howe can it seeme to be a feast: But he saith, *it is prepared for al.* Merely it is but smal prouision to serue so many. The priest himselfe knoweth this is vnttrue. He prepareth for him selfe, and not for others: He speaketh to him selfe, and not vnto the congregation: He receiueth him selfe alone, and not with his brethren. Therefore in this respecte we must needes saie, the Masse is priuate, and not common.

The thirde reason touchinge the wil of the Minister, is very vncertaine. For neither can the priest by his willinge alter natures, or make that thinge common, whiche is priuate: nor can any man certeinly knowe, what thinge the priest willeth. For what if his wil be to worke Perromancie, or Sorcerie, as it is reported of Pope Hildebrande: Or what if his wil be to poyson some bodie, as Henry the Emperour was poisoned in the Communion breade: Pope Ado in the chalice: Or what if his wil be to worke fained miracles, as Lyza saith, many are wrought in the open Church by the Priest to mocke the people. Doubtles if the priestes wil may be knowen, either by his wordes, or by his doinges, or by his gesture, or by his prouision, or by the quantitie of his breade & wine, or by his whole vsage and practise, it may soone be seene, his wil is to make a priuate banquet, and not a common.

These be very weake foundations to bulde vpon. Of the same M. Hardinge might rather, and farre better haue geathered the contrarie. For if it be the common sacrifice of the whole Church, it shoulde be offered by the whole Church, as S. Ambrose saith: *Vt multorum oblatio simul celebretur*: That the oblation of many may be made together.

If it be a common feast of the whole Church, it shoulde be receiued commonly of the whole Church. And therefore S. Hierome saith, *Dominica cena omnibus debet esse communis*. The lordes supper muste be common to al, and that not for these simple shittes that M. Hardinge, and his fellowes haue diuised. S. Hieromes reason is this: *Quia dominus omnibus Discipulis, qui aderant, aequaliter tradidit Sacramenta*. Bycause the lord gaue the Sacramentes equally to al the Disciples that were present. These wordes be plaine, Equally, and To al the Disciples. And therefore saith S. Hierome, accordinge to this example the Lordes supper must be common.

M. Hardinge. The. 2. Diuision.

The. 3. vnttruth.

Therefore in this respecte we doo not acknowledge any priuate Masse, but leaue that terme to Luthers schoole where it was firste diuised, and so termed by sathan him selfe, seekinge how to withdrawe his Nouice Luther from the looue, and estimation of that moste blessed sacrifice, by reasoninge with him against the same in a night vision, as him selfe recordeth in a litle booke whiche he made *De Missa angulari & vnctione Sacerdotali*.

The B. of Sarisburie.

This tale against that godly man Doctour Luther, is scoznesul, and sclaunderous, blased abroade by Biggbius, Hosius, Staphylus the renegade, and sutch others, onely of wilful malice, and hatred of the truthe, and therefore not worthy to be answered. Doctour Luther sheweth what terrible tentations the Diuel laieth to trappe man withal, takinge occasion sometime of wel dwinige, sometime of euil: sometime of trueth, sometime of falseheade. And for example he sheweth that the

Diuel

Duel on a time assaulted him, not in visible forme, but by vntoward suggestions in his conscience, as it were thus calling him to remembrance: These many yeeres thou hast saide Masse, thou hast shew'd vnto breade and wine to be worshipped as God, and yet now thou knowest it was a creature, and not God. Thereof folow'd Idolatrie, and thou weare the cause thereof. All these things he saue to be true by the testimonie and light of his owne conscience, and therefore confessed he had offended, and yel'ded him selfe vnto God. The Duels purpose was to leade him to despair: but God mercifully deliuered him. And this is Doctor Luthers whole, and onely meaninge in that place, that no man of him selfe is hable to withstande such assaults, and tentations of the enemye, but onely by the power and mercie of God. This (good reader) is that Schoole of Satan: This is that woonderful Tragedie, whereat M. Hardinge maketh such horrible exclamations. If he thinke it so haynous a matter for a godly man to be vexed by the Duels, perhaps he wil also finde some sanlts with Chryste, that was caried by the Duels into the mounte: or with S. Paule that had the Angel of Sathan to buffet him: or with a great numbze of his portuise Sainctes, whose legendes are ful of visions of Duels, with other like childish fables. As for Luther, the doctrine that he taught in his schoole touching this pointe, is the very Gospel of Chryste, and therefore it increaseth, and entreteth into the hartes of men, and the lies and sclaunders of the enemies shal neuer be hable to preuaile agaynst it.

M. Hardinge. The 3. Diuision.

3. Concil.  
Vasen. Cap.  
4. Concil.  
Triburien.  
Decretal.  
lib. 3. tit. 41  
C. 2. c. 65.  
secreat. dist.  
1. ex A. gu.  
quod quida  
Gregor.  
tribunat.  
Gregor. ex  
Regist. li. 2.  
ad Casteriu  
c. 9. b. 3.  
Parte Sum.  
m. 9. 83.

Yet wee denie not but the Fathers of some auncient Councils, and suchens like wise S. Thomas, and certaine other Scoole Doctours haue called it sometimes a Priuate Masse, but not after the sense of Luther, and his scholers, but only as it is contrary to Publike, and solemne, in consideration of place, time audience, purposes, rites, and other circumstances. The varietie and change of which, beinge things accidentarie, cannot varie or chaunge the substance or essential nature of the Masse. M. Iuel an earnest professor of the new doctrine of Luther, and of the sacramentaries, calleth, as they doo, that a Priuate Masse whereat the priest hauinge no companie to communicate with him, receiueth the sacrament alone.

The B. of Sarisburie.

M. Hardinge by a Rhetorical Correction, vpon better aduise, putteth him selfe in remembrance, that there is mention made of Peculiar & Priuate Masses, as he saith, in certaine auncient Councils, and in the Schoole Doctours. He might haue named Stephen Gardiner, and Albertus Pigghius, that wrote the defence of Priuate Masse, & he him selfe acknowledgeth abuses, & errors in the same. Yet wil he not, I trow, confesse, that either of them bothe was the Disciple of Sathan.

Here M. Hardinge standeth vpon termes, and saith, The Masse is called Priuate in respect of place, time, audience, and other circumstances. And euen such be their Priuate Masses for the most parte, saide in side ches, alone, without companie of people, onely with one hope to make answere, so priuate, that the people of God is thereby depriued, and robbed of al comfozte. And thus it seemeth Thomas vnderstandeth the priuate Masse. For thus he saith: In Missis priuatis sufficit, si vnus sit praesens, scilicet, Minister, qui populi totius personam gerit: In priuate Masses it is sufficient, if there be one present, I meane, the Clerke, that standeth in steede of the whole people.

Touginge the allegations in the margent, the Schoole Doctours are al of very late yeres: The place of S. Augustine is forged, and not S. Augustines: the place of S. Gregorie nothinge to purpose, not once naminge Priuate Masse: the Councilles that are called so auncient, were al at the least seuen hundred yeeres after Chryste, and so without the reach of my compasse.

But to agree vpon termes, and not to flie the name of Masse, although it be very seldome, and for the most parte neuer founde in the olde Catholike writers: that we cal the Common or Publike Masse, whereas the Priest, and people receiue the holy Communion togeather, which was the auncient order of the A.

A 2

posse

Matthai. 4.  
2. Corinsh. 12.

In the Bishops  
booke.  
Alber. Pigghius  
in locis Com-  
munib. De Pri-  
uata Missa.

Par. 3. q. 83. ar. 5.

Publike Masse.



*Private Masse.*

3. Par. 9. 183. ar.

4. In explanatione Missæ Romanæ.

poetles, and holy Fathers in the primitive Church. But whereas the Priest receiveth the Sacramente him selfe alone, without distribution made unto others, that we call the Private Masse, yea although the whole parish be present, and looke upon him. For a thinge may be private, although it be done by the publike Minister, and for the people, and in the middes of al the people. And thus Thomas of Aquine seemeth to take these wordes Private, and Common. First (saith he) the people is prepared to receive by the Common praier of al the people, whiche is the Lordes praier: and also by the Private praier, whiche the Priest offereth specially for the people. Here the praier is called private, notwithstandinge it be made by the priest, for the people, and in the middes of the Congregation.

M. Hardinge. The. 4. Division.

Against this private Masse, as he termeth it, he inveigheth sore in his printed sermon which he preached at Paules crosse the seconde sonday before Easter in the yeere of our Lorde. 1560. as he intituleth it: shunninge the accustomed name of Passion Sunday, least (as it seemeth) by singe the terme of the Catholike Church he shoulde seeme to favour any thinge that is Catholike. In which sermon he hath gathered together as it were into one heape, al that ever he could finde written in derogation of it, in their booke, by whom it hath been impugned.

The B. of Sarisburie.

Marke (gentle reader) how smal occasions this man taketh holde at, contrary to this promise, to serve his intemperate humour of speakinge evil. What, thinketh he, that al folke are Heretiques that name the daies otherwise, then they be named in his Booke? So may he sone condemne the Grekes, and (the Church of Rome onely excepted) al other Christians throughout the worlde: who, as I reckon, never had the name of Passion Sunday in their Calender, or use of speaking. So may he condemne al such as call Parasceue Good Friday, or the Italians, that contrary to the Booke call the first weeke in Lente the Carnevale. In dede y<sup>e</sup> Booke calleth that day not onely Passion Sunday, but also the Sunday Iudica, and taketh the one name to be as Catholike, as the other. God be thanked we are not ashamed of Christes Passion, as havinge nothinge to glorie in but onely the Crosse of Christe, & his Passion: neither doe we refuse your fantasies because they be Catholike, as you surmise, but because they be your owne, devised by your selfe of late daies, many of them contrary to Gods holy worde, and are not Catholike.

*Dominica Iudica.*  
*Galat. 6.*

In questiues I made none, neither doe we use the Pulpite to that purpose, but soberly, and farre otherwise, then M. Hardinge seemeth to use his penne. I spake of the abuses of Christes last Supper, havinge thereto occasion of these wordes of S. Paule: The thinge that I received of the Lorde, the same have I delivered unto you: who in his time seemeth to finde faulte with the Corinthians for the same. Neither is the Supper of Christe so privileged, but it may be abused, as appeareth by the very confession of our aduersaries, who denie not, but that there be abuses, and errors copen into the private Masse.

I. Corin. II.

*Albertus Pigghius de privata Missa.*

M. Hardinge. The. 5. Division.

Although he pretende enemie against private Masse in wordes, yet in dede who so ever readeth his sermon, and discerneth his sprite, shal easily perceine, that he extendeth his whole witte and cunninge vnto to abolishe the vnbloudy and daily sacrifice of the Church, (4) commonly called the Masse. Whiche as the Apostles them selves affirme in Clement their scholer and fellow, being vnbloudy, hath succeeded in place of the bloudy sacrifices of the olde lawe, and is by Christes commandement frequented, and offered in remembrance of his passion and death, and to be used al times until his comminge. But what so ever he, or al other the forerunners of Antichriste, speake, or woorkes against it, al that ought not to overthrowe the faith of good and true Christian men, havinge for proove therof beside many other places of holy scripture, the figure of Melchisedech, that was before the lawe, the prophetic of Malachie, in the lawe, and lastly, and most plainly, the institution

The. 4. vnto truth, For the olde Fathers neuer commonly called it so.

Pro sacrificio crucis, rationabile & incrementum ac mysticum sacrificium instituit, quod in mortem of domini per

Symbola  
corporis &  
languinis  
ipsius cele-  
bratur. Cle-  
mens con-  
stitutionū  
Apostolica-  
rum lib. 6.  
cap. 23.  
Abdiaz li. 7.  
Historia  
Apostol.

Concilium  
Constanti-  
nopol. in  
Trullo,  
Cap. 32. E-  
pistol. ad  
Burdegali.  
Constit. A-  
postolicarū  
3. Cap. ult.  
In Ecclef.  
Hierarch.  
Cap. 3.  
Act. 17.  
Lib. 4. con-  
tra heret.  
Cap. 32.

In myta-  
gogicis o-  
rationibus.

of Christe in the new Testament. Which he left to the Apostles, the Apostles to the Church, and the Church hath continually kept and used through the whole world until this daie.

Touchinge Doctours, they haue with one consent in all ages, in all partes of the world, from the Apostles time forewarde, bothe with their example, and also testimonie of writinge, confirmed the same faith. They that haue bene brought vp in learninge, and yet through corruption of the time stande doubtful in this point, let them take paines to trauel in studie, and they shal finde by good au-  
cient wiues of the Priestes and Deacons of Achaia, that (6) S. Andrewe the Apostle, touching the sub-  
stance of the Masse, woorthipped God euery day with the same seruice as priestes now doo, in celebra-  
ting the external sacrifice of the Church. They shal finde by wiues of Abdias first Bisshop of Baby-  
lon, who was the Apostles scholer (7) and saw Christ our sauour in flesh, and was present at the pas-  
sion and martyrdome of S. Andrewe, that S. Mathew the Apostle celebrated Masse in Eshiochia a litle  
before his Martyrdome. They shal finde by reporte of an auient Councel general, that S. Iames  
wrote a Liturgie, or a forme of the Masse. They shal finde that Martialis one of the LXXII. Dis-  
ciples of Christe, and Bisshop of Burdeaux in Fraunce, sente thither by S. Peter, serued God in the  
sorte. (8) They shal finde in Clement the whole order and forme of the Masse, set forth by the Apostles,  
them selues, and the same celebrated by them after our lorde was assumed, before they went to the  
ordering of Bisshops, priestes, and the vii. Deacons, accordinge to his institution, and the same right  
is declared by Cyrillus Bisshop of Hierusalem In Mystagogicis orationibus. They shal finde the  
same most plainly treated of, (9) and a forme of the Masse, much agreeable to that is used in these daies  
in writinge set forth by S. Dionysie, whom S. Paule converted to the faith, of whome it is mentioned  
in the actes of the Apostles, who had conference with S. Peter, Paule, and Iohn, the Euangelist, and  
mutche acquaintance with Timothe.

\* Thus doo I geue the good Christen reader, but a taste as it were of proufes without allegation of  
the woordes, for confirmation of thy faith concerninge the blessed Masse out of the scriptures. Apo-  
stles, and Apostolike men. (10) I doo further referre the to Iustinus the Martyr and Philosopher, to Ire-  
nius the Martyr and Bisshop of Lions, who liued with the Apostles scholers. To the olde Bisshop and  
Martyr Hippolytus, that liued in Origenes time, who in his oration De consummatione mundi,  
extant in Greeke, maketh Christe thus to saye at the general iudgement vnto Bisshops. Venite Pon-  
tifices, qui purē mihi Sacrificium die nocteq̃ obtrulistis, ac pretiosum corpus & langu-  
nem meum immolastis quotidie. Come ye Bisshops that haue purely offered sacrifice to me daie  
and night, and haue sacrificed my pretious Bodie and Bloud Dayly. (11) Finally I referre them in steede  
of many, to the two woorthy fathers Basile, and Chrysostome, whose Masses be left to the posteritie  
at this time extant. (12) Amongst al Cyrillus Hierosolymitanus is not to be passed ouer lightly, who at  
large expoundeth the whole Masse used in Hierusalem in his time, the same which now we finde in  
Clement, much like to that of Basile, and Chrysostome, and for the Canon and other principal partes,  
to that is now also used in the Latine Church.

As for the other Doctours of the Church that folowed the Apostles, and those Apostolike men, many  
in nūber, excellent in learninge, holy of life, to shewe what may be brought out of their woorkes for  
proufe of this matter that the oblation of the Body and Bloud of Christ in the Masse is the sacrifice of  
the Church, and proper to the New Testament, it woulde require a whole volume: and therefore not  
beinge moued by M.uelles challenge to speake specially thereof, but as it is priuate after their mea-  
ninge, and many good treatises in defence of this sacrifice beinge set forth already in print: at  
this present I wil say nothinge, thinkinge hereof as salust did of Carthago that great Citie, that it  
were better to keepe silence, then to speake fewe.

The B. of Sarisburie.

God graunte vnto all his people the spirite of wisdome and vnderstandinge,  
that they may be hable to discerne the Spirites, whether they be of God or no, that  
they may take heede of false pzophetes, and geue eare to the voice of the Prince of  
Pastours, and ste the voice of strangers, and beware of blinde guides, that so often  
haue deceiued them.

Here M. Hardinge a litle ouermuch inflameth his choler, and whom he listeth  
he calleth the enemies of the sacrifice, and the forerunners of Antichriste, and

The. 5. vnto the  
For Christ spea-  
keth not one  
woorde of any  
Sacrifice.

The. 6. vnto the  
For S. Andrewe  
saide the Comu-  
nion, and not the  
Masse.

The. 7. vnto the  
For this Abdias  
neuer saue  
Christe in the  
Fleashe: It is a  
very Legende of  
lies.

The. 8. vnto the  
For there is no  
manner tokē or  
hew of priuate  
Masse.

The. 9. vnto the  
For it is the ve-  
ry forme of the  
Communion,  
and nothinge  
like the priuate  
Masse.

\* Faith confir-  
med with out  
woordes. S.  
Paule saith,  
Faith cometh  
by hearinge.

The. 10. A bur-  
then of va-  
truthes.

The. 11. vnto the  
For they con-  
taine the very  
order of the  
Communion.  
The. 12. vnto the  
For it is the ve-  
ry expresse or-  
der of the Com-  
munion. It is no  
priuate Masse,

Esai. 11.

1. Iohan. 4.

Matthe. 7.

Iohan. 10.

Matthe. 23.

Forerunners of

Antichriste.



Act. 7.

Matth. 26.

what not? even with the same spirit that the Phariseis sometime saide: Steuen had spoken against the holy Temple: or Chyſte had vttered blasphemie againste God. I will not answere heate with heate, but in such kinde of eloquence wil rather geue place.

Ad Constantia

August. epist.

78. li. 4.

Ad Mauritium

Imperat. lib. 7.

epist. 197.

Iohan. 1.

Act. 7.

As touching the mater, M. Harding knoweth that S. Gregorie calleth him the forerunner of Antichyſt, not that faith, Chyſte hath made a ful sacrifice for sinne once for al vpon the Crosse, but that vaunteth him selfe above his brethren, as did Lucifer, and nameth him selfe an vniuersal Bishoppe ouer the whole Church of Chyſte. Such a one S. Gregorie calleth the forerunner of Antichyſte.

And, where as he calleth vs at his pleasure the enemies of the holy sacrifice, woe were vnto vs, if we had not that sacrifice. We knowe, that Chyſte is that lambe of God, that hath taken away the sinnes of the worlde, and that there is no name or sacrifice vnder heauen, wherby we can be saued, but onely the name, and sacrifice of Iesus Chyſte. And because we know that this sacrifice is sufficient, therefore we flie to no sacrifice made by man.

commonly cal-  
led the Masse.

The sacrifice, saith M. Harding, commonly called the Masse. But why sheweth he not, of whome it is so called? Merily neither the Hebrewes in their tongue, nor the Grekes in their tongue, nor Chyſte, nor his Apostles, nor Tertullian, nor S. Cyprian: nor Origen, nor Lactantius, nor S. Hierome, nor S. Augustine in any booke vndoubtedly knowen for theirs, nor his owne doctours, Clement, Abdias, Hippolytus, euer vsed the name of Masse. Therefore it is maruel, that he woulde say the sacrifice is so commonly called the Masse. If it might haue pleased him to say, that he him selfe, and his fellowes so cal it, he had done right.

But here is brought in a whole troupe of doctours in a ranke: Melchisedech: Malachias: Clemens the Apostles fellowe: the Deacons of Asia: Abdias the Apostles Disciple, and Bishop of Babylon, that saw Chyſte in the flesh: S. Andrew: S. James: Martialis: Dionysius, who had conference with Peter, Paule, & John: Irenaeus, Iustinus Martyr, Hippolytus Martyr, Basile, Chrysostome, Cyril of Ierusalem, & al the reste of the Doctours in al ages, & in al partes of the worlde. And who would not be affraide to seee such an armie come againste him? How be it (gentle reader) be of good cheare. Al this is but a camifado: These be but visardes: they be no faces. They are brought in like Drummers for a shew, and say nothinge. That M. Harding lacked in weight, he would needes make vp in tale: and so vseth this onely as a flowre before the sight: and as a streame blowne by with winde & weather carlieth with it mutche frothe & filth by the very rage & dyſte of the water: even so M. Harding in this place flowinge, & wanderinge ouer the bankes with Copia verborum by the violence & force of his talke carlieth a great deale of error, and vnturthe alonge before him. Notwithstandinge, thus hath he geuen thee, good Christian reader, as he saith, a taste of his proues without allegation of any wordes for confirmation of thy faith concerninge the Masse. Miserable is that faith, that in so weightie maters can be confirmed with bare names by hearinge nothinge. I maruel that M. Harding euer durst either to allege such authorities, as he knoweth the mosse hereof be, or thus openly to mocke the worlde. For briefly to touche Melchisedech, Malachias, & the institution of Chyſte, what weight can there appeare in these reasons, Melchisedech brought forth breade & wine to bankeet Abraham, & his armie being wearie of the chase: Or, Malachias prophesied that al the nations of the worlde should be turned vnto God, & shoulde offer vnto him a pure sacrifice: Or, Chyſte ordeined his last Supper amongst his Disciples, & badde them doe the same in his remembrance: Ergo, there was priuate Masse in the Church. Who euer made any such argumentes in any schoule: what, wil M. Harding make folke beleue, y Melchisedech, Malachias, or Chyſte, said priuate Masse? Or, doth he thinke y these reasons must be taken, because he speaketh the wordes?

But

Genes. 14.

Malachie. 1.

Matth. 26.

But he will saie, Melchisedech, and Malachias, signified the Sacrifice of the newe Testament. Wee denie it not. But did they signifie a Sacrifice done by one man alone, in a strange language, the people lookinge on him, and noman knowinge what he meaneth? Why may we not thinke rather, they signified the Sacrifice of the holy Communion, whereas the whole people doth lifte vp their hands, and hartes vnto Heauen, and pray, and Sacrifice together, reioysinge in the Crosse of Christe, and so celebratinge the lordes death vntil he comme: for the Sacrifice that is prophesied by Malachie, as it is expounded by Tertullian, S. Hierome, and other holy Fathers, is the Sacrifice of prayer, & contrite harte, as hereafter in the seuentienth Article it shal further appeare.

Touching the witnesses here alleged, first I marvel that M. Hardinge woulde euer bringe them forth, but mutche more that he woulde thus sette them out, with such circumstances of commendation, as that they sawe Christe in y<sup>e</sup> fleashe, or that they were the Apostles selowes. For he knoweth wel, that many of them are litle woorthye of such credite, as partely beinge euer doubted of, and suspected to be written, not by them, whose names they beare, but by Heretiques, to whom M. Hardinge seemeth nowe to flie for ayde: partely also obscure, vnknown, vnacquainted, not readde, not seene, not harde of in the worlde before this time. But most of al I marvel that he woulde euer hasard his cause on these witnesses, who, as he him selfe very wel knoweth, wil speake against him. And therefore he hath here cunningly suppressed their wordes, & hath onely made a mulstre of their names, but woulde suffer them to say nothinge.

And that thou (good Reader) maist haue a taste hereof, and see the faithfulness of these mennes dealinge, let vs first consyder Clemens, who, as it is reported here, was the Apostles selowe. The title of the booke seemeth to be De Apostolicis traditionibus: that is, Of orders taken, and diuised by the Apostles of Christe, for the better gouernement of the Church. A woorthy booke no doubt, and in all ages to be had in great price, if men had been perswaded, it had been written in dede by Clement. But S. Hierome by the reporte of Eusebius, maketh mention onely of one Epistle of Clementes, that he thought woorthy to be receiued, whiche Epistle notwithstandinge is not nowe to be founde. One other Epistle of Clementes he speaketh of: but he saith it was neuer allowed by the Church. And further S. Hierome saith: Certaine other bookes there are reported to be abroad in the name of Clement, as the disputation of Peter and Appion, whiche bookes were neuer in vse amongst our fathers, neither containe they pure, and Apostolical doctrine. Thus mutche S. Hierome.

Now whence then commeth M. Hardinges Clement? It was founde very lately in the Ile of Candie, by one Carolus Capellius a Venetian, writte in Greeke, and in these countreys, neuer hearde of, nor seene before.

Here the reader, be he neuer so simple, yet must he thinke thus mutche with him selfe. Clemens was Bishop of Rome, as it is thought, nexte after S. Peter. And were the Bishop of Romes bookes, & such bookes, so strange, so holy, and of such weight, kept in Candie, so farre of from Italie, in an Ilande in the sea, and not in Rome: written in Greeke, and not in Latine? And coulde such a woorthy worke diuised by all the Apostles, and set forth by the Apostles selowe, be laide vp in secrecie for the space of a thousande, five hundred yeres and more, and noman misse it? Thus mutche the reader may some consider with him selfe, be he neuer so simple.

But what if this booke were neuer written by S. Clement: what if it were written by no honest man: what if it were written by an Heretique? Verily it was a common practice in olde times, to sette wicked bookes abroad vnder the names, and titles of the Apostles, and other godly Fathers. Leo sometime Bishop of Rome writeth thus: Apocripha Scriptura, quæ sub nominibus Apostolorum

Clemente

Hierony. de Ecclesiast. scriptoribus.

Bookes counterfeited in S. Clementes name.

Petrus Crabbe in. I. tomo Concil.



Decretal.

Leon. 1.

Can. 15.

rum multarum habent seminarium falsitatum, non solum interdicendæ, sed etiam penitus auferendæ, atque ignibus tradendæ sunt. Secrete Scripturæ, which bearinge the names of the Apostles, containe a nurserie, and occasion of mutche falseheade, are not onely to be forbidden, but also verily to be taken awaie, and to be committed to the fier. By this we see, that the Apostles names were borrowed sometimes to voutche the resies, and wicked Doctrine.

Dist. 15. sancta Romana.

As touching Clemens, Gelasius writeth thus, and for that he was Bishop of the same see, it is the moze likely he should know the truthe: Pauca quæ ad memoriam venerunt, & Catholicis viranda sunt, decreuimus esse subdenda. In primis Ariminensem synodum à Constantino Casare Constantini filio congregatam mediante Tauro prefecto, ex tunc, & in æternum, confitemur esse damnatam. Item Itinerarium nomine Petri Apostoli, quod appellatur sancti Clementis, libri octo Apocryphi: We haue thought good (saith the Gelasius) to note certaine bookes, which are come to knowlesse, and ought to be avoided of Catholike people. First the Councel holden at Ariminum, gathered by Constantinus the Emperour, the sonne of Constantinus, by meane of Taurus the lieutenant, from thenceforth, and for euer we iudge woorthy to be condemned: likewise the Journal of Peter the Apostle bearinge the name of Clement, eight bookes, are secrete (vnlawful) writings. Thus we see diuers bookes of Clement condemned by name, and but one Epistle onely allowed for good, & this volume here alleged by M. Harding containing eight bookes, as it is noted by Peter Crabbe, fully agreeing in number of bookes with the other condemned by Gelasius. To be shorte, Cardinal Bessarion alleging parcel of the same booke of Clement, that hath bene hidden so longe, writeth thus of it. Licet hæc Clementis verba inter Apocryphas Scripturas commemorari soleant, placet tamen eis in præsentiarum tanquam veris assentiamus: Albeit the woordes of Clement be accompted amongst secrete (vnlawful) writings, yet for once we are content to receiue them as if they were true. Thus M. Hardinges Clement is disallowed by Eusebius, and by S. Hierome, mistrusted by Bessarion, condemned by Gelasius, kepte forth comminge in close ppyson for the space of a thousande, & five hundred yeres: yet make we now without refusal stoupe vnto him, and take him as the Apostles fellow.

Petrus Crabbe. 1. tomo. Concil.

Bessarion de sacramen. Eucharistia.

Abdias.

-origines.

-testimonium.

-vol. 2. et 3. et 4.

-anthon.

-Abdias.

-vol. 2. et 3. et 4.

-Abdias.

-vol. 2. et 3. et 4.

One other of these witnesses is Abdias, and he is brought in with al his titles: the Bishop of Babylon, planted there by the Apostles: one that was conuersant with Chryste, and hearde him preache, and sawe him in the fleshe: and was present at the martyrdome of S. Andrew: with al other circumstances that may graether credit amonge the simple. Of this Abdias somewhat must be spoken, and so mutche the moze, for that his name is so glorious. He was sought out, and founde, and set abroade of very late yeres, vnder the name of Abdias, by one Wolphgangus Zazius, a man that taketh greate paynes to force men to beleue it is the very selfe same Abdias, that he maketh him selfe to be: and therefore he saith, he was one of the lxxij. Disciples, ordained Bishop by the Apostles, and that S. Luke the Euangelist writinge the Actes of the Apostles borrowed many whole stories worde by worde out of him. Then was S. Luke verie vnthankful, that neuer once made mention of his Authoz.

Marci. 16.

But who so euer, or what so euer this Abdias were, his owne wordes doe so betwraite him, that a blinde man may see it was not he. He maketh manie shamelesse lies, that he was present with Chryste, and at the moste parte of the Apostles doynges, and yet were the Apostles then accordinge to Chrystes commaundement gone into the whole worlde, some into Italie, some into Asia minor, some into Scythia, some into India, some into Ethiopia, and were many thousand myles asunder.

Abdias in vita Marci.

In his fable of Iphigenia he saith, that the people tooke her brother Beoz beinge then Christened by S. Matthew, and made him kynge, and that he reigned afterwarde in Ethiopia the space of. lxxij. yeres: and further maketh mention

mention of Egesippus, that liued aboute one hundred, and thre score yeres after Chyriste. If Abdias were aliue al this while, he mighte be likened to Iohannes de temporibus, who, as the frenche stoie recozde, liued in Fraunce aboute thre hundred yeres. A lier muste be circumspecte, and mindeful what he say. If he sawe Chyriste in the fleashe, it is not likely he euer sawe Egesippus, that was so longe after Chyriste: If he sawe Egesippus, it is not likely he euer sawe Chyriste. Thus if he repozte truthe in the one, he lieth in the other: and so, whether he lie, or saie truthe, he cannot be Abdias.

Touginge the substance of his booke, it is nothings els, for the moze parte of it, but a bayne pœuise tale, laide out with falsheade, wicked doctrine, and curious conference, and talke with Diuels: thinges farre vnmete for that grauitie, and patestie of the Apostles of Chyriste, as it maye soone appeare vnto the Reader.

It may be geathered by S. Augustine in sundrie places, that some parte of this booke was wzitten by certaine Heretiques, named the Panichees, and auouched by them as the very true stoie of the Apostles. For he repozteth the Fables of S. Thomas: of S. Mattheu: of S. Andrew: of the Lion that slewe the man, that had striken S. Thomas: of the Dogge that brought the same mannes hande vnto the table: of Maximilla wife vnto Egis: and other like tales euen in sutch order, as they be sette foorth by this Abdias.

Against one Adimantus he writeth thus: They (that is the Panichees) reade Secrete Scriptures, whiche they them selfe saye are pure and perfecte: in whiche Scriptures it is wzitten that S. Thomas curled a man, and that afterwarde a Lion slewe him &c. And in an other place he saith, Attendite, qualia sint, quæ scribuntur de Maximilla vxore Egetis: illam noluisse viro debitum reddere: donasse, & supposuisse Eucliam ancillam, & alias similes fabulas: Beholde what thinges they be, that be wzitten of Maximilla wife vnto Egis: that she (beinge once Chyristened) woulde no more yelde duetie vnto her husbände, but sette Euclia her mayde in her owne place, and other like Fables.

All these, and sutch like tales thus disallowed by S. Augustine, are repozted by M. Hardinges Abdias in great soothe. I thought it not amisse to speake hereof the moze at large, for that I sawe a booke so ful of tales, so lately founde out, without any good shewe of Credite, to be fathered vpon the Apostles disciple, and sente into the Woꝛlde with sutch a countenance. S. Augustine seemeth in diuerse places to haue geuen his iudgement of the same. Wzitinge against the aduersarie of the lawe, & Prophetes he hath these woꝛdes. He hath brought foorth witnessses out of Secrete Scriptures, vnder the names of the Apostles, John and Andrew, whiche wzitinges if they had been theirs, they had ben receiued of the Church. The like iudgement hereof sameth to be geuen by Gelasius, who also saith that sutch wzitinges accorde to an auncient custome, and by a singular prouision, were not reade in the Church of Rome, for that they were thought to be wzitten by Heretikes.

Thus is this Abdias a booke, as it is apparent, ful of manifeste lies, and as it may be suppoled by S. Augustine & Gelasius, wzitten and fauoured by Heretikes, and refused of the Church: vpon sutch a one, good Reader, M. Hardinge wil haue thee to stay thy faith.

As for the rest of these newe witnessses, although I minde to take no great exception againste them: yet M. Hardinge knoweth there is scardly one of them, but may be doubted of.

Martialis was lately founde in France in the Citie of Remouica, in an arche of stone vnder the ground, so corrupte and defaced, that in many places it coulde

Gaguinus.

Paulus Amy-  
lius.August. contra  
Faustum, li. II.  
Et lib. 22. ca. 80.August. contra  
Adimantum  
cap. 16.August. de fide  
contra Mani-  
cheos, cap. 30.Augusti. contra  
Aduersarium  
Legis, & Pro-  
phetarum, ca. 20  
Dist. 15. sancta  
Romana.

Martialis



not be readde, and was neuer scene in the worlde at any time befoze.

*Dionysius.*

*Erasmus contra  
Parisienses.*

Dionysius although he be an auncient writer as it may many waies wel appere, yet it is iudged by Erasmus, John Colet, and others many graue, and learned menne, that it cannot be Ariopagita S. Pauls discipule, that is mentioned in the Actes.

*Liturgia Iacob.*

*Liturgia Chrysostomi, Edita a  
claudio du  
sanctes.*

**Pope Io-  
hane.**

S. James Liturgie hath a special praier for them that lue in Monasteries: and yet it was very rathe to haue Monasteries builde in al S. James time.

Chrysostomes Liturgie prayeth for Pope Nicolas by these woozdes, Nicolai Sanctissimi, & vniuersalis Papae longa sint tempora. Wee praie God sende Nicolas that moste holy, and vniuersal Pope a longe time to lue. But Pope Nicolas the firste of that name, was the seconde Pope after Pope Iohane the woman, in the yeere of our Lorde eight hundred, fiftie, and seuen, almost firs hundred yeeres after Chrysostome was deade: and likewise in the same Liturgie there is a praier for the emper, and victorie of the Emperour Alexius. And the firste Emperour of that name was in the yeere of our Lorde a thousande and foure scoare, after the decease of Chrysostome seuen hundred yeeres. Nowe it were very mutche for M. Hardinge to say, Chrysostome prayed for men by name seuen hundred yeeres befoze they were bozne. I trowe that were prophesieinge, and not praieinge.

Thou seest, Christian reader, what Doctours here be brought, as M. Hardinge saithe, to grounde thy faith, and saluation vpon. If he coude haue brought any better, I trowe, he woulde haue spared these. But such doctrine, such Doctours. These doubtful authorities, I trust, wil sette mennes consciences out of doubt.

Now, not withstandinge it be somethinge troublesome, yet shal it not be from the purpose, for trial of these mennes faithful dealing, to examine some of M. Hardinges owne witnesses, and to heare what they wil depose. Al these, as it is saide, auouchte the Sacrifice, otherwise called the Masse: and not onely these, but also al others of al ages, and times, and that in a manner in the selfe same order and forme, that now is vled.

*Folio. II. a li-  
nea. 1.*

Here M. Hardinge mutche abuseth bothe his owne learninge, and also the trust and credite, that many haue in him. For he knoweth wel, that the Apostles had neither the forme, nor the order, nor the name of Masse.

*Dumbe wit-  
nesses.*

How be it, if al these beare witnesse to the Masse, why speake they not? Why come they forth so dumbe? What: haue they nought to say in this behalfe: or is their worde not wort the hearinge? Or are they so olde, that thei cannot speake? Or must we neddes beleue M. Hardinge without euidence?

*M. Hardinge als  
legeth witnesses  
against him  
selfe.*

But what if neither Clement the Apostles fellow, nor Abdias, nor S. James, nor Basile, nor Chrysostome, nor any other of al these here alleged, speake one worde of Masse: What if they haue not so mutche as the name of Masse: What if they testifie plainely againste M. Hardinges Masse: What if they testifie fully and roundely with the holy Communion: It were great shame for M. Hardinge to ste from his owne witnesses: and very mutche for me to stande to be tried by them, that are brought in such a thronge to depose against me.

*Liturgia Iacob.*

And to beginne firste with S. James, the order of his Liturgie, whiche Mayster Hardinge calleth Masse, standeth thus. Sacerdos ait: Nullus eorum, qui orare non possunt, nobiscum ingrediatur. Diaconus ait, Cum timore, & fide, & dilectione accedite: Populus respondet, Benedictus, qui venit in nomine Domini. Deinde impertit Clero: Cum autem attollunt Diaconi discos, & calices, ad imperiendum populo, Diaconus ait, Domine benedic: Whiche woozdes may be turned thus: The Priest saithe: Lette not one of them, that may not pray, enter in with vs. The Deacon saithe, With reuerence, and faith, and loue approche ye neare. The people

ple answere th, Blessed is he, that commeth in the name of the Lorde. After this he ministrerth vnto the Clergie. But when the Deacons take vp the Dishes, and Cuppes to ministrer vnto the people, the Deacon saith, Lorde Blisse. Here by the order of S. James Masse the people answere th the Prieste in their owne tongue: provision is made for the whole congregation in Dishes, and Cuppes: they be called to receiue the Communion: and they doo receiue al togeather. Nowe lette M. Hardinge be iudge whether S. James beare recorde to the Priuate Masse, or to the Communion.

vvitnesse  
againste  
him selfe.

Dishes and  
Cuppes.

Abdias although he reporte many vntrue tales, yet he reporteth not one woorde of Priuate Masse, but mutche to the contrarie. Writtinge the life of S. Thomas, and shewing in what sorte he ministrer the holy Communion, he saith thus: Eucharistiam diuisit his, quos supra memorauimus, id est, populo. He diuided the Sacramente vnto the people, of whome we speake before. And againe in the life of S. Mathew, who, as M. Hardinge beareth vs in hande, without al question saide Masse in Ethiopia, he writeth thus, Cdmque respondissent, Amen, & mysteria Domini celebrata essent, & Missam suscepisset omnis Ecclesia: When they had answered, Amen, and the mysteries of the Lorde had beene celebrate, and the whole Church had receiued the Communion. Where the whole Church answere th the Prieste, and receiue th the Communion togeather, I reche M. Hardinge will hardly cal that a Priuate Masse.

Abdias in vita  
S. Thomae Apost.

Abdias in vita  
S. Matthei Apost.

Iustinus Martyr an other of M. Hardinges witnesses, in his seconde Apologie vnto the Emperour Antoninus, declaringe the Innocencie of the Christian people, that then liued vnder greate persecution, and shewing the manner of their assemblies, writeth thus: Before the ende of our praier wee kisse eche of vs one an other, Then is there brought vnto him that is the chiefe of the Brethren, Breade, and a Cuppe of Wine and water mingled togeather: whiche hauinge receiued, he prayeth God, and giueth thanks a good space: and that donne, the whole people confirmeth his praier, sayinge, Amen. After that, they that amonge vs be called Deacons, geue vnto euery of them, that be presente, parte of the Breade, and likewise of the VVine, and VVater that are consecrate with thankesgivinge, and carie the same home vnto them, that happen to be absente. Here is a ful Communion, and no Priuate Masse.

Iustinus Martyr  
in 2. Apologia.

ἑπευφημῶ.

Dionysius an other of the witnesses, and, as M. Hardinge saith, the Apostles scholar, openeth the whole order of the Ministration in his time, writtinge namely, and purposely of that mater. The Prieste, saith he, beginneth the holy Psalmodie, and the whole bodie of the Church singeth with him. Then followeth in order the readinge of the holy Scriptures, whiche is done by the Ministers: After that the Catechumeni, that is, they that are newly come vnto the Religion of Christe, and are not yet baptized, and Energumeni, that is, suche as are molested with evil sprites, and suche others, as are inioyned to penance, are commaunded forth. And so there remaine suche, as are meete to haue the sight and Communion of the holy thinges.

Dionysius. Eccl. Hierarchie  
cap. 3.

It followeth: And shewing forth the giftes of the holy Sacramentes, he goeth to the Communion him selfe, and likewise exhorteth others. And a litle after that, The Prieste, vncoueringe the Breade, that came couered, and in one cake, or loafe, and diuidinge the same into many portions, and likewise diuidinge the vnitie of the Cuppe vnto al, Mystically, and by way of a Sacrament, he fulfilleth, and diuideth vnitie.

τὰς δωρεὰς  
τῶν θείων  
γὰρ ὑπο-  
δείξας.  
συμβολικῶς  
τῆς θειᾶς  
κοινωνίας με-  
ταδούς.

It followeth againe, Then the Minister receiuinge him selfe, and distributinge the holy Communion vnto others, in the ende concludeth with holy thankesgivinge togeather with al the whole holy company of the Church. I beleue, M. Hardinge him selfe will



vvitnesſes  
againſte  
him ſelfe.

*Liturgia Baſili.*

*Et ſic communi-*

*cant omnes.*  
*Liturgia Chry-*

*ſoſtomi.*

*Ignatius ad*  
*Philadelphien.*

*Hippolytus*  
*Martyr.*

*ἐν τῇ γὰρ.*

*2. Theſſaloni. 2.*  
*Reuelabitur ho-*  
*mo peccati.*

ſay, here is yet but bare witneſſe for his Private Paſſe.

In the Liturgie of S. Baſile, which is alſo brought for a witneſſe in this mater,  
The Priſte praieth thus, Al we receiuinge of one Breade, and of one Cuppe, &c.  
It ſoloweth. The Priſte diuideth the holy Breade into ſower partes: the quere ſin-  
geth the Communion, and ſo they communicate al.

Another witneſſe is Chryſoſtome: His Liturgie, oz as M. Hardinge deliteth  
to ſpeake, his Paſſe is thus ozdred: After that the Priſte hath communicate  
with the Miniſters, then the great doze is ſette open: The Priſte ſheweth forth  
the cuppe vnto the people, ſayinge, with the feare of God, and faith, and loone, ap-  
proche ye neare. The Deacon ſaith, Come ye neare in peace: The people anſwea-  
reth: In the name of the Lorde. Againe, The Deacons receiue the Communion.  
Afterwarde the Myſteries be caried vnto a place, where the people muſt commu-  
nicate.

Ignatius an other witneſſe, writinge vnto the people of Philadelphia, hath  
theſe woordes: Vnus panis pro omnibus fractus eſt, & vnus calix omnibus diuidebatur.  
One breade was broken for al, and one cuppe was diuided vnto al.

What needeth it me to diſcourſe further of the reſte: By theſe ſeue I doubt  
not it may ſoone appeare, howe faithfully theſe men allege the Catholike Fa-  
thers, onely amaſinge the reader with naked names. Here wee ſee, ſutche as  
can not communicate, are commaunded ſoozthe: The whole Church prayeth,  
ſingeth, and receiueth the holy Sacramentes al togeather. Sutch Paſſes they  
be, that the olde Catholike Fathers canne witneſſe of. And of other Paſſes they  
knowe none. M. Hardinge him ſelfe confeſſeth that in the Primitive Church the  
people receiued the Communion every day.

Pet not withſtandinge, for his Private Paſſe he allegeth the names of Do-  
ctours of the Primitive Church. And ſo like a craftie Apothecarie, in his markes  
oz papers he hath the Paſſe: but in his boxes he hath the Communion.

But he wil ſay, he alleged al theſe Doctours by way of digreſſion, to an other  
purpose, to prooue the Sacrifice. Firſte there is very ſmal prouſe in ſutche wit-  
neſſes as ſay nothinge: and beſides that, it is a ſimple kinde of Rhetorike to vſe  
ſo large digreſſions from the mater, befoze ye once entre into the mater. And  
as touching the Sacrifice, if you haue any at al, you haue it onely of the inſtitution  
of Chriſte; otherwiſe you haue none. But wee are ſure, we haue Chriſtes inſtitu-  
tion. Wherefoze it ſolloweth, wee haue the Sacrifice that Chriſte appointed.

Touginge Hippolytus, the Biſhoppe and Martyr, that, as M. Hardinge  
ſaith, liued in Origens time, and is now extant in Greeke, it is a very litle booke,  
of ſmal price, and as ſmal credite, lately ſette abroad in printe, about ſeuene yeres  
paſſe: befoze neuer acquainted in the worlde. Sutch he M. Hardinges auncient  
authorities for his Paſſe. It appeareth it was ſome ſimple man that wrote  
the booke, bothe for the Phraſes of ſpeache in the Greeke tongue, whiche commonly  
are very childiſhe, and alſo for the truth, and weight of the mater. He begin-  
neth the firſte ſentence of his booke with, enim, whiche a very childe would ſcarſe-  
ly doo. He hath many vaine gheaſes of the birthe, and life of Antichriſt: He  
ſaith, and ſoothely auoucheth, that Antichriſt ſhal be the Diuel, and no man,  
and ſhal onely beare the ſhape of a man: Pet S. Paule calleth Antichriſt the Man  
of ſinne. Beſides this, he hath a further fantaſie, that Antichriſt ſhal ſubdew  
the kinges of Egypte, Aphrica, and Ethiopia, and that he ſhal builde vp againe  
the Temple of Hieruſalem: And that S. John that wrote the bookes of Apocalyps,  
oz Reuelations, ſhal come againe with Elias, and Enoch to reproue Antichriſt.

And

And al this saith he without either warrant of the Scriptures, or authoritie of the Church. And writinge that booke namely vpon the Prophete Daniel, he allegeth the Apocalips of S. John, in the scēde of Daniel, whiche is a token either of greate ignorance, or of marvellous obliuion. Forouer he saith, that the Soules of menne were from the beginninge: whiche is an Heresie, with other dreames and phantasies many moe. This is M. Hardinges Catholique doctour. Concerninge the place of him here alleged; *Venite pontifices, qui purè mihi sacrificium, die nocteq; obtulistis, ac pretiosum Corpus, et sanguinem meum immolastis quotidie.* If he wil precisely bulde vpon the wordes, then muste al other Priests stande backe, and haue no place in Heauen, but Bishoppes onely. For although they offer vp, as M. Hardinge saith, the daily Sacrifice, yet it is wel knowen, accordinge to the nature, and vse of the word, they are Priests onely, and not Bishoppes. If he wil make reckeninge of this word, *Quotidie*, Dayly, then where shal the Bishoppe of Rome, and his Cardinales stande, that scarcely haue leasure to Sacrifice once throught the whole yeere? And if it be Christe him selfe that they offer vp vnto the Father, as they say, Howe is the same Christe offered vp vnto Christe him selfe? Howe is Christe bothe the thinge that is offered, and also the partie vnto whom it is offered? But there is no inconuenience to a man in his dreame. And if it be the Masse that Hippolytus here speaketh of, how is it offered bothe day and night? For Hostiensis saith, It is not lawfull by the Canons to saye Masse in the nighte season, sauinge onely the night of Christes Passiōe.

Hostien. in summa De celebratione missarum.

But the meaninge of Hippolytus seemeth to be this, that al faithful people in this respecte be Priests, and Bishoppes, like as S. Peter also calleth them, and that euery of them by saith maketh vnto God a pure Sacrifice, and bothe daye and night, as it were, reneweth, and applieth vnto him selfe, that one and enerlasting Sacrifice of Christes pretious Bodie, once offered for al vpon the Crosse. Thus are the wordes of Hippolytus plaine, and without cauill, and thus shal Christes callinge be verie comfortable.

1 Petri. 2.

M. Hardinge. The. 6. Diuision.

Now this presupposed, that the Masse standeth vpon good and sufficient groundes for the stay of al true Christen mens beliefe: lette vs come to our special purpose, and say some what of Private Masse as our aduersaries cal it.

The B. of Sarisburie.

The groundes, he here speaketh of, be his Doctours, such as he hath already brought forth, laide vp in greate secrecie, and hidden from al the worlde by the space of one thousande yeeres and moze; and nowe of late founde out by chaunce: some in Glandes in the Sea: some in Arches vnder the grounde: some so defaced with moulde and canker, that it was harde to ghesse their meaninge: some full of impudent lies, and fables, one parcel not agreeing with another: some diuised and written by Heretiques, and ener mistrusted and condemned of the Church, yet euery of these, as M. Hardinge wel knoweth, fully reportinge the holy Communion, and manifestly testifieinge against Private Masse. These be M. Hardinges greatest groundes. Powe iudge thou, gentle Reader, what woorthie buildinge may stande vpon the same. Doubtlesse this beginninge is verie ample.



M. Hardinge. The. 7. Division.

Private Masse  
proceeded first  
of the neglig-  
gence, and mis-  
doinge of the  
people.

The chiefe cause, why they storne so muche at priuate Masse, is, for that the Priest receiveth the Sacrament alone: whiche thinge they expresse with great villanie of woordes. Now in case the people might be stirred to such devotion, as to dispose them selues woorthily to receiue their howel every day with the Priest, as they did in the Primitive Church, when they looked howely to be caught, and done to deathe in the persecution of Paynimes, that they departed not hence sine viatico, without their viage prouision: what should these men haue to say? In this case perhappes they would finde other defaultes in the Masse, but against it in this respecte onely that it is priuate, they should haue nothinge to say at al. So the right of their cause dependeth of the misdoinge of the people, whiche if they would amende, these folke should be driuen either to recante, or to holde their peace. To other defaultes of the Masse by them vntreuby surmised, answere shall be made hereafter, Now touching this.

Vwhere no faulte is committed, there no blame is to be imputed.

Lacke of deu-  
tion cause of  
Priuate Masse.  
The. 13. Vn-  
truth, For they  
inuite noman.

That oftentimes the Priest at Masse hath no comparteners to receiue the Sacrament with him, it proceedeth of lacke of deuotion of the peoples parte, not of enuie or malice of his parte.

The feast is common: (13) al be inuited, they may come that liste, they shall be receiued that be disposed and proued: None is thrust away that thus cometh: it may be obtruded to none violently, ne offered to none rashly: wel, none cometh. This is not a sufficient cause, why the faithful and godly Priest, enflamed with the loue of God, feelinge him selfe hungrie and thirstie after that heavenly foode and drinke, should be kepte from it, and imbarred from celebratinge the memorie of our Lordes death accordinge to his commaundement, from his durie of geuiuge of thankes for that great benefite, from takinge the cuppe of saluation, and callinge vpon the name of God: for these thinges be doone in the Masse.

The B. of Sarisburie.

God be thanked, both our life, and manner of teaching, notwithstanding these sclaunderous repoztes, is voide of villanie. If there had been any defecte in vs, this man of his courtisie should not haue supplied it with an other villanie.

M. Harding co-  
fesseth that in  
the Primitive  
Church there  
was no Priuate  
Masse.

Here M. Hardinge graunteth, that the people in the Primitive Church receiued the holy Communion every day, and so consequently vniawares he confesseth, that in the Primitive Church was no Priuate Masse, which, as he saith, came in afterwarde by the negligence, and vndeouion of the people. It is great pittie, that so good a thinge, as it is supposed, should haue no better beginninge. One speciall principle of these mennes doctrine is, to embarre the people from reading, and vnderstandinge of the Scriptures, and to suffer them to know nothinge: for that, as some of them haue saide, they be Dogges, and Swine, and therefore should not precious stones be laide before them. Yet now must their negligence be the rule of Christs Religion. This is laide as the grounde, and fundation of the whole cause, and therefore it ought the better to be considered.

M. Hardinge  
articulo 15. diui.  
7. folio 155. b.

Eckius, Digghius, Hosius, and others haue often cried out amayne in their booke, and Pulpites, Where was your Religion, before Luther first beganne to Preache? So may we likewise say, And where was your Priuate Masse, whiche is the crowne of your kingedome, before your people first beganne to grow negligent, and to wante deuotion? Some haue saide, the Church is gouerned by the Pope: some, by the general Councils: some, by the holy Ghost. M. Hardinge saith better, it is not amisse, if the Church be gouerned by the negligence, and vndeouion of the people.

Charitie, say they, is colde, and the people is carelesse. But therefore hath God appointed Pastours, and Ministers to ouerse and control the people, and not to suffer them to perishe in their negligence. Were it a mater of tiethes, or other paymentes, the people should be called vpon, and not suffered in any wise to be negligent: neither should their negligence stande for excuse. How much lesse should it be

it be suffered, when the case toucheth God? The Bishoppes, and Fathers in the seconde Councel holden at Bracara in Spaine decreed thus: If any man resorte vnto the Church, and heare the Scriptures, and for negligence or wantonnesse withdrawe him selfe from the Communion of the Sacrament, and in the reuerende mysteries doo breake the rule of discipline: wee decree that sutch one be put out of the Catholike Church, vntil he haue doone penance, and shewed the fruites of his repentance, that hauinge obtained pardon, he may be receined againe to the holy Communion.

Concil. Bracar. 1  
Cap. 84.  
Pro luxuria sua

Thus the godly Fathers in olde time did not flatter, and sauour the peoples negligence in this case, as M. Harding, and his felowes do: but exhorted, warned, reprovved, rebuked them, called them malepert, and impudent, that woulde be present, and not receiue: and excommunicated them for their negligence. But these men contrarywise turne away their faces from their brethren: and suppress their voice, and wil not be hearde: and speake nothinge, but in an vnknown tongue: and finde no fault with the people, but rather make them beleue that they receiue for them, and applie Chyestes death vnto them by their Masse, and that the verbe hearing thereof is sufficient for them, and meritorious: and thus, as mutche as in them lieth, they increase the negligence of the people, and discourage them from the holy Communion.

Chrysostom. in  
Epistolam ad E-  
phesios homil. 3.

The people is taught nothing, they vnderstande nothing, they heare nothing, and, sauing onely a few childish, and vnseemely gestures, they see nothing, neither comforte, nor memorie of Chyeste, nor benefite of his passion. And this is the cause of their negligence: therefore they stande thus backe, and withdraw them selues.

The cause of the  
peoples negli-  
gence.

How be it, what needeth M. Hardinge thus to charge the people with negligence, and vndernotion? The Pope him selfe, and his Cardinales doo scarcely communicate once in the yeere, but are as negligent, and as vndernoted therein, as the moste parte of the people.

The Pope and  
his Cardinales  
as negligent as  
the people.

The feast (saith M. Hardinge) is common: all are invited: they shalbe receiued, that be disposed, and proued. If this feast be common, it must needs be common to verie few: for the prouision is very litle to serue many. What al be called in the Latine Masse, it is a greate, and manifest vntuethe. For neither the Priest, nor the Deacon, either by worde, or by gesture calleth them: nor haue they any preparation for them, if they were called. Yet are these men not ashamed to say, They shalbe receiued, that be disposed, and proued.

Every man ought humbly to prepare, and dispose his harte, before he presume to heare or receiue any thinge, that toucheth God. For God is Spirite, and wee are flesh: God in heauen, and wee in earth. Pythagoras being but an Heathen was wonte to say: Non loquendum de Deo, sine lumine: we ought not to speake of God, without light, that is, without premeditation, and good aduiselement, who it is, of inhom wee speake. And the Paganes in their sacrifices were wonte to remember their priest with these wordes, Hoc age, the meaninge whereof was, Dispose thy minde, it is God, vnto whom thou speakest. The wise man saith, Before thou pray, prepare thine harte, and be not as a man, that tempteth God. Likewise in olde times they, that were called Catechumeni, were warned afoze hande to prepare their hartes, that they might worthily receiue Baptisme, as it is decreed vnder the name of Clement, whose wordes be these: Let him prepare him selfe in all thinges, that after thre monethes ended, vpon the holy day he may be Baptized. S. Augustine also exhorteth the Catechumeni, liketwise to dispose their mindes against the time of their Baptisme. Thus ought every man to examine, and prepare him selfe, before he heare Gods worde: before he presume to open his mouth to pray vnto God: before he receiue the Sacrament of Baptisme: and namely before he come to the holy Communion. And therefore the Priest giueth warning vnto the people, with these wordes, Lift vp

Preparation of  
the minde, be-  
fore the Com-  
munion.

Ecclesi. 18.

Clement Epist.

Augustin. tract.

10. & 11. in

Iohan.



Augusti de bono  
perseuerantia.  
lib. 2. ca. 13.

2 Sent. lib. 4. dist.  
17.

b Inno. 3. in Con.

Lateran. ca. 21.

Hugo de pore-  
state Ecclesie.

Chrysostom. De  
Poenitentia.

Αμάρτυρον  
ἐσὼτὶ

Δικαστήριον.

Chrysostom. in  
1<sup>a</sup> 2<sup>a</sup> 3<sup>a</sup> 4<sup>a</sup> 5<sup>a</sup> 6<sup>a</sup> 7<sup>a</sup> 8<sup>a</sup> 9<sup>a</sup> 10<sup>a</sup> 11<sup>a</sup> 12<sup>a</sup> 13<sup>a</sup> 14<sup>a</sup> 15<sup>a</sup> 16<sup>a</sup> 17<sup>a</sup> 18<sup>a</sup> 19<sup>a</sup> 20<sup>a</sup> 21<sup>a</sup> 22<sup>a</sup> 23<sup>a</sup> 24<sup>a</sup> 25<sup>a</sup> 26<sup>a</sup> 27<sup>a</sup> 28<sup>a</sup> 29<sup>a</sup> 30<sup>a</sup> 31<sup>a</sup> 32<sup>a</sup> 33<sup>a</sup> 34<sup>a</sup> 35<sup>a</sup> 36<sup>a</sup> 37<sup>a</sup> 38<sup>a</sup> 39<sup>a</sup> 40<sup>a</sup> 41<sup>a</sup> 42<sup>a</sup> 43<sup>a</sup> 44<sup>a</sup> 45<sup>a</sup> 46<sup>a</sup> 47<sup>a</sup> 48<sup>a</sup> 49<sup>a</sup> 50<sup>a</sup> 51<sup>a</sup> 52<sup>a</sup> 53<sup>a</sup> 54<sup>a</sup> 55<sup>a</sup> 56<sup>a</sup> 57<sup>a</sup> 58<sup>a</sup> 59<sup>a</sup> 60<sup>a</sup> 61<sup>a</sup> 62<sup>a</sup> 63<sup>a</sup> 64<sup>a</sup> 65<sup>a</sup> 66<sup>a</sup> 67<sup>a</sup> 68<sup>a</sup> 69<sup>a</sup> 70<sup>a</sup> 71<sup>a</sup> 72<sup>a</sup> 73<sup>a</sup> 74<sup>a</sup> 75<sup>a</sup> 76<sup>a</sup> 77<sup>a</sup> 78<sup>a</sup> 79<sup>a</sup> 80<sup>a</sup> 81<sup>a</sup> 82<sup>a</sup> 83<sup>a</sup> 84<sup>a</sup> 85<sup>a</sup> 86<sup>a</sup> 87<sup>a</sup> 88<sup>a</sup> 89<sup>a</sup> 90<sup>a</sup> 91<sup>a</sup> 92<sup>a</sup> 93<sup>a</sup> 94<sup>a</sup> 95<sup>a</sup> 96<sup>a</sup> 97<sup>a</sup> 98<sup>a</sup> 99<sup>a</sup> 100<sup>a</sup>

Chrysostom. De

Lazaro. hom. 4.

De poeniten.

dist. 1.

Quidam deo.

Chrysost. ad po.

Antiochen. hom.

61.

Ambrosi. de Sa-

cramentis li. 6.

Cap. 4.

Leo Epist. 81.

Esaias. 24.

Bonifacius

De Con. dist. 1.

Vasa.

Bernardus de

conuersione

Pauli.

Bernadus in

Concilio Re-

mensi.

your hartes : whiche woordes, as S. Augustine saith, were commonly bled in the holy Mysteries.

But I thinke D. Hardinge here by these woordes prepare, and dispose, meaneth Private Confession, whiche many haue bled as a racke of mens consciences to the maintenance of their tyrannie. a Peter Lombarde saith, without it there is no way to Heauen. b Innocentius the thirde commaundeth, that who so ener is not confessed, neither be suffered to come into the church beinge aliue, nor to be buried when he is dead. Hugo writeth thus, I am bolde to say, who so ever commeth to the Communion vnconfessed, be he neuer so repentant, and sorie for his sinnes, certainly he receiveth vnto his iudgement. So violent the late writers haue been in exactinge thinges of their owne diuises. Otherwise the olde Fathers, notwithstanding sometime they speake of Confession, yet they require it with moze modestie, and manie of them require no suche thinge at al.

Chrysostome saith, Let the Counte (where thou yeldest thy selfe gilty) be without witness: Let God alone see thee. And againe, If thou be ashamed to shew thy sinnes to any man, then vtter them euery day in thy harte. I saie not, goe, confesse thy sinnes vnto thy fellow seruante, that may vpbryde thee with them: But confesse them vnto God, that is hable to cure them. And againe, thus he imagineth God to speake vnto a sinner, Mihi soli dic peccatum tuum priuatum, ut sanem vlcus. Open thy sinne priuately to me alone, that I may heale thy wounde. And Theodosius sometime Archebishop of Canterbury saith, Graeci, & totus Oriens confitetur soli Deo. The Grekes, and al they of the East, confesse them selues onely to God. Thus mutche I thought god to touche hereof, lest it should be thought there is none other way for a man to proue and dispose him selfe, but onely by Auricular Confession. The meaning of these woordes of S. Paule, Let a man examine him selfe, standeth in two pointes, in Faith, and Repentance. Faith containeth the trueth of our beleefe: Repentance concerneth the amendement of our life. Whiche kinde of examining endureth al our life longe. But to saie, or thinke, we are al examined, and disposed one onely day in the yere, and that of custome, not of Holinesse, and not one day before nor one day after, it is childishe, it is superstitious, it is Jewishe, it is no perswasion mete for the people of God. If Chrysostome were aliue, he woulde crie out, O praesumptionem: O consuetudinem: O what presumption: O what a custome is this? And S. Ambrose woulde say, If thou be not worthy euery day to receiue, then art thou not worthy once in the yere.

But graunt it, that charitie and deuotion is fainted in the people: May we yet thinke, that the same resteth whole and sounde in the Clergie? Or that the deuotion of the priestes aboundeth moze now, then it did in the primitive Church? For then the Priest ministred the holy Communion but once in a day, onlesse the multitude of the Communicantes had been so greate, that it required double Ministration. But now the Priest may say two, thre, or moe Masses in one daye, yet although he haue no man to receiue with him. I woulde it were not as the Prophet saith, Qualis populus, talis Sacerdos, As the people is, such is the Priest. Merely Bonifacius talkinge of the change of the holy Cuppes, whiche in the olde times had been Treen, and in his time were made of Golde: then, said he, wee had Treen Cuppes, and Golden Priestes: but now wee haue golden Cuppes, and Treen Priestes. S. Bernarde complaineth thus of the state of the Clergie in his time, O Lorde wickednesse hath proceeded from the elder Judges thy vicars, whiche seeme to rule thy people. Wee cannot now say, As the people is, so is the Priest: for the very people is not so (wicked) as is the Priest. And the same S. Bernarde in the Synode holden at Reims in Fraunce, in the presence of the Pope, spake these woordes, Nunc non habemus mercenarios pro pastoribus: nec lupos pro mercenariis: sed pro lupis habemus Diabolos.

Now

Now haue wee not Hierlinges (to rule the flocke) in steede of shepheardes: nor Woolues in steede of Hierlinges: but in steede of Woolues wee haue Diuels.

Iohannes Vitalis, a Cardinal of Rome likewise complaineth, And of the Priesties of this age (saith he) The Prophet Esaie hath written thus: The Pastours them selues are void of vnderstandinge, they haue al folowed their owne way, euerie one euen from the highest to the lowest. Wherefore if wante of deuotion, and loosenesse of life may breede negligence in the people, why may not the like wante, and as greates loosenesse, breede the like negligence in the Priestes? And if negligence be excuse sufficient, to warrant the people to Communicate but once in the yere, why may not the same negligence cause the Priestes to say Masse but once in the yere? For it is not the loue of God, as you surmise, neither the hunger, or thirst of Heauely foode, that maketh the Priest say Masse, but order of fundation, custome, hire, or wages for his labour.

Now let vs viewe the weight of M. Hardinges reasons: The people is negligent and vndeuous: Ergo, the Priestes may say Masse alone. This argument is verie weake. But the next that is geathered of the same, is mutche weaker: The people is negligent now: Ergo, there was Priuate masse in the Primitiue Church. For this onely was my denial: and this hath M. Hardinge taken in hande to proue. It is called Petitio principii, where as one weake thinge is proued by an other, as weake as it. So might M. Hardinge say: The people wil not heare the woorde of God: Ergo, the Priestes may goe into the Pulpit, and Preache alone. For Christs Supper (as S. Augustine saith) is a Sermon, and the Priest therein Preacheth, and vttereth the death of the Lorde.

Againe, if onely the negligence of the people haue enforced Priuate Masse, how then came it into Colleges, Monasteries, Cathedral Churches, ye, euen into the very holy Church of Rome, where as be such numbres of Clerkes, Vicars, Punks, Priestes, and Prebendaries, that the Emperour Iustinian was faine to stae the increase of them, al idle, al in studie and contemplation, al void from worldly cares, al confessed, al in cleane life, al prepared? Wherefore haue they Priuate Masse? We wherefore haue they so many Masses seuerally, at diuers Altars, and many of them at one time? Wherefore do not they Communicate togeather, as it appeareth they did in the Primitiue Church? Doubtlesse this groweth not of the negligence of the people.

As for the people, they are not so negligent, nor vndeuous, as M. Hardinge here chargeth them. They are Gods people, glad to be instructed, and desirous to folowe, and where so euer the Gospel is receiued, readie to geue testimonie thereof, and to increase the same by the holy Communion of Christs Body and Blood, in greate companies, and whole congregations al togeather.

But what a lucke is this, that they whom M. Hardinge so often condemneth for Heretikes, can be so deuoute: and he, and his Catholikes thus remayne with out deuotion. Let the people be taught: let them heare the holy Ministration in their owne tongue, that they may vnderstande the holy Mysteries, & feele comforte, and sweetnesse in the same: let them see examples of diligence in the Clergie: then wil they be no longer negligent. When shoulde M. Hardinge perforce geue ouer his priuate Masse, as sauinge that the whole right of his cause hangeth onely of the negligence, and misdoinge of the people.

M. Hardinge. The. 8. Diuision.

But the enemies of this holy sacrifice say, that this is against the Institution of Christe. God forbid, the Institution of Christe shoud not be kepte.

But it is a worlde to see, how they crie out for the Institutiō of Christe, by whom it is most wickedly

Iohan. Vitalis  
Cardinalis, in  
Speculo, apud  
Esa. 50.

Augustinus De  
Trinit. li. 3. ca. 4.

Authen. Collat.  
prima, vi deter-  
minatus sit nu-  
merus Clericis.



The. 14. Vn-  
trueth. The Sa-  
crifice is special-  
ly named in the  
Communion  
booke. And in  
the Masse it  
selfe, Consecra-  
tion is not na-  
med.

The. 15. Vn-  
trueth: For S.  
Basil thinketh  
the number is  
partie of Christes  
Institution:  
Exercitationis  
ad pietatem Ser-  
mone. 4.

\*The Apostles  
vsed, and orde-  
ined the Com-  
munion of a  
number, and  
neuer any pri-  
uate receiuinge  
of the Priest  
alone.

The. 16. Vn-  
trueth. Christe  
appointed a  
number, al-  
though no cer-  
teine fixed  
number,

1. Corin 11.  
Ye shal shew  
foorth the  
Lords Death.

Consecration.

keddy broken. For where as in Christes institution concerning this Sacrament, three thinges are conteinied, whiche he him selfe did, and by his commaundement gaue authoritie to the Church to doo the same, the consecration, the oblation, and the participation, wherein consisteth the substance of the Masse: they hauing quite abrogated the other two, (14) and not so muche as once naminge them in their booke of seruice, now haue lesse to the people nothing but a bare Communion, and that after their owne sorte: With what face can they so busely crie for Christes institution, by whom in the chief pointes the same is violated?

Of Consecration, and Oblation although muche might be saide here against them, I wil at this time say nothinge. Concerninge Participation, the number of Communicantes together in one place that they iangle so muche of, as a thinge so necessarie, that without it the Masse is to be reputed vnlawful, (15) is no parte of Christes institution. For Christe ordeined the Sacrament, after Consecratio and Oblation done, to be receiued, and eaten. And for that ende he saide: Accipite, manducate, bibite, Take, eate, drinke, herein consisteth his institution.

Now as for the number of Communicantes, how many shoud receiue together in one place, and in what place, what time, sitting at table, (as some woulde haue it) standinge, or kneelinge, fastinge, or after other meates: and whether they should receiue it in their handes, or with their mouthes, and other the like orders, manners, and circumstances: al these thinges pertaine to the ceremonie of eatinge, the Obseruation whereof dependeth of the Churches ordinance, and not of Christes Institution. And therefore S. Augustine writinge to Ianuarius saith: Saluator non praecepit, quo deinceps ordine sumeretur, vt Apostolis, per quos dispositurus erat Ecclesiam, seruaret hunc locum: Our Saviour gaue not commaundement in what order it should be receiued, meaninge to reserue that mater \* vnto the Apostles, by whom he woulde directe, and dispose his Church.

Epist. m.

Vwherefore the receiuinge of the Sacrament beinge the Institution of Christe, and the manner, number, and other rightes of Receiuinge, (16) not fixed nor determined by the same, but ordred by the Churches disposition: whether many, or few, or but one in one place receiue: for that respect, the Ministration of the Prieste is not made vnlawful.

The B. of Sarisburie.

It liketh M. Harding to cal vs wicked, and the enemies of the Sacrifice: and to say, we iangle of the Institution of Christe, and yet our selues breake Christes Institution. I must here protest in the name of manie: We are not enemies of the Sacrifice, and Crosse of Christe, but of the errours, abuses, and sacrilege of the Masse, whiche now are mainteined to the open derogation of the Sacrifice, and Crosse of Christe.

As touching Christes Institution, so great not, good Christian Reader, that M. Hardinge confesseth, there are three thinges therein conteinied, whiche, as he saith, Christe him selfe did, and by his commaundement gaue authoritie to his Church to do: the Consecration: the Oblation: and the Participation. Here he leaueth quite out the Annunciation of Christes Death, thinking perhaps, it is no mater essential of Christes Institution. Of these three (he saith) we haue broken two: the Consecration, & Oblation: and so haue onely a bare Communion.

But whereby may it appeare to M. Hardinge, that we haue thus broken Christes Institution: Is it because we Communicate together with the people: or because we Minister the Sacrament vnder bothe kindes: or because we shew forth the Death of Christe: or because we doo, that Christe did, and commaunded vs to doo:

Concerning Consecration, he dooth great wronge to charge vs with y breache thereof, before he him selfe, and others of his side be better resolved wherein standeth Consecration. For Scotus, and Innocentius tertius, and certeine others say, that this worde Benedixit, He blessed, woorketh Consecration. The common opinion is, that it is wrought by these wordes, This is my Body: Some thinke, that

that Christe spake these wordes twise, first secretly to him selfe, and afterward openly, that the Apostles might vnderstande him. Cardinal Bessarion Bishoppe of Tusculum, writeth thus, The Latine Church folowing Ambrose, Augustine, and Gregorie, thinketh that Consecration standeth in these wordes, This is my Body: But the Greeke Church thinketh the Consecration is not wrought by these wordes, but by the Praier of the Priest, whiche foloweth afterwarde: and that accordinge to S. James, S. Chrysostome, and S. Basil. By these it appeareth, that they them selues of that side, are not yet fully agreed vpon their owne Consecration.

How be it, by what so euer wordes Consecration is made, it standeth not in the abolishinge of natures, as M. Hardinge teacheth: nor in precise, and cloase pronouncing of certaine appointed wordes: but in the conuerting of the natural Elementes into a godly vse: as wee see in the water of Baptisme. For Christe saide not, say ye this: or by these wordes goe and Transubstantiate, or change natures: But thus he saide, Doo this in my remembrance. And so, the Breade that wee breake, is the Communication of Christes Body: and as often as wee eate of that Breade, wee doo declare and publishe the Lordes death. This is wel noted and opened by S. Augustine. Put the wordes of God (saith he) vnto the Element, and it is made a sacrament. For what power is there so greate of the water (in Baptisme) that it toucheth the Body, and wassheth the harte, sauinge by the workinge of the wordes? Not because it is spoken, but because it is beleued: and this is the worde of Faith, whiche wee preache. The worde of faith, which wee preache, saith S. Augustine, not the worde whiche wee whisper in secrete, is the worde of Consecration.

With what honest countenance then can M. Harding say, y wee haue no Consecration: wee pronounce the same wordes of Consecration y Christe pronounced: wee do the same y Christe had vs doo: wee proclaim the death of the Lorde: wee speake openly in a knowen tongue, and the people vnderstandeth vs: wee Consecrate for the Congregation, & not onely for our selfe: wee haue the Element: wee ioigne Gods woorde vnto it: and so it is made a Sacrament: Yet saith M. Harding we haue no Consecration. And can he thinke, y a Priest of his side doth Consecrate, y whispereth his wordes cloasely, and that in a straunge tongue, in such sorte as no man heareth, or vnderstandeth him: y oftentimes him selfe knoweth not neither the wordes of Christe, nor the sense of the wordes: nor the vse, nor y ende of the Sacrament: that exhorteth noman: that speaketh to no man: that, if he do Consecrate, dooeth Consecrate onely for him selfe, and not for others: that dooeth neither that Christe did, nor that Christe commaunded to be done: If wee Consecrate not, can he thinke that such a one dooeth Consecrate?

And where as he saith further, that wee haue no manner of Oblation in our Communion, he should not him selfe speake manifest vnto truth, hauing taken vpon him, as he saith, to reforme falsehead. For he knoweth wee offer vp vnto God in the holy Communion our selues, our soules, our bodies, & almes for the poore: praises and thankes geuing vnto God the Father for our Redemption: and praier from a contrite harte, whiche, as the olde Catholike Fathers say, is the Sacrifice of the New Testamente. To conclude, wee offer vp as mutche as Christe commaunded vs to offer. In deede wee offer not vp Christes Body to be a propitiatorie Sacrifice for vs vnto his Father. For that Sacrifice is once wrought for al vpon the Crosse, and there is none other Sacrifice leaue to be offered for sinne.

But saith M. Hardinge, wee make no mention of any Sacrifice in al our Ministration: Therefore wee breake Christes Institution. This reason impeacheth Christe him selfe as wel as vs: for Christe him selfe in his whole Ministration spake not one worde of any Sacrifice, nomore then wee do. Therefore by M. Hardinges Logike, Christe him selfe brake his owne Institution.

Thom. & Bonau.  
uen. in. 4. sent.  
Bessarion de Sa-  
cramento Eu-  
charistiae.

In the tenth  
Article.

I. Corinth. 10.  
I. Corinth. 11.  
Augustinus in  
Iohan. tractatu.  
80.  
Accedat Verbu  
ad Elementum,  
& fit sacramen-  
tum.

Tertulli. contra  
Marcionem. lib. 4.  
& aduersus  
Iudeos.  
Eusebius de De-  
monstratione.  
lib. 1.  
Hebraeos. 10.

Here



Hereof he concludeth, that we haue nothinge but a bare Communion: whiche Conclusion is as true, as the Premises. Goddes name be blessed, wee haue a holy Communion, to the greate comforte of the godly. But in M. Hardinges Masse there is neither Communion, nor any other consolation at al: but onely a number of light, and bare gestures, and Ceremonies, farre vnmeet for so grade a purpose. But what shoulde moue this man, thus scoznesfully to teast at the holy Ministration, and to cal Chyristes ordinance A bare Communion? Others cal it the Mystical Supper: others the holy Distribution: bare, or naked, no man I trowe, durste euer to cal it, but M. Hardinge. One of his owne Doctours comparinge Consecration, and Communion togeather, saith thus: Communio sacra maior est in effectu sanctitatis, quam Consecratio. The holy Communion in effecte of Holinesse, is more then Consecration. And againe, Consecratio est propter Communio, nem. Ergo, Communio maius est Consecratione: Consecration is for Communion: Therefore is Communion greater then Consecration.

A title befoze M. Hardinge saide, in Chyristes Institution thre thinges are conteinied, Consecration, Oblation, Participation. Immediately after, as a man that had sodainely forgotten him selfe, he saith, The number of the Communicantes togeather in one place, that they iangle so muche of as a thinge so necessarie, is no parte of Chyristes institution. It is no maruel though he can so il agree with the old Catholike Doctours, that falleth thus out so sodainely with him selfe. For if Participation be not necessarie, howe is it a parte of Chyristes Institution? If it be a parte of Chyristes Institution, howe is it not necessarie? He woulde faine conuey Chyristes Institution, and his Masse bothe vnder one colour. But they are Contraries, the one of them deuoiaeth the other. As for the Priest, he taketh no parte of the Sacrament with others, whiche is the nature, and meaninge of this worde Participation, but receiueth al alone. Thus it appeareth by M. Hardinges owne confession, that private Masse hauinge no Participation of the Priest with others, and therefore no Participation at al, is no parte of Chyristes Institution.

I graunte, certaine circumstances, as talking, sitting, standing, kneeling, and other like Ceremonies aboute the holy Ministration, are left to the discretion of the Church. But this is a very simple argument, Certaine Circumstances may be altered: Ergo, the Priest may receiue alone. Chyriste him selfe hath already determined the case. For al be it he haue appointed no certaine number of Communicantes, yet hath he by speciall wordes appointed a number. For these very wordes, Take ye: Eate ye: Drinke ye al: Diuide ye amonge your selues: Doo ye this in my remembrance: ye shal set foorth the Lordes death: These very wordes I say, can not be taken of one singular man, but necessarily impoite a number.

Yet saith M. Hardinge, S. Augustines wordes be plaine, Saluator non precepit, quo deinceps ordine sumeretur: vi Apostolis, per quos dispositurus erat Ecclesiam, seruaret hunc locum. Chyriste gaue no commandement, in what order it shoulde be receiued: to the intente he might leaue that mater to his Apostles, by whome he woulde dispose his Church. Therefore saith M. Hardinge, The number of Communicantes is at libertie, and the Priest may receiue alone.

S. Augustine in that place speaketh not one worde of any number, but onely of the time of receiuinge, whether it might seeme conuenient to Minister the Communion after supper, as Chyriste did to his Disciples, & some vsed then to doe, as appeareth by the wordes that follow, Nam si hoc ille monuisset, vi post cibos alios semper acciperetur, credo quod eum morem nemo variasset: For if Chyriste had commanded that the Sacrament shoulde euer be receiued after other meates, I beleene no man woulde haue changed that order. It is wronge dealinge to bringe one thinge for another: to allege number in steede of time: and of S. Augustines wordes to conclude that S. Augustine

M. Hardinge  
teasteth at the  
ordinance of  
Chyriste.  
Alexander De  
Hales. 4. q. 35.  
mem. 2.  
Ibid. fol. 2.

M. Hardinge  
hath forgotten  
himselfe.

Matthae. 26.  
Luke. 22.  
1. Corin. 11.

August. epist. 118.  
ad Ianuarium.

August. in eadē  
epist. ad Ianua-  
rium. 118.

gustine neuer meante. For that S. Augustine requireth a number of Communicantes, it appeareth by that immediatly in the same place, he allegeth the wordes of S. Paule, Quapropter fratres, cum conuenitis ad manducandum, inuicem expectate, Wherefore brethren when ye meete togeather to eate (the Communion) waite one for another: Whiche wordes M. Hardinge thought best cunningly to dissemble. In other places S. Augustine like as also S. Hierome and others, witnesseth that the whole people daily receiued togeather, and generally intreatinge of the holy Communion, he speaketh euermoze of a number, and neuer of one alone.

I. Corin. II.  
Inuicē expect.  
August. de Ser-  
mone Dom. in  
monte. 12. In  
Iohan. tract. 26  
Hierony. ad Lu-  
cinium. Idem in  
Apolog. aduer-  
sus Iovinianū.  
I. Cor. II.  
August. in Iohā.  
tractatu. 97

Now where as M. Hardinge saith, Christe leaſte ſuche maters to the determination of the Church, and to that purpose ſeemeth to allege, as others do, these wordes of S. Paule, Cetera cum venero disponam, Touchinge the rest, I wil take order, when I come, This kinde of Doctrine vnto the olde Fathers seemed very dangerous. For S. Augustine saith, Omnes insipientissimi Hæretici, qui se Christianos vocari volunt, audacias figmentorum suorum hac occasione Euangelicæ sententiæ colorare conantur, vbi dominus ait, Adhuc multa habeo vobis dicere, sed ea non potestis portare modò. The moste fenishe Heretikes that be, that woulde faine be called Christians, doo colour the bolde enterprises of their fantasies, by occasion of this saying of the Gospel, whereas the Lorde saith: yet haue I many thinges to say vnto you, but ye are not hable now to beare them.

But if the Church haue determined this mater for Priuate Masse, as M. Hardinge saith, in what Councel, at what time within fire hundred yeres after Christe, and in what place was it determined? Who was witness of the doinge? Who was President? Who was present? This is it that the Reader woulde faine learne. And M. Hardinge thinketh it best to proue it by silence. How be it, it is already confessed, that Priuate Masse came in, not by Christe, or by any of his Apostles, or by the authoritie of the Church, but onely by the vnderuotion, and negligence of the people.

It is wonderfull to see, how handsome constructions these men make of these wordes of S. Paule, Touchinge the rest I wil take order when I come. For vpon these wordes they builde their Priuate Masse, euē in ſuche forme as it is now vsed in. As if S. Paule shoulde saye thus, At my commynge I wil take order, that ye shal haue Masse in a straunge tongue: that ye shal receiue alone: that ye shal not looke, and waite one for another, not withstanding any my former commaundement: that ye shal not neede to meete togeather: that one shal receiue for al the rest: and so at my comming I wil vndoo, what so euer hitherto I haue ordeined.

I may not now dissemble the value of M. Hardinges argument: Christe (saith M. Hardinges he) ordeined the Sacrament after Consecration and oblation done to be receiued and eaten, Ergo argumente. the number of Communicantes togeather is no parte of Christes Institution.

What, thought M. Hardinge that none but childezen and ſoules shoulde reade his booke? For how losely hange these partes togeather? The Sacramente must be receiued after Consecration: Ergo, The number of Communicantes is not necessarie. There is not one pæce hercol that either is true in it selfe, or agreeth with other.

For touchinge Consecration, if he wil precisely folow the wordes of the Euangelistes, whiche wrote the storie, Christe first tooke the Breade: and blessed it: and brake it: and gaue it, and saide, take ye: eate ye: and afterwarde, this beyng saide, and done, he added the wordes of Consecration, This is my Body. Thus the Euangelistes witnesseth contrarie to M. Harding, that the receiuyng was firste, and the Consecration afterwarde.

Matthe. 26.  
Luke. 22.  
I. Corin. II.

Concerning the force of M. Hardinges argument, it concludeth direaly against him selfe. For if Christe Instituted the Sacrament to the intende it shoulde be first Consecrate,

M. Harding co-  
cludeth against  
himselfe.



Bessarion de Sa-  
crament. Eucha-  
ristie.

Biel. lect. 26.

Biel lectione. 38.

Consecrate, & then receiued of a companie, it must needs folow, & receiuinge with company is parte of Christes Institution: as it is also auouched by Cardinal Bessarion the Bishop of Tusculum. His wordes be these, Hoc ipse ordo rerum poscebat: primum Consecrare, deinde Frangere, postea Distribuire: quod nos in presentia facimus, This the very naturall course of thinges required: first to Consecrate, then to Breake, and after to Distribute: whiche thinge wee also doo at this day. And Gabriel Biel, Consecratio ad vsum, qui est manducatio, tanquam ad finem quodammodo proximum ordinatur, Quia Christus accepit panem, benedixit, & dedit discipulis, vt manducarent: Consecration is ordeined for a vse, whiche is the eatinge, as it were for an ende. For Christe after he had taken the Breade, Blessed it, and gaue it to his Disciples to eate.

And againe, Consecratio non est semper finis Consecrationis, sed potius vsus fidelium. Ad hoc enim consecratur Corpus & Sanguis Christi, vt fideles illis vtantur manducando: Consecration is not the ende of Consecration, but rather the vse of the faithfull. For to that ende is the Body and Bloud of Christe Consecrate, that the faithfull may vse them in eatinge. Thus M. Hardinge frameth argumentes against him selfe.

M. Hardinge. The. 9. Diuision.

But if they allege against vs the example of Christe, saying that he receiued not it alone, but did communicate with his twelve Apostles, and that wee ought to folow the same: I answer that wee are bounde to folow this example, Quoad substantiam, non quoad externam ceremoniam, For the substance, not for the outward ceremonie, to the whiche pertaineth the number and other rightes, as is aforesaide. Christes example importeth necessitie of receiuinge one by, & the other rightes, as number, place, time &c. be of congruence and order. 18 In whiche thinges the Church hath taken order, willinge, and chargeinge, that al shal Communicate that be woorthy and disposed. And so it were to be wished, as oftentimes as the Priest dooth celebrate this high sacrifice, that there were some, who woorthely disposed, might receiue their rightes with him, and be partakers sacramentally of the Body and Bloud of Christe with him. But in case suche doo lacke, as wee haue seene that lacke commonly in our time, yet therefore the continual and Daily Sacrifice ought not to be intermitted. For siue this is done in the remembrance of Christes oblation once made on the Crosse for the redemption of al mankinde, & therefore it ought daily to be celebrated throughout the whole Church of Christe, for the better keeping of that greate benefite in remembrance: and that though none receiue with the Priest. And it is sufficient in that case, if they that be present, be partakers of those holy Mysteries spiritually, and communicate with him in Prayer and thanks giuinge, in Faith and Devotion, hauinge their minde and wil to Communicate with him also sacramentally when time shal serue.

The B. of Sarisburie.

Here is greate paine taken, to proue that Christian men in the Administration of Christes Supper, are not bounde to folow the example of Christe: al learning also shewed to beguile the simple with a vaine distinction of Substantia and Accidens. S. Hilarie writtinge of the lewde dealinge of the Arrians vsed in rackinge of the Scriptures, saith thus of them, Aut ita scribuntur fides, vt volunt: aut ita vt volunt, intelliguntur: Their Faithes must either be so written as they wil: or els they must be construed, and taken as they wil.

Hilar. ad Constantiu Augustinu.

The question that lieth betwixen vs, standeth not in this pointe, whether wee ought to do euery thing that Christe did: but whether wee ought to do that thing, that Christe bothe did himselfe, and also commaunded vs to do, and was afterwards practised by the Apostles and holy Fathers & had the Spirit of understandinge, and knew Christes meaning, and was neuer broken until the negligence and vndeuation of the people, as M. Hardinge confesseth, brought in the contrary.

Christe saide not, Doe this in Hierusalem: or in this parlar: or after supper: or at this table: or being so many togeather: or standing: or sitting: but he saide thus

M. Hard.  
refuseth  
Christes  
example.  
The. 17. w.  
truth. For  
number is  
not onely  
of congru-  
ence, but  
also of In-  
stitution.  
The. 18. w.  
truth. The  
Church of  
Rome hath  
taken no  
such order.  
\* A weak  
reason.  
This is  
onely M.  
Hard. glo

thus, Doo ye this, that is, take ye Breaðe, blesse it: bzeake it: geue it, in my remembrance. This is not a Ceremonial Accident: but the very ende, purpose, and substance of Christes Institution. And therefore S. Paule saith, The Breaðe that wee bzeake, is the participation of the Lordes Body: And as wee are one Breaðe, and one Body, as many as are partakers of one Breaðe.

Matthe. 26.

Luce. 22.

1 Corin. 10.

Yet saith the M. Hardinge, Wee are bounde to folowe Christes example in thinges that be of the substance of the Sacrament, not in thinges that be of order and congruence. Here vnwares he seemeth to confesse, that his Masse, what so euer substance it beare, yet is void both of good order, and also of congruence. But what wicked willfulness may this be? To Minister the Sacramentes of Christe, as Christe him selfe did, and commaunded to be done, is called an Accident Ceremonial, that may wel be changed: But for the Priest to speake in a strange unknowen tongue: to turne his face from the people: to Minister vnto him selfe alone: and to vse an infinite sorte of childishe ceremonies, whiche neither Christe, nor his Apostles ever either bled, or thought of, al these are holden for thinges substantial, and of importance, and be defended as necessary, and may not be changed. But the power haue these men, to chaunge Accidente into Substance, and Substance into Accidente, when they like.

The Church (saith the M. Hardinge) hath charged and bidred, that no man that is woorthy and disposed, shalbe refused. O miserable is that Church, where as no man, no not so much as one, is wel disposed. Here in fewe wordes he condemneth the whole Church of Rome, euen the whole Colledge of Cardinalls: amongste whom, as he saith, there is not one wel disposed, and woorthy: and therefore they al with-drawe them selues from the Communion. But Chrysostome saith, If thou be not woorthy to receiue the Communion, then arte thou not woorthy to be present at the Praiers. Therefore M. Hardinge shoulde bidue his vnwoorthy people from the Church, and not suffer them to heare his Masse.

Chrysostom. ad  
popul. Antio-  
chenum. hom. 61.

They imagine that any man, be he neuer so greate a sinner, may pray to God, & haue free accesse to the Throne of Mercie. Onely they thinke a sinner may not receiue the holy Communion. But it is written, Let him departe from his wickednesse, who so euer calleth vpon the name of the Lord. Who so euer is a member of Christe, and may boldly cal God his Father, may also be bolde to receiue the Communion.

Hebre. 4.

2 Timoth. 2.

If M. Harding wishe in dede that the people woulde prepare them selues, and Communicate with the Priest, as he pretendeth, why doth he not exhorste, and moue the people? Why doth he not prouide for them? Why doth he rather defende his Sole Receiuinge contrary to his owne wisshing, and contrary to the example of Christ, as he him selfe confesseth? Doubtlesse there are many godly men amonge the people, & oftentimes more vertuously disposed & greate deale, then the Priest. Neither is it of their vnwoorthinesse, that they abstaine so often: nor of their woorthinesse, that they receiue once in the yeere: but onely of custome.

But if the people be slacke, yet must the Priest doo the Daily Sacrifice, saith the M. Hardinge, that is, he must offer vp Christe vnto his Father for the sinnes of the worlde. Herein appeareth the wanton folie of this people. That they may doo, and are commaunded to doo, they wil not doo: but that they cannot doo, that they wil needes doo. The mater beinge so weighty, and not yet thoroughly belaued, it had bene good for M. Harding to haue made prouise thereof by the authoritie of S. Augustine, S. Hierome, or some other olde Catholike Doctour, within the compasse of five hundred yeres: but he bringeth forth onely an Article, or Decree of his owne makinge. si the this is doone (saith he) in the remembrance of Christes oblation once made on the Crosse for the Redemption of mankinde, Therefore it ought dayly to be celebrated throughout the whole Church.



Daily Sacrifice.

Daily Sacrifice.

Daily Brea.

De verb. Dom.

in Euang. secun-

dam Lucam.

Serm. 28.

Hieron. in. 1. ad

Corin. cap. 6.

Germanus in

Ecclesi. rerum

Theoria.

Irenaeus, li. 4.

cap. 34.

Tertullian, ad-

uersus Iudaeos.

Articulo. 2. di-

uisi. 23. fol. 44. b.

Sexta synod.

Constantin. ca. 52.

Concil. Laodicē.

can. 49.

Ambro. in. 1. ad

Timo. ca. 2.

Non quotidie.

Least any error grow hereof, it is to be noted, that these wordes, Daily Sacrifice, and, Daily Brea, are sometimes used in the holy Fathers, and bothe applied vnto the Bodie of Christe: but farre otherwise, and to other purpose, then M. Hardinge meaneth, as it shal sone appeare. The olde Fathers cal that the Daily Sacrifice, that Christe made once for al vpon the Crosse: for that as Christe is a Priest for ever, so doth the same his Sacrifice last for ever: not that it is daily, and really renewed by any mortal creature, but that the power and vertue thereof is infinite in it selfe, and shal neuer be consumed. So saith S. Augustine, Tibi hodie Christus est, tibi quotidie resurgit. To thee this day is Christe: and to thee daily he riseth againe. So likewise saith S. Hierome: Quotidie nobis Agnus occiditur, & Pascha quotidie celebratur: Vnto vs every day the Lambe is slaine: to vs every day the Easter Feast is kepte. And in like sorte writeth Germanus a later writer, Panis quotidianus est Christus, qui est, & ante fuit, & manet in saecula: Our daily Brea is Christe, whiche is now, and was before, and endureth for ever. Thus in Christes behalfe is that most pretious Sacrifice everlastinge.

Likewise the same one Sacrifice is everlastinge, not onely in it selfe, for that the vertue thereof is daily effectual in vs, and endureth for ever, but also of our behalfe, in that wee doo daily offer vp vnto God our Sacrifices of praises and thankesgiving: for that so merciful, and wonderful worke of our Redemption. And this kinde of Daily Sacrifice, beside a greate number of other olde Doctours, the godly Father Irenaeus hath taught vs to make: His wordes be these, Sic & nos quotidie offerre vult munus ad Altare frequenter sine intermissione. Est ergo Altare in Caelis. Illuc enim preces & oblationes nostrae diriguntur. Euen so hath God willed vs daily to offer vp our Sacrifice at the Altar without ceasinge. Therefore our Altar is in heauen: for thither our prayers and oblations are directed. Thus is that Sacrifice once offered vpon the Crosse rightly called our Daily Sacrifice, in like phrase of speache, as is this of Tertullian, Nos Sabbatum non septeno quoque die celebramus, Sed omni die, Wee keepe the Sabbath not every seventh day, but every day. But M. Hardinges fantasie, that is, that the Ministration of the Sacramentes is the Daily Sacrifice, includeth a manifest vntueth. For afterwarde he graunteth him selfe, that vpon Good Friday there is no suche oblation made, and that (as he saith) by the order of the Apostles. And againe he knoweth, that the Grecians in the Lente time neuer used to Consecrate, but onely vpon Saturdaies, and Sundaes: as it appeareth by the sixthe Council holden at Constantinople, and by the Council of Laodicea. And of the use of the Latine Church therein in his time, S. Ambrose writeth thus: Omni hebdomada offerendum est, etiam si non quotidie peregrinis: incolis tamen vel bis in hebdomada: Every weeke wee must celebrate the oblation, although not every daye vnto strangers, yet for the inhabitants, ye sometimes twise in the weeke. I trowe M. Hardinge wil not say, that the thinge that is one day left vndone, or that is onely done vpon the Saturdaies and Sundaes, or, as S. Ambrose saith, twise in the weeke, is notwithstanding done every day.

Yet it is wel to be thought, that bothe S. Ambrose, and other learned Bishops in the Latine Church, and the Fathers in the Council of Constantinople and Laodicea for the Greeke Church, vnderstode, what was the Daily Sacrifice.

Verily that Sacrifice, that Christe once made vpon his Crosse, endureth for God Friday, and al daies in the Lent, and every day in the pere, and for ever: and therefore is iustly called our Daily Sacrifice.

M. Hardinges reasons.

Christes Death must be kepte in remembrance, Ergo, The Priest is bounde to say daily Masse: although there be noman to receiue with him. Alas, how holdeth this poore argument

ment: *Q* how may we make it good? Is there none other meane to remember Christes death, but onely by sayng Priuate Masse: *N* is not every one of y<sup>e</sup> people bounde to remember the same, as deeply, and as often as the Priest: It is a very simple sequele, onely vpon remembrance of Christes Death to founde the Masse. Doubtlesse the Masse, as it is now vsed, vtterly drowneeth, and defaceth al manner remembrance of the Death of Christe.

But to put a litle more weight to this seely reason, where as *M. Harding* saith: *The Priest ought daily to sacrifice, ye although there be noman to receiue with him, I will say further in his behalfe: If this Sacrifice be so necessarie, as it is supposed, then is the Priest bounde to sacrifice every day, ye although he him selfe receiue not. For the Sacrifice, and the Receiuinge are sundrie thinges, as it is also noted in a late Councel holden at Toledo in Spaine. Quidam sacerdotes vno die plurima offerunt Sacrificia, & in omnibus se oblationibus à Cōmunionē suspendunt. Certaine Priestes there be, that every day offer many Sacrifices: and yet in every sacrifice withholdē them selues from the Communion. Thus hath M. Hardinge founde his daily Sacrifice, and losse his Priuate Masse.*

*De Con. dist. 2.  
Relatum est*

#### An other reason.

*The receiuinge with companie is no substantial parte of Christes Institution, Ergo, wee are not bounde therein to folowe Christes example. First this Antecedent is false, as it is already proued. And if it were no parte of the substance of Christes Institution, yet are we neuerthelesse bounde to his example, bicause he hath commaunded vs so to doo.*

*If Christes example haue no more weight of our side, let vs turne the same to M. Hardinges side, and see how handsomely it will conclude: Christe ministred the Communion to his Disciples altogether, Ergo, the Priest may receiue alone.*

Consider, good Reader, what credite these men deserue to haue, that are thus faine to thunne, and sle the example of Christe. *S. Paule* to rectifie the Corin-  
thians, thought no way better then to cal them backe to Christes exāple. For thus he saith, *That I receiued of the Lorde, the same haue I deliuered vnto you. Likewise saith S. Hierome: Dominica Cœna omnibus debet esse Communis: quia ille omnibus discipu-*  
*lis suis qui aderant, æqualiter tradidit Sacramenta. The Lordes Supper must be common to al. And that he proueth by Christes example, Bycause Christe gaue the Sacramentes equally to all his Disciples that were present.*

*1. Corinth. ii.*

*Hieron. in  
1. Corin. ii.*

But whose example foloweth *M. Hardinge*, when he saith his Priuate Masse: When did either Christe, or any of his Disciples, or any one of the olde Catho-  
like Doctors, Minister in that sort? If he folow none of these, let him not blame others, if they refuse to folow him.

#### *M. Hardinge. The 10. Diuision.*

*M. Iuel, and many other of that side, thinke to haue an argument against Priuate Masse of the woorde Communio, as though the sacrament were called a Communion in consideration of many receiuers together. And therefore in his sermon oftentimes he maketh an opposition betweene Priuate Masse and the Communion, and alleging diuers places where mention is of a Communion, inferreth of each of them an argument against Priuate Masse. But this argument is weake and vtterly vnlearned, as that which procedeth of ignorance. (15) For it is not so called, bicause many, or as M. Iuel teacheth, the whole Congregation Communicateth together in one place: but bicause of the effecte of the sacrament, for that by the same wee are ioigned to God, and many that be diuers, be vnited together, and made one Mystical Body of Christe, which is the Church, of which Body, by vertue and effecte of this holy sacrament, al the faithfull be members one of another, and Christe is the head. Thus diuers auerent Doctors doo expounde it: And specially Dionysius Ariopagita, where speakinge of this*

*The. 19. vn-  
truth. For of  
Communica-  
ting together,  
it was called  
Communio.*



*Sacrament, he saith: Dignissimum hoc Sacramentum, sua praestantia reliquis sacramentis longe antecellit, atq; ea causa illud merito singulariter Communio appellatur. Nam quamuis vnumquodq; Sacramentum id agat, vt nostras vitas in plura diuisas in vnicum illud statum, quo Deo iungitur, colligat, aramen huic Sacramento Communions vocabulum praecipue ac peculiariter congruit: This most woorthie Sacrament is of such excellencie, that it passeth al other sacramentes. And for that cause it is alonely called the Communion. For al be it euery Sacrament be suche, as gathereth our liues that be diuided a sunder many wayes into that one state, whereby we are ioigned to God, Yet the name of Communion is fit, and conuenient for this Sacrament specially, and peculiarly, more then for any other. By whiche woordes, and by the whole place of that holy Father, we vnderstande that this Sacrament is specially called the Communion, for the speciall effecte it woorketh in vs: whiche is to ioyne vs nearely to God, so as we be in him, and he in vs: and al wee that beleue in him, one Body in Christe. And for this in deede wee do not Communicate alone. For in as muche as the whole Church of God is but one house, as s. Cyprian saith: Vna est domus Ecclesiae, in qua agnus editur: There is one house of the Church wherein the Lambe is eaten: And s. Paule saith to Timothe, that this house of God, is the Church of the liuinge God: whoso euer dotheate this Lambe woorthely, doeth Communicate with al Christian men of al places, and countries, that be in this house, and doo the lyke. And therefore s. Hierome a Priesth, he wynged him selfe lothe to contende in writtinge with s. Augustine a Bisshop, calleth him a Bisshop of his Communion. His wordes be these: Non enim conuenit, vt ab adolescentia vsq; ad hanc aetatem, in Monasterio cum sanctis fratribus labore defudans, aliquid contra Episcopum Communions meae scribere audeam, & cum Episcopum, quem ante corpi amare, quam nosse. It is not meete (saith he) that I occupied in labour from my youth vntill this age, in a poore Monasterie with holy brethren, I shoulde be so bolde as to write any thinge against a Bisshop of my Communion, ye and that Bisshop whom I began to loue, er that I knew him. Thus wee see that s. Hierome, and s. Augustine were of one (20) Communion, and did Communicate together, though they were farre a sunder: Thone at Berblehem in Palestina, thother at Hippo in Aphrica. Thus there may be a Communion, though the Communicantes be not together in one place.*

The, 20. vntruth  
Rising of the  
ambiguities, or  
douteful taking  
of this worde  
Communion.

The B. of Sarisburie.

Communion.

Where as of the nature of this worde Communio, which is moste commonly vsed in al the olde Fathers, I toke occasion to say that the Priest ought to communicate with the people, for y otherwise it cannot iustly be called a Communion. M. Hardinge maketh answer, as a man wel broking his owne learning, That this reason is weake, and vnlearned, as proceeding altogether of ignorance. Here to leaue al contention of learning, and onely to haue regarde vnto the trueth, If the very nature of this worde Communio, impoite not a thinge to be common, as it is supposed, muche lesse may it, as I iudge, impoite a thinge to be priuate.

It is named Communio, saith M. Hardinge, of the effect that it woorketh in vs, bicause by the same we are ioigned vnto God: not bicause many Communicate together in one place. And for prouise hereof he allegeth the authoritie of Dionysius: wherein he dooth great wrong to that good olde Father, alleging his authoritie for the Masse, that neuer spake woorde of the Masse.

It is graunted of al without contradiction, that one ende of al Sacramentes is to ioyne vs vnto God: as Dionysius saith here of the holy Communion, & Paule likewise of the Sacrament of Baptisme: ye are al the children of God by faith in Christe Iesus: for as many of you as are Baptised in Christ, haue put on Christe. And Chrysostome saith: That by Baptisme we are made Bone of Christes Bones, and fleshe of Christes fleshe.

An other ende is to ioyne vs al together. And so likewise writeth s. Paule of Baptisme: Nos omnes in vnum corpus Baptizati sumus: Al wee are Baptised into one Body. And therfore saith s. Augustine, In nullo nomen Religionis seu verum, seu falsum, coagulari homines possunt, nisi aliquo signaculorum, vel Sacramentorum visibilium

Gala 3.  
Chrysostom. in  
Epistol ad Ephe.  
Homi. 20.  
I. Cor. 12.  
Contra Faustū  
Manichea. li. 19  
cap. 11.

bilium consortio colligentur: Men can not be brought into any name of Religion be it true, or false, vnlesse they be ioyned together with the hande of visible Signes, or Sacramentes.

And not withstandinge Dionysius speaketh plainely of bothe these endes, yet it pleaseeth M. Hardinge in his allegation onely to name the one, and to concele the other: and by the affirmation of the one, vntruely to conclude the denial of the other. And as touching the later of these two endes, the same Dionysius in the same Chapter that M. Hardinge here allegeth, writteth thus: Sancta illa vnus, & eiusdem Panis, & poculi communis & pacifica distributio, vnitatem illis diuinam, tanquam vnâ enutritis, præscribit: That holy, common, and peaceable distribution of one Breade, and one Cuppe, preacheth vnto them a heauenly vnitie, as beinge menne fedde together. And Pachymeres the Greeke Paraphrast expoundinge the same place hath these wordes: τὸ γὰρ ὁμοδιαίτου καὶ ὁμότροπου ἐστὶς μνήμῃ ἅγι τοῦ κυρίου Ἰησοῦ. For that common diete, and consent farther bringeth vs into the remembrance of the Lordes supper. What so euer M. Hardinge haue saide, I reckon it will hereby appeare vnto the indifferent reader, that these wordes doo sufficiently declare, both the common receiuinge of the Sacrament, & also the knittinge, and ioyninge of many together.

Dionys. Ecclesiast. Hierarch. cap. 3.

ὁμοτροπία, αὐτῶς ἐνδοῦ ὡς ὁμοεόφοις νομοθετεῖ.

Pachymeres Paraphrastes.

Now let vs examine this reason: The Communion hath his name of the effect, for that it ioyneth vs vnto God: Ergo, saith M. Hardinge, it signifieth not the communicatunge of many together. Surely this argument is very weake: I wil not say, It is vnlearned, or proceedeth of ignorance. He shoulde neede a newe Logique, that would assay to make it good.

Now, if may mutche better be replited: what effecte can this Sacrament haue, or whome canne it ioyne to God, but onely suche as doo receiue it? Or what effecte can the Sacrament of Baptisme worke, but onely in them that receiue Baptisme? Without al question, the effecte that Dionysius meante, standeth not in this, that one man saith a private Masse, and receiue the Sacrament alone: but in this that the people praiseth, and receiue the holy Communion together, and thereby dooth openly testifie, that they be al one in Christe Iesus, and al one amongst them selues. And therefore Chrysostome saith: Propterea in Mysterijs alter alterum amplectimur, vnum multi fiamus: For that cause in the time of the Myseries we embrace one an other, that beinge many, we may become one.

Chrysostom. Ad popul. Antiochen. homil. 62.

Now be it, in plaine speache it is not the receiuinge of the Sacrament, that worketh our ioyninge with God. For who so euer is not ioyned to God before he receiue the Sacramentes, he eateth, and drinketh his owne iudgement. The Sacramentes be Seales and witnessers, & not properly the causes of this coniunction. Otherwise our childezen that departe this life before they receiue the Communion, and al the godly Fathers of the olde Testament should haue no coniunction with God. Wherefore S. Augustine saith, No man may any wise doubt, but every faithfull creature is then made partaker of Christes Bodie and Bloude, when in Baptisme he is made the membre of Christe: and that he is not put of from the fellowship of that Breade, and that Cuppe, although before either he ate that Breade, or drinke of that Cuppe, he depart this worlde beinge in the vnitie of Christes Bodie. For he is not deprived from the partakinge and benefite of the Sacrament, so longe as he findeth in him selfe that thinge, that the Sacrament signifieth. Likewise S. Cyprian: Nos ipsi Corpus Christi effecti, & Sacramento, & re Sacramenti, Capiti nostro coniungimur, & vnimur: We our selues beinge made the Bodie of Christe, bothe by the meane of the sacrament, and also by the thinge it selfe of the Sacrament, or represented by the Sacrament, are ioyned and vnitied vnto our Heade.

Roman. 4.

August. In Sermonem ad Infantes. Beda. I Cor. rin. 10.

Cyprian. de Coena Domini.

But S. Cyprian saith, The whole Church is but one house, in whiche the Lamme is eaten. And S. Hierome not withstandinge he dwelte in Bethlehem so many Moones of from S. Augustine, beinge then at Hippo in Aphyrica, yet he calleth him a Bishop

Cyprianus de Coena Domini. Inter epistolas August. epist. 14.



shop of his Communion: Ergo, saith the *M. Hardinge*, the Priest that saith Masse alone in Rome, communicateth together with an other Priest that saith Masse alone in India. Here *S. Cyprian*, and *S. Hierome* are violently drawn in, & forced to witness the thinge, that they neuer knewe: and so *M. Hardinge*, as his manner is, concludeth a false heade.

*August. in epist. ad Eusebium.*

*August. Retra-ctat. lib. 1 ca. 21.*

*Hieronymus ad Damasum.*

The holy Communion was so often, and so generally frequented amongst all Christians in the Primitive Church in all their assemblies, and Congregations, that at length the very companie, and fellowship of them was called Communio, takinge name of that action, that was moste solemnely used amonge them at their meetings. And therefore to geue somewhat more credite to *M. Hardinges* wordes, *S. Augustine* saith: Mulier illa est Communione nostrae: That Woman is of our Communion. Likewise againe: Donatus non nisi in sua Communione Baptismum esse credit: Donatus thinketh there is no Baptisme, but onely in his Communion. And *S. Hierome* writinge vnto *Damasus Bishop of Rome*, hath these wordes: Ego nullum primum, nisi Christum sequens, beatitudini tuae, id est Cathedrae Petri Communionem socior: I followynge no chiefe, but onely Christe, am ioyned by Communion to thy holinesse, that is to say to Peters Chaire: In these places this word Communion, signifieth not the Administration of Sacramentes, but a side, a parte, or a fellowship, or consent in Articles of Religion. And in this sense *S. Hierome* called *S. Augustine* a Bishop of his Communion: that is, of his Faith: of his Minde: of his Doctrine: of his Religion.

Here may be noted by the way, that *S. Hierome* saith not, *S. Augustine* is a Bishop of my Masse, but of my Communion. For *M. Hardinge* knoweth, that neither of them bothe euer saide Private Masse, and therefore coulde not communicate the one with the other in saieinge Masse.

*Act. 4.*

*Iohan. 17.*

*Philipp. 2.*

*Galat. 3.*

But for clearer answer to the wordes of *S. Hierome*, the Communion, or fellowship of the Church standeth in sundrie respectes: For we communicate together, either in consent of minde, as it is written of the Apostles: They had all one Harte, and one Minde: Or in knowledge of God, as Christe praiseth for his Apostles vnto his Father, that they may be one, as thou and I be one: And *S. Paule* to the *Philippiens*, I thanke my God alway, that ye are come to the Communion of the Gospel: Or in one Christe, as *Paule* saith, there is now no bondeman, there is now no free man, but all are one in Christe Jesus. To be shorte, we communicate in Spirite: in Waters: in Loue: we are all washed with one Bloud: we are all fedde with one Bodie: we haue all one hope of our vocation: and altogether with one harte, and one voice, be we neuer so farre a sunder, doe glorifie God the Father of our Lorde Jesus Christe.

*Roman. 15.*

*Cyprian. De*

*Coena Domini.*

*Psalm. 54.*

*Apoc. 2.*

And this is that onely house wherein the Lamme is eaten, grounded vpon the foundation of the Apostles and Prophetes. In this house we dwell, *M. Hardinge*: here we walke together with consent: here we eate that Lamme of God, beinge all brothers, and members of one Bodie, and all one in Christe Jesu. God restore you once againe into the same house, that you may open the eyes of your harte, and see from whence you are fallen.

*Math. 23.*

*Luke. 11.*

Where you say, two diuerse Priestes saieinge Masse may Communicate together, notwithstandinge they be in sundrie countries, it may soone be graunted. For they Communicate together in wickednesse: in breakeinge of Goddes commandement: and in deceiuing of the people: euen in like sorte as the wicked Children Communicate in wickednesse with their wicked Fathers. As Christe seemeth to say to the Phariseis: At your handes shalbe sought for all the iuste Bloude, that hath beene spilt, from the Bloude of Abel the iuste, vnto the Bloude of Zacharie. Fill ye vp the measure of your Fathers.

Now these thinges noted, we may the better take the viewe of *M. Hardinges* argu-

argumentes,

The whole Church (saith he) through the world is but one house: Ergo, the Priest may say Private Masse.

The faithful that be farre & sunder doo Communicate together in consente of minde: Ergo, they doo Communicate in receiuinge the Sacramentes.

S. Augustine, and S. Hierome did Communicate in Faith, and Doctrine, Ergo, they did Communicate together in sayeing Masse.

If S. Paule might haue had some conference with M. Hardinge, and haue founde out these reasons, he would neuer haue founde such faulte with the Corinthians, neither would he haue writte thus vnto them, Inuicem expectare, write ye al, one for an other: Whiche wordes euen Hugo Cardinalis expoundeth thus: Vt vna sit mensa: non habet quilibet mensam suam: Let there be one table for al: and let not euery man haue his sundry table.

But who can better expounde S. Hieromes wordes, then S. Hierome him selfe? Thus he writeth vnto Theophilus against John Bishop of Hierusalem, Quod scribit, nos tecum pergere Romam, & Ecclesiam communicare ei, a qua videmur communione separati, non necesse est ire tam longe & hic in Palaestina eodem modo coniungimur. Et ne hoc quod procul sit: In viculo Bethlehem presbyteris eius, quantum in nobis est, Communionem sociamur. Where as he writeth that I am goeing with thee to Rome, to Communicate with the Church there, from whiche we be diuided by Communion, it is no thinge needefull to goe so farre. For beinge here in Palestina, we are ioyned to the same Church in like manner. And let him not make matter, that it is so farre of. For beinge here in the cite towne of Bethleem, as muche as in vs lieth, we ioine in Communion with the Priestles of Rome. He saith, As muche as in vs lieth, whereby he excepteth onely the vse of the Sacramentes together. For otherwise they had Communicated thoroughly in al thinges, and these wordes, As muche as in vs lieth, shoulde not haue needed.

The error of these M. Hardinges reasons is called Fallacia æquiuocationis, that is, a falseheade in reasoninge, risinge by the craftie handlinge of one worde, that hath two, or moe significacions, whereby one thinge is laide soorth in shewe, and an other is concluded. This worde Communio, beinge one, importeth twoo thinges, Consent in Religion, & the Ministration of the holy Mysteries. The one is spiritual, the other corporal: The one requirith circumstance of place, the other requireth no place. Therefore to say, S. Hierome, and S. Augustine, beinge so farre a sunder, did Communicate in Religion: ergo, they did Communicate in breakinge and receiuinge the Sacrament: hath no more order in sequelle, then if M. Hardinge would reason thus: S. Hierome, and S. Augustine did communicate in Spirit, ergo, they did also communicate in Bodie: Or thus, Their Sprites were together, ergo, their Bodies were together. So might he aswel say, The Sprite of Elizeus was with Gezi his man vpon the way: ergo, the bodie of Elizeus was with Gezi vpon the way: Or, The Sprite of Paule was with the Corinthians: ergo, his bodie was with the Corinthians.

By this argument M. Hardinge might very directly haue concluded againste him selfe: The whole Church of God is but one house, and al the members of the same doo Communicate together in Faith and Sprite: Hereof we may founde the maior, Euery particular Church ought to be a resemblance of the whole Church: and this particular Communion ought to be a resemblance of that general Communion: That general Communion is common to al, and euery member receiueh his parte: ergo, the particular Communion ought to be ministred commonly vnto al, and euery member to receiue his parte.

Or thus, The Ministration of the holy Communion representeth the coniunction, and felowship that we haue in Faith: And as S. Cyprian saith, That Chris-

Cyprianus ad  
Magnum

But

Hugo Cardina-  
lis.

Hieron. Aduer-  
sus Io. Hieroso-  
lymitan.

As muche, as in  
vs lieth.

4. Regum. 5.  
1 Corinth. 5.



But Christian people being assembled in one Church doo Communicate in Faith al together: ergo, beinge so assembled they ought to Communicate in Sacramentes al together.

But M. Hardinge of the nature of this worde, Communio, saimeth to fashion out farre other argumentes:

It is called Communio, saith he: ergo, it may be Private.

It is called Communio: ergo, it may be receiued of one alone.

It is called Communio: ergo, the Priestesse may receiue it without communicantes. M. Hardinge weighe your argumentes better, before you sende them thus abroade. You shal lesse offende God, and your owne conscience: you shal lesse deceiue your brethren: and children shal take lesse occasion to wounder at you.

Now to adde a litle moze hereunto touchinge the nature of this worde Communio, wherein you so vncourteously charge al others with ignorance, and lacke of learninge, as it pleaseth you to do through out your whole booke, I thinke it not amisse to shew you, what certaine writers bothe olde and newe haue thought, and written in that behalfe. I neede not here to allege the wordes that S. Paule

1. Corin. 10.

Hieron. 1. Cor. II.

Chrysa. 1. Corin.  
hom. 27.

August. in Io-  
han. tracta. 26.

Chrysost. 1. Cor.  
rin. hom. 24.

significat.

touchinge the holy Communion: Wee are al one Breade, al one Bodie, as many as doo Communicate of one Breade: Neither that S. Hierome saith, The Lordes Supper must be common: Neither that Chrysostome, The thinge that is the Lordes, they make Private: But the Lordes thinges are not this seruantes, or that seruantes, but common to al: Neither that S. Augustine saith, Hunc cibum & porum, societatem vult intelligi Corporis, & membrorum suorum: He woulde haue vs to vnderstande, that this Meete, and Drinke is the felowship of his Bodie, and of his members: Neither that Chrysostome saith, Quidnam appello Communicationem? Idem ipsum Corpus sumus. Quidnam significat Panis? Corpus Christi, Quid sunt qui accipiunt? Corpus Christi. What cal I the Communication, or Communion? we are al one selfe same Bodie. What signifieth the Breade? The Bodie of Chrste. And what are they made that receiue it? The Bodie of Chrste. Although these Fathers by these wordes do manifestly declare, that the holy Mysteries in their time were diuided commonly to the whole people: yet wil I take no aduantage thereof, soz that M. Hardinge wil replie, they come not precisely to the nature of this worde Communio.

Pachymeres in  
Dionysiu. cap. 3.  
Κοινωνία.  
Dicitur Com-  
munitio, quia oēs  
Communicant.

Therefore I wil note one or twoo others, and sutch as M. Harding can not denie, but they speake directly to the mater. Pachymeres a Greeke writer, the Paraphrast vpon Dionysius, hath these wordes: τὰν τὴν δὲ καὶ κοινωνίαν λέγει, ἀπὸ τοῦ τότε κοινωνεῖν τοὺς ἀγίους πάντας τῶν μυστηρίων. Therefore (saith he) hath this Father Dionysius called it the Communion, for that then al they that were woorthy, did Communicate of the holy Mysteries. Thus Pachymeres a man of late yeres wrote vpon the same Booke of Dionysius: and we may safely thinke, he vnderstoode his authors minde, as wel as M. Hardinge. He saith, Communio is so called of that we do Communicate together. But M. Hardinge thinketh otherwise, and constantly saith, it is not so.

Haimo in. 1. ad  
Corin. 10.

Hugo Cardina-  
lis in speculo  
Ecclesie.

De missa publi-  
ca proroganda.

Haimo writinge vpon S. Pauls Epistles saith thus: Calix appellatur Communicatio, quasi participatio, quia omnes Communicant ex illo. The Cuppe is called the Communication, whiche is as muche as participation, because al doo Communicate of it.

Hugo Cardinalis saith thus: Post hoc dicatur Communio, quæ appellatur, vt omnes communicemus. Afterwarde let the Communion be saide, whiche is so called, that we shoulde al Communicate. And he saith further: Vel dicitur Communio, quia in Primitiua Ecclesia populus Communicabat quolibet die. Otherwise (saith he) it is called the Communion, for that the people in the Primitiue Church did Communicate every day.

Gerardus Lozichius, Dicitur Communio, quia concorditer de vno pane, & vno calice, multi participamus: Et Communio participationem & cōmunicationem significat.

It is

It is called Communionio, because we doo communicate together agreeably of one Breaðe, and one Cuppe: And this woorde Communionio, is as muche as participation, or receiuinge of partes.

*Micrologus*, Non potest propriè dici Communionio, nisi plures de eodem Sacrificio participant. It cannot iustly be called a Communion, vnlesse many doo receiue together of one Sacrifice. If M. Hardinge wil not belæue vs, yet, I hope, he wil belæue some of these. They be al his owne. It were muche so; him to say, they be al ignorant and vnlearned: and not one of them vnderstode, what he wrote. Certainly their age wil gene it them, they are no Lutheranes. S. Basile reporteth an Ecclesiasticall Decree, or Canon, that at the receiuinge of the holy Communion, whiche he calleth Mysticum Pascha, there ought to be twelue personnes at the least, and neuer vnder.

*Micrologus de Eccles. obseruationib. apud Cassand. de Liturgis. cap. 22. Basil. Exercit. ad piet. a. Serm. 4.*

M. Hardinge. The .II. Diuision.

VVhat if foure or fve of sundry houses in a sickenes time being at the point of death in a parish, require to haue their rightes er they departe? The Prieste after that he hath receiued the Sacrament in the Church, taketh his natural sustenance, and dineth, and then beinge called vpon, carieth the reast a mile or two to the sicke, in eche house none beinge disposed to receiue with the sicke, he dooth that he is required. 21. Dothe he not in this case communicate with them, and doo not they communicate one with an other, rather hauinge a wil to communicate together in one place also, if oportunitie serued? Elles, if this might not be accompted as a lawfull and good Communion, and therefore not to be vsed: thone of these greate inconueniences should wittingly be committed: 22. That either they should be denied that necessary vitale of life at their departinge hence, which were a cruel iniurie, and a thinge contrarie to th'examples, and godly ordinances of the Primitiue Church: Or the Prieste rather for companies sake then of deuotion, shoulde receiue that holy meate after that he had serued his stomacke with common meates: whiche like wise is against the ancient decrees of the Church. Euen so the Prieste that receiueth alone at Masse, dooth communicate with al them that doo the like in other places and countries.

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He that seethe no marke, muste shote by ayme. What, saith M. Hardinge, if foure or fve men of sundry houses within one Parithe be at the pointe of death, and require their rightes, and the Prieste haue dined? Herevpon, he thinketh, may be grounded an argument inuincible for his Masse. But what if the Prieste were fastinge? Shoulde he then say foure Masses to serue al foure? And what if no man happen to be sicke? Then hath M. Hardinge losse a good argument. Alas, muste he leaue al the olde Doctours and holy Fathers, and begge at deathes doze, to geate somewhat to heape his Masse? In this case, saith M. Hardinge, either the Prieste must communicate after he hath dined, whiche is against the Canons: or the sicke man must receiue alone, whiche is prouise sufficient for the Masse: or els he muste passe without that necessarie vitale, whiche were a cruel iniurie, and a thinge contrarie to the Primitiue Church. To answere these pointes, if the Prieste not withstandinge his diner, communicate with the sicke, then hath M. Hardinge yet founde no Priuate Masse. And it appeareth by S. Augustine, and certaine olde Canons, that in the Primitiue Church bothe the Prieste and people sometimes communicated together after Supper.

And why is this prouision thought so necessarie? Or why is it counted so cruel an iniurie, if the sicke man passe without it? Shal no man be saued that so departeth? In deede that were a cruel iniurie. Infinite numbers of Childzen, and others departe this life in Goddes mercie without that vitale. In the Primitiue Church this order was thought expedient, not for the sicke, for they in their health

*August. ad Ianuarium Epist. 118. Conci. Carthagini. 3. Can. 6.*



<sup>a</sup>  
August. De Ser-  
mon. Domini in  
Monte. cap. 12.

<sup>b</sup>  
Iustinus Martyr  
Apologia. 2.

Concil. Cartha.  
6. ca. 13.

Concil. Cartha.  
3. can. 6.

health receiued a dayly, and in their sicknesse had the Sacrament ordinarily sent home vnto them: but for personnes excommunicate, and insoyned to penance: who vpon great and notozious crimes coulde not be suffred to communicate with the rest of the faithful, sometimes duringe their whole life, but onely when they shoulde departe the worlde. This extremitie was vsed for terrour of others, and suche reconciliation was thought necessarie at the ende for solace of the partie, that he shoulde not viterly be swallowed vp in despaire, but might perceiue he was receiued againe emongst the faithful, and so departe confortably as the member of Christ. And therefore it was decreed by the Councel of Carthage, that if any man after such Reconciliation, had recovered his health againe, he shoulde neuerthelessse not be receiued to the Communion of the Church, but onely be admitted to the common Praiers. Thus farre forth, and in this case this prouision was counted necessary in the ende.

Howebeit I confesse, sometimes it was otherwise vsed, and at laste grewe to suche superstition, that it was thrust into mennes mouthes after they were dead: As we may see by the Councel of Carthage forbiddinge the same. But if the people woulde nowe Communicate every day, as they did then: or at leaste oftener, then they doe nowe, then shoulde not this mater seeme so necessary at the ende, as it is here pretended: and so had M. Hardinge lost another argument.

But let vs graunte M. Hardinge his whole request: let his Priest come and minister to the sicke. What maketh al this for his Priuate Masse: The members of these argumentes hange togeather like a sicke mans dreame, not one peece like another. For if here be a Masse, whiche of the two is it, that saith this Masse: Is it the sicke man, or the Priest? The Priest hath dined, and therefore may not: the sicke man is no Priest, and therefore cannot. Here woulde M. Hardinge faine finde a Masse: but he can finde no man to say his Masse: and so hath hitherto founde no Masse at al. And thinketh he to proue his Masse by y thinge that is no Masse:

Againe, graunte we this action of the Priest not onely to be a Priuate Masse, but also, the necessitie of the sicke considered, to be lawfull. Yet coulde not this President make it lawfull to be done openly in the Church, where as is no suche case of necessitie. The circumstances of place, of time, of cause, of ende, of manner of doeing be not like. In case of necessitie a dispensation was graunted to the Priestes of Poysey to Consecrate the Mystical Cuppe without Wine: for that Wine beinge brought into that countrey by meane of the extreme colde can not laste. Yet was it neuer thought lawfull for al other Priestes, in al Churches generally to doe the same.

Volaterran. li. 7.

M. Hardinge. The. 12. Diuision.

Nowe if either the Priest, or euery other Christen man or woman, mighte at no time receiue this blessed sacrament, but with moo togeather in one place: then for the inioyeinge of this great and necessarie benefite, we were bounde to condon of a place. And so the Church deliuered from al bondage by Christe, and sette at libertie, shoulde yet for al that be in seruitude, and subiection vnder those our warde thinges, whiche S. Paule calleth, Infirma & egena elementa, weake, and beggerly ceremonies after the Englishe Bibles translation. Then when S. Paule blaminge the Galatians saith, Ye obserue dayes, and monethes, and times, for this bondage he might likewise blame vs, and saye, ye obserue places. But S. Paule woulde not we shoulde retorne againe vnto these which he calleth Elementes, for that were Iewishe. And to the Colossians he saith, we be deade with Christe from the elementes of this worlde. Nowe if we excepte those thinges whiche be necessarily required to this sacrament by Christes institution, either declared by written Scriptures, or taught by the holy ghost, as breade and wine mingled with water for the mater, the due woordes of consecration for the forme, and the Priest rightly ordered hauinge intention to doo as the Church doothe, for the ministerie: al these elementes and al our warde thinges be subiect vnto vs, and serue vs Scotus.

Galat. 4.

Even  
Paule  
leth  
π(ω)  
501X  
The  
truth  
mingl  
of wine  
vwater  
ther is  
ther  
lique,  
necess  
vs Scotus.

vs beinge members of Christes Church. In consideration whereof S. Paule saithe to the Corinthians, *Omnia enim vestra sunt &c.* All things are yours, whether it be Paule, either Apollo, either Cephas: whether it be the worlde, either life, either death, whether they be present thinges, or thinges to come, al are yours, and ye Christes, and Christe is Gods.

The B. of Sarisburie.

If it be lawfull neither for the Priest nor for any other Christian man or woman to receiue alone, then, saith M. Hardinge, we muste needes condition of a place to receiue together. Here these woordes, euery other Christian man, or woman, that he hath taken in by the way, are an ouerplus, & quite from the purpose. For the question is mooued, not of any other man, or woman, but of the Masse, and onely of the Priest that saithe the Masse. Nowe, to condition of a place, saith M. Hardinge, were as badde, as to obserue monethes & daies, which thinge S. Paule vtterly forbiddeth: it were a very Jewish Ceremonie: it were an element of this worlde: and so a miserable seruitude of the Church. But from such bondage Christe hath deliuered vs.

Galat. 4.

I know not wel whether M. Harding scoffe, and dally herein for his pleasure, or speake soothly as he thinketh. If he dally, it becommeth not the mater: if he speake soothly, and as he thinketh, then he hath not wel aduised him selfe, neither from what seruitude Christe by his Bloude hath deliuered vs, nor of what libertie S. Paule speaketh. Certaine it is, Christe hath not deliuered vs from honest Ciuile Policies, without which no state, neither Ecclesiastical, nor Ciuile canne be maintained: but from the curse of the Lawe, wherein we reasted vnder sinne: and from the Ceremonies, and ordinances geuen by Moses, which for that they were weake, accordinge to the imperfection of that time, therefore S. Paule calleth them the Elementes of this worlde.

Galat. 3.

Here M. Hardinge seemeth by the way to touche the Englishe Translation of the Bible, which calleth such Elementes Beggerly Ceremonies, him selfe beinge not hable to translate it better. And yet, if he were wel apposed, I thinke, he would hardely yelde any greate difference betwene the Greeke worde *ἡλιχία*, and the Latine worde *Egena*, and this Englishe worde *Beggerly*. Which worde if it seeme to homely, yet S. Hierome in his exposition, is as homely, callinge it *vilem intelligentiam Traditionum*. And yet the Prophetes abase it further. Hieremie calleth such Ceremonies so abused, & others diuised by men, *Chaffe, Swill, Drosse, & Dreames*: *Esaię, Filthe: Zacharie, Curses: Ezechiel, Mans dounge, & other like*.

Beggerly Ceremonies.

*ἡλιχία*

*Egena*

*Hierom. ad Gal. ca. 4.*

From this seruitude, saith Paule, God hath deliuered you. Now are ye free, and no more bonde: now are ye the children, and heires of God. From this libertie the Galathians were fallen away to the seruile obseruation of Circumcisions, Washinges, and other Ceremonies of the Law. Therefore of this libertie, and of this bondage S. Paule speaketh, and of none other.

Galat. 4.

To condition of a place, saith M. Hardinge, were meere Jewishe: for as S. Paule saith to the Galathians, Ye obserue monethes and daies, so might he say vnto you, Ye obserue places. Thus he saith, as though he him selfe had no choise of place to say his Masse in. He moneth talke of place, whereof we had no question: but the number of Communicantes, whereof S. Paule so plainly speaketh, he thought beste to saue with silence.

M. Hardinge  
shifteh number  
into place.

If these men accompte al vtter thinges to be worldly Elementes, then must they take away the Breade and Wine in the holy Ministration: the water in Baptisme: the woordes of the Gospel: the whole Ministrie, and al kinde of Ciuile policie. All these be vtter creatures, geuen to vs by God, to be vsed freely, without seruile obseruation, or subiection of Conscience. For God hath appointed these thinges for vs, not vs for them.

But wil our aduersaries now at laste defende the Libertie of the Church, or

D

com,



minglinge  
of vvater  
and vvine.

34

THE FIRST ARTICLE

Colossen. 2.

I. Corin. 7.

L. Timo. 4.

August. ad Iu-  
nuarium episto-  
la. 118.

Bernardus Cla-  
rcuallen.

Gerſon Cancell.  
lari. Pariſien.

M. Hardinges  
Libertie.

Cyprian. Con-  
tra Aquarios.

Iuſtin. in Apo-  
log. 2.

Io. Scotus in 4.  
ſenten. Diſt. 11.

quaſt. 6.

Innocentius de  
officio Miſſ.

par. 3. ca. 4.

The minglinge  
of wine and  
water is not  
neceſſary.

The Intention  
of the Prieſte.

Concil. Floren-  
tinum ſeſſione

VLima.

Beſſarion De  
Sacramento Eu-  
chariſtie.

complaine of Bondage: A good reader, they deale not ſimply: they diſſemble: they meane it not. They haue defiled the Lozdes Sacramentes with a multitude of ſuperſtitious and childiſhe Ceremonies, and haue annexed vnto the ſame a deepe charge of Goddes highe diſpleaſure, and burthen of conſcience. They teache the people of God in this ſorte: D touche not this: D taſte not this. They burthen the peoples conſciences with choiſe of meates: They reſtraine lawfull Patrimoine, the reſtrainte whereof is a Poke intolerable, and a ſnare of mennes liues, and, as S. Paule calleth it, the doctrine of Diuels. They heare S. Auguſtine complaine, that by meane of ſutche traditions, whiche he calleth mennes preſumptions, the Church of Chyiſte was in worſe caſe in his time, then euer was the Synagoge of the Jewes. They heare others of late yeres likewiſe complaine mutche of the ſame. Yet would they neuer, nor yet wil they yelde, that any one of al their vaine Ceremonies be releaſed, no not now, hauinge had, as they cal it, a general Councel for that purpoſe. And can theſe men ſtande ſoz the to complaine of bondage: D wil they reſtoze vs the libertie of the Church?

Howe be it M. Hardinge hath wel diſcloſed him ſelfe herein, that this libertie is nothinge els, but to doo what him liſteth: and his Bondage nothinge els, but to be ſubiecte vnto God. For he addeth immediately, that the minglinge, and blindinge of Water and Wine togeather, and the intention of the Prieſte, are thinges neceſſarily required to the Conſecration of this Sacrament. Of the firſte hereof, the ſuperſtition onely excepted, noman maketh any great accompte. In dede S. Cyprian, and certaine olde Fathers ſpeake of it, and force it mutche: and Iuſtinus Martyr calleth it ποτήριον ὕδατος καὶ κραμάτων: The Cuppe of Water, and mixture. But neither Chyiſte, nor any of his Diſciples euer gaue Commaundement of it: neither was it at any time in the Church vniuerſally re- celued, or accompted neceſſarie. For Scotus and Innocentius witneſſe, that the Greeke Church in their time vſed it not. Wherefore it cannot be iudged Catho- lique. And touchinge the neceſſitie thereof, Scotus ſaith in plaine wordes: Huic vino apponere aquam non eſt ſimpliciter neceſſarium de neceſſitate Sacramenti. Here wee ſee, theſe Doctours agree not. M. Hardinge ſaith, this mixture is neceſſary to the sacra- mente: Scotus ſaith, it is not neceſſary.

Now to reuele the ſecretes of M. Hardinges Myſteries touchinge the ſame: that one droppe, or two muſte be powred on the gronde: howe mutche thereof muſte be put to the Wine, that there may be made a conuenient mixture: what becommeth afterwarde of the ſame Water: whether it be turned into a thinne ſleuſme, or into Chyiſtes bloude by meane of mixture, or into a Sacrament of Ab- lution, to waſhe the reſte away, it woulde require longer talke, and not neces- ſary at this preſente. Neither woulde I now haue moned one worde hereof, ſa- uinge that this man thus vaunteth him ſelfe to be the reſtozer of Chyiſtian Li- bertie.

Where as he ſaith: The Prieſte muſte haue Intention to doo that the Church doothe: vn- leſſe he be wel aſſured of the Churches dooinge herein, he cannot be ſure of his owne Intention: and ſo muſte he ſay Maſſe with Intention to doo, he knoweth not what. Now it appeareth, that the Church is not yet reſolued vpon one In- tention. For the Intention of the Church of Rome is to wooke the Trāſubſtan- tiation of Breade and Wine: The Greeke Church had neuer that Intention, as it is plaine by the Councel of Florence. The Intention of the Church of Rome is to Conſecrate with Chyiſtes wordes: The Intention of the Greeke Church is to Conſecrate with Prayers. And whether of theſe Churches ſhal the Prieſte folow with his Intention: This is the very dungeon of vncertaintie. The harte of man is vnſearchable. If we ſtay vpon the Intention of a mortal man, we may ſtande

stande in doubt of our owne Baptisme.

Christe hath deliuered vs from the elementes of this worlde: ergo, the Priest may say Private Masse. We are forbidden to obserue moneths and daies: ergo, the Priest may receive alone.

M. Hardinges  
argumentes.

Thus he reasoneth, as if S. Pauls wordes were written, that he might thereby proue what him selfe liketh. In deede, the Breade, the Wine, the Water, and the Priest himselfe are worldly creatures, & therefore subiecte vnto Christian Libertie no lesse then place, or time. Yet may not M. Harding therefore haue the Communion ministred without either Priest, or Breade, or Wine: neither Baptisme ministred without water. Christe hath deliuered vs from the subiection, and superstitions vsing of the creatures; but not from the creatures them selues: Otherwise by the same forme of reason M. Harding might aswel haue concluded thus: Apollo, Paule, Peter, Life, and thinges to come are worldly creatures: for so saith S. Paule, euen as M. Harding hath alleged. Al thinges are yours, whether it be Paule, or Apollo, or Peter, or the worlde, or life, or thinges to come: But Christe hath deliuered vs from worldly creatures: ergo, Christe hath deliuered vs from Paule, Apollo, Peter, from the worlde, from life, and from thinges to come. But the argumentes M. Harding hath brought to proue his Masse.

1. Corinth. 3.

M. Hardinge. The. 13. Diuision.

Againe, whereas the auncient and great learned Bishoppe Cyrillus teacheth plainly and at large, the maruelous vnitinge and ioyninge togeather of vs with Christ, and of our selues into one bodie by this sacrament: seinge that also vnited and made one bodie, be not for al that brought togeather into one place, for they be dispersed abroad in al the worlde: thereof we may wel conclude, that to this effect the beinge togeather of Communicantes in one place is not of necessitie. His wordes be these, muche agreeable to Dionysius Ariopagita afore ment ioned. Vt igitur inter nos & Deum singulos vniret, quamuis corpore simul & anima distemus, modum tamen adinuenit, consilio patris & sapientie sue conuenientem. Sup enim corpore credentes per Communionem mysticam benedicens, & secum, & inter nos, vnum nos corpus efficit. Quis enim eos qui vnus sancti corporis vnione in vno Christo vniti sunt, ab hac naturali vnione alienos putabit? Nam si omnes vnum panem manducamus, vnum omnes corpus efficimur: diuidi enim at que seiungi Christus non patitur: That Christe might vnite euery one of vs within our selues, and with God, although we be distant bothe in Bodie and also in soule, yet he hath diuised a meane couenable to the counsel of the Father, and to his owne wisdom. For in that he blesteth them that beleue, with his owne bodie through the mystical Communion, he maketh vs one Bodie bothe with him selfe, and also betwene our selues. For who wil thinke them not to be of this natural vnion, whiche with the vnion of that one holy Bodie, be vnited in one Christe. For if we eate al of one Breade, then are we made al one bodie: for Christe may not be diuided nor done asunder.

Thus we see after this auncient Father's learning grounded vpon the scriptures, that al the faithful blessed with the bodie of Christ, through the mystical Communion be made one bodie with Christ, and one Bodie betwene them selues. Vvhich good blessinge of Christ is of more vertue, and also of more necessitie, then that it may be made frustrate by condition of place, specially where as is no wilful breache, nor contempte of most seemely and couenable order.

The B. of Sarisburie.

As I can easely yelde in parte & these two Fathers Cyrillus, & Dionysius agree togeather, as it is here anoutched: So, if M. Hardinge can proue & this same Cyrillus ener saide Private Masse, or in any of al his workes once vsed the name of Masse, I wil as gladly yelde vnto the whole. But if Cyrillus neuer spake word of & Masse, how is he here brought in to proue & Masse: How bett these men know, it is an easy mater to mocke & ignorant with the glorious name of Catholike Fathers.

Cyrillus saith, that as many as beleue in Christe, whether they be farre or



*Chrysostom. in  
Epist. ad Ephes.  
homil. 20.*

*Paulinus &  
Therastia ad  
Augusti. epist. 31.  
Augusti. De Ba-  
ptismo paruulo-  
rum. De Con-  
diti. Ad hoc*

*Augusti. in Ser-  
mone ad infan-  
tes. Citatur a  
Beda in I. Cor. 10*

*Cyprian. De  
Coena Domini.  
De Consecr. dist. 2.  
Vt quid August.  
Cyrillus contra  
Obiectiones  
Theodoretii.  
Athanasius in  
illa verba, si  
quis dixerit  
verbum.*

*Augustinus. De  
Consecr. Dist. 2.  
Quia passus.*

*Paulinus,  
Epistola ad Au-  
gustin. 33.*

neare: Jewes, or Gentiles: Free, or Bonda, they are al one Bodie in Christ Iesu. This thinge neither is denied, nor in any pointe toucheth the Private Masse. We confesse, that Christe by the Sacrament of Regeneration, as Chrysostome saith, hath made vs flesh of his flesh, & boane of his boanes: that we are the members, & he is the head. We confesse also y al the faithful are one Bodie, al indewd with one Spirite: And, be y distace neuer so great, yet are we one an others members.

This maruelous Coniunction, and Incorporation, is first begonne, & wrought by Faith, as saith Paulinus vnto S. Augustine: Per fidem nostram incorporamur in Christo Iesu Do mino nostro: By our Faith we are incorporate, or made one Bodie with Iesus Christ our Lorde. Afterwarde the same incorporation is assured vnto vs, and increased in our Baptisme: So saith S. Augustine: Ad hoc Baptisma valet, vt Baptizati Christo incorporantur, & membra eius efficiantur: To this auaieth Baptisme, that menne beynge Baptized, may be incorporate into Christe, and made his members. And for that we are very vnperfite of our selues, & therfore must daily procede forwarde, that we may growe into a perfite man in Christe, therfore hath God appointed, that the same incorporation shoulde be often renewed, and confirmed in vs by the vse of the holy Mysteries. Wherein must be considered, that the saide holy Mysteries do not beginne, but rather continue, & confirme this incorporation. Firste of al, we our selues must be the Bodie of Christe: and afterwarde we must receiue the Sacrament of Christes Bodie: as it is wel noted by S. Augustine: Corpus Christi si vis intelligere, Apostolum audi dicentem fidelibus: Vos estis corpus Christi, & membra: Mysterium vestrum in mensa Domini positum est: Mysterium Domini accipitis. Ad id, quod estis, responderis, Amen. Audis, Corpus Christi, & respondes, Amen. Esto membrum Corporis Christi, vt verum sit Amen tuum. If thou wilt vnderstande the Bodie of Christe, heare what S. Paule saith to the faithful: Ye are the Bodie, and the members of Christe: Your Myserie is sette on the Lordes Table: Ye receiue the Myserie of the Lorde. To that thinge that ye are, ye answere, Amen. Thou bearest, the Bodie of Christe, and saiest, Amen. Be thou a member of Christes Bodie, that thy Amen may be trewe.

Neither may we thinke that Christes Bodie must grossely, and bodily be receiued into our bodies. S. Cyprian saith: It is meate, not for the belly, but for the minde. And S. Augustine saith, Crede, & manducasti. Beleue in Christe, and thou hast eaten. And Cyrillus, that is here alleged, writeth thus againste the objections of Theodoretus: We do not mainteine the eatinge of a man, vnreuerently, drawinge the mindes of the faithful vnto grosse, and profane imaginations: Neither doo we submitte these thinges vnto mans fantasie, that be receiued onely by pure, and tried faith. Therfore saith Athanasius, It is spiritual meate, and spiritually is digested in vs.

Thus is Christe set for the vnto vs in that most holy Supper, not to be receiued with the mouth: For that, as Cyrillus saith, Were a grosse, and profane imagination: but to be imbraced with a pure, & a single faith: And, as Athanasius saith, to be eaten as spiritual fode, and spiritually to be digested into al his members. Thus are we al one Bodie, and one spirite in Christe, for that Christe is in al vs, and al we in him. And bicause the holy Ministration representeth the same vnto our eyes, therfore S. Augustine calleth it the Myserie of vnitie. Thus dooth the holy Communion knitte, & ioyne vs togeather, be we in number neuer so many: & in distance neuer so farre a sunder. For therein we professe y we are al seruauntes in one house, and resorte al to one table, & fede al of one spiritual fode, which is the flesh, and bloude of the Lambe of God. Whiche thinge Paulinus sameth very wel, & in plaine manner to open vnto S. Augustine by these wordes: Non mirum, si & absentes adsumus nobis, & ignoti nosmet nouimus, cum vnus Corporis membra sumus, vnu habeamus caput, vna perfudamur gratia, vno pane viuamus, vna incedamus via, eadem habitemus in domo. It is no maruel though we bothe beynge absent, are neuerthelesse present.

present together; and beinge vnacquainted, yet know one an other: seeinge we be the members of one Bodie, and haue one head, and are powred ouer with one grace, and liue by one breade, and walke one way, and dwel in one house. I thought it good to accompanie Cyrillus with these other auncient Fathers, for the better vnderstanding of his meaninge.

Hereof M. Hardinge seemeth to reason thus: By the Communion al faithful are ioyned bothe vnto God, & also betweene them selues: Ergo, the Priest may say Priuate Masse. A litle thought that good Father, that his wordes should euer be thus bled, or so violently forced to such Conclusions. But let vs diue this argument a litle further, that the inconuenience, & the errour may the better appeare.

Onely the Priestes in their Priuate Masses receiue the Communion: Ergo, for that action, and time onely the Priestes are made one Bodie of Chryste. And then further, That bodie of Chryste is the whole Church: Ergo, the Priestes by their Priuate Masses, are made the whole Church.

But that thou maiest plainly see, Christian reader, wherein M. Hardinge was thus deceiued: thou must vnderstande, that Cyrillus taketh his reason, as farre as it toucheth the Communion of the Sacrament, as we vse to say in schooles, Ab effectis, and not A causis. But M. Hardinge turneth it quite contrary: as if it were taken A causis, and not Ab effectis. And that Cyrillus so reasoneth, it is soone seene. For the receiuinge of the Sacrament is not the efficient cause, that we are made one Bodie in Chryste, but a token, and testimonie, or as S. Paule saith, the Seale, & Confirmation of that effect. For Iudas receiued the Sacrament as well as Peter did: yet was not Iudas a member of Chrystes Bodie, as Peter was. And many infantes, & others faithful, and godly be very members of that Bodie: and yet by occasion of death, or other wise, neuer receiue the Sacrament of Chrystes Bodie.

And not withstandinge M. Hardinge hath thus altered his authours meaning, yet shal he very hardly thereof in good order conclude his Masse. But he may of the same very wel, and directly conclude the Communion. For if the Communion in that it is receiued of many, be a testimonie, and a declaration that al faithful are one Bodie in Chryste, as Cyrillus meaneth, then ought the same Communion to be receiued together of many: otherwise it is no such testimonie or declaration as is supposed. The Antecedent or firste proposition hereof, is proued by sundrie olde Fathers. S. Cyprian saith, With what loue and concord al faithful Christians are ioyned together, the Lordes Sacrifice dooth declare. And Anselmus a man of later peeres: Frangimus & diuidimus panem in multas partes, ad designandam vnionem charitatis accipientium: Wee breake and diuide the Breade into many partes, to declare the vnitie of the loue of them, that receiue it. Here note: Anselmus saith, this declaration of vnitie standeth in receiuinge of the Sacramentes, and not onely in lookinge on. Neither dooth Cyrillus say, they that heare Masse, but they that receiue the Mystical Benediction, are one Bodie bothe w Chryste, and also between them selues. Like as S. Paule also saith, The Breade that we breake, is the Communication of the Lordes Bodie. And we beynge many are al one Breade, and one Bodie, as many as be partakers of one Breade. Whereunto agree these wordes of S. Hierome spoken in the behalfe of Chryste. Benedic hereditariis, quam per Corporis, & sanguinis mei Mysterium in ecclesia congregasti. Blisse thine inheritance, whiche thou hast gathered together in the Church, by the Myserie of my Bodie and Bloude: And Dionysius, The common and peaceable distribution of one, and the same Breade and Cuppe, prescribeth a godly concord vnto them, as vnto men fedde together with one foode. And thus as M. Hardinge hath truely saide, Cyrillus and Dionysius agree in one: but bothe together against him: bothe vtterly condemninge his Priuate Masse.

M. Hardinge. The. 14. Diuision.

And therefore that one may communicate with an other, though they be not together in one place,

Roman. 4.  
signaculum.

Cyprianus ad  
Magnum.  
Anselm. in I.  
Corin. 10.  
Accipientium.

Cyrillus in Io.  
han. li. ii. ca. 26.  
I. Corinth. 10.

Hieron. in Ec-  
clesiast. ca. 3.

De Ecclesiast.  
Hierar. ca. 3.  
ὡς ὁμοτρο-  
φοί.



The. 24. vntruth  
For there appea-  
reth no surche  
thing in any  
auncient Fa-  
ther.

place (whiche M. Iuel denieth, with as pecuif he an argument of the vse of excommunication, as any of al those is, that he scoffeth at some Catholike writers for) (24) and that it was thought lawful and godly by the Fathers of the auncient Church, neare to the Apostles tyme, it may be well proued by diuerse good authorities.

The B. of Sarisburie.

De Maioritate  
& obedientia  
Ca. solita.

De Maior. &  
obedient. ymam  
sanctam.

Excommuni-  
cation.

Gregorius Neo-  
casariensis.  
Lugentes.  
Audientes.

Precantes.

Historia tripar.  
lib. 2. ca. 35.

I vsed the Pulpit as a place of reuerence, and not of scoffynge. Onelye I thought good to late out the weakenesse of sundrie reasons alleged on youre syde, that the people might see vpon howe slender groundes your Religion standeth. And thus I did, hauinge iuste occasion therunto of the vniuersite reportes moued in corners by you, and others, whereby you bare the people in hande, that all oure doctrine was light, and chylde, and not woorth the hearynge. Wherefore, that the people, hauyng taken some taste of the argumentes on bothe partes, myght be the better hable to iudge of bothe, I shewed for the this argument of Pope Innocentius, The Sunne is greater then the Moone, Ergo the Pope is greater then the Emperour: and the Glose in the Margine vpon the same: The Sunne is seuen and fiftie times greater then the Moone: Ergo, the Pope is seuen and fiftie times greater then the Emperour. And likewise the argument of Pope Bonifacius the eyght: In principio creauit Deus Caelum & terram, non in principiis: In the beginnynge, and not in sundrie beginnynge, God made Heauen and Earth: Ergo, the Pope hath the soueraintie ouer al Kinges and Princes. He that sheweth the weakenesse of these argumentes, and sutch other, deserueth not therfore by and by to be called a scoffer.

Further touchinge Excommunication, I sayde thus: If the Prieste that saith Masse in Louaine, may communicate with the Priest that saith Masse in Calicut (whiche is M. Hardinges greatest grounde for his Priuate Masse) then hath the Church, so farre for the as toucheth the Priestes, losse the whole vse of Excommunication. For the partie excommunicate beyng a Prieste, myght saye, he woulde say Masse, and so receiue the Communion, euen with the Bishop of whom he were excommunicate, whether he woulde or no. This sayinge M. Hardinge hath condemned for peruicthe, by his authoritie onely, and not by reason.

In the Church of Rome, as it hath losse the whole vse of the holy Communion, so hath it also losse the whole vse of Excommunication. For these two woordes be of contrary natures, and the one of them hath his name of the loosynge of the other. In the primitive Church, as al the Godly were freely receiued to the holy Mysteries, so by the authoritie of the Spirit of God, the apparent wicked and vngodly were remoued, and that with great discretion, according to the enormitie and qualitie of the faultes: as it is specially noted by Gregorius Nazocariensis, in a Canon touchinge the same. The greatest offenders were utterly excluded from the Congregation, as men not meete to be in the company of the godly. Others were suffred to enter into the temple, and to heare the Sermon: but at the beginnynge of the prayers they were remoued, as men not meete to praiue with their brethren. Others were suffred to be present at the prayers, but at the beginnynge of the Communion were willed to departe. The reste were the godly, that remained still, and hearde the Sermon, and continued in praiue, and receiued the holy Mysteries altogether. The order hereof is declared by Cassiodorus, out of Socrates: Stant rei, & velut in lamentationibus constituti: & cum sacra celebratio fuerit adimplera, Communionem non percipiunt. They stande woefully, and as it were men in lamentation, and in heavines: and when the holy celebration is ended, they receiue not the Communion. It folloiweth, Constituto vero tempore, velut quoddam debitum exoluentes, cum populo Communionem participant. At the time appointed, as if they had discharged a certaine debte, they Communicate together with the people. Thus the offenders

offenders were put from the Communion, and al the reste receiued together. And therefore it is decreed by the Canons of the Apostles, That al Faithful, that entre into the Church, and heare the Scriptures, and doo not continue out the Prayers, nor receiue the Communion, should be excommunicate, as men woorkinge the trouble, and disorder of the Church. And the people saide vnto Timotheus beinge a Bishop of the Arians, and neuerthelesse a man of milde and gentle nature, and shunninge his company for the one, and yet louinge him for the other: Although wee Communicate not with thee, yet wee loue thee notwithstanding.

Now, if M. Hardinges principle stande for good, that the Priest sayeing his Priuate Masse, may receiue the Communion with al others in other places that do the like, then can no Priest be excommunicate. For, notwithstandinge neither any other Priest, nor any of the people will receiue with him, yet may he saue a Priuate masse, and by M. Hardinges new diuise straight way communicate with them al.

But for better declaration of this mater, it is commonly taught in Schooles, that Priuatio præsupponit habitum, that is, that the loosinge of a thinge firste presupposeth the hauing of the same: for no man can lose that thinge, that he hath not. Therefore to say, there is Excommunication from the Sacramentes, where as is no Communion of the Sacramentes: Or that he is put from the Lordes Table, that neither is at, nor comming to the Table: Or that he is Excommunicate, that is onely forbidden to heare Masse: Or that the people dooth sufficiently receiue the Sacramentes by the mouthe of the Priest: Verily this kinde of learninge, in the Primitive Church woulde haue seemed not onely peeuisly, but also fantastical, and meere frantike. Thus the Bishop of Rome (as it is saide, bleseth to Excommunicate Locustes, Snakes, Caterpillers, & other like wormes: & Conjurors vse to Excommunicate their Diuels: as though these creatures, sauing the force of their authoritie, were other wise meete yenough to receiue the Communion.

## M. Hardinge. The. 15. Diuision.

Irenæus writing to Victor Bishop of Rome concerning the keeping of Easter, as Eusebius Cæsariensis reciteth, to the entente Victor should not refraine from their Communion, whiche kepte Easter after the custome of the Churches in Asia founded by S. Iohn the Euangelist, he weth that when Bishoppes came from forreine partes to Rome, the Bishops of that see used to sende to them, if they had been of the Catholike faith, the sacrament, to receiue, whereby mutual Communion betweene them was declared. Irenæus his wordes be these, Qui fuerunt ante te presbyteri, etiam cum non ita obseruarent, presbyteris Ecclesiarum, (cum Romam accederent) Eucharistiam mittebant. The Priestes (by whiche name in this place Bishops are vnderstanded) that were afore thy time, though they kepte not Easter as they of Asia did, yet when the Bishoppes of the Churches there came to Rome, did sende them the sacrament. (25) Thus those Bishops did Communicate together before their meeting in one place.

## The B. of Sarisburie.

This Royle is common, and knowen to many. The west Church in keeping of Easter day folowed S. Peter: the East Church folowed S. Iohn, and kepte it other wise. Hereof grew contention, and brake out into cruel heates: On the one side the Bishop of Rome on the one side: and Polycarpus the Bishoppe of Smyrna on the other side: bothe godly men, and both partyes. The parte woulde haue the other to yelde. Victor beinge a man of a fierde nature, was minded to Excommunicate the whole Church of Asia, and al others what so ever, that in keepinge of Easter day woulde not folow the Church of Rome. Irenæus the Bishop of Lyons hearing thereof, wrote vnto him a sharpe letter out of France, willinge him in any

The. 15. vnto the  
For Irenæus faith  
not, they did  
Communicate  
together.



anywaie to procede no further: for y<sup>t</sup> it might tende to satthe a breathe, as woulde not afterwarde be recovered. Amonge other wordes he saith this, as it is here alleged: The Priestles, that were (in Rome) before thee, notwithstanding they kepte not the Easter as they of Asia doo, yet they sent the Sacramēt vnto the Priestles of those Churches when they came to Rome. Hereof M. Hardinge concludeth: Ergo, These Bishoppes did Communicate before they mette together: and noteth also by the way in the Epistole, that the Greeke in Eusebius differeth from the common Translation of Rufinus. And yet is the same Translation alleged, and vsed in the booke of Councils amonge the Decrees of Nice. But if M. Hardinge had marked the mater wel, he should haue seene that his owne Translation in English varieth also somewhat from the Greeke.

In this shorte storie three thinges specially may be noted. First, that Irenæus a Bishop of Fraunce durst to write so roughly to the Bishop of Rome, without any title of Superioritie, onely calling him, and al others before him Bishops of Rome, by the name of Priestles.

Secondly, that so notable learned men, and Martyrs of Chryste, agreeing otherwise in the substance of Religion, yet notwithstanding in certaine small matters of no greate weight, contended and strived so extremely, and so longe, and coulde in no wise be reconciled. Whiche thing wel considered, M. Hardinge hath lesse cause to triumphe, if God haue suffered any such sparkle of dissension in y<sup>e</sup> special members of his Church in these daies.

Thirdly, where was then that great Superioritie of the Bishop of Rome, when, notwithstanding his threates, and commaundementes, the Church of this Island of Britaine wel neare vntill seuen hundred yeres after Chryste, in the keepinge of Easter day folowed the manner of the Greeke Church, without any regarde therin had to the Church of Rome.

But to the mater, These Bishoppes (saith M. Hardinge) Communicated together before they mette. If he meane, in Faith, and Religion, it is not denied: if, in the vse of the Sacramentes, it is not proued. In my iudgement this woorde Eucharistia, in this place of Irenæus, signifieth not the Sacramēt already consecrate, but rather other common Breaðe, wherewith one Bishoppe vsed then to present an other, as with a special token of consent in Religion, and Christian concord: whiche Breaðe the receiuer afterwarde if he thought it good, might vse at y<sup>e</sup> holy Ministration. In that sense it seemeth Paulinus wrote vnto S. Augustine: Panem vnum sanctitati tue charitatis gratia misimus, in quo etiam Trinitatis soliditas continetur. Hunc panem tu eulogiam esse facies dignatione sumendi. In token of mutual loue, I haue sente vnto thee one loafe of Breaðe, in whiche also the soundnesse of the holy Trinitie is contened. This loafe you shal cause to be a louinge present of my behalfe vouchsafinge to receiue it. And in the next Epistle folowinge. Quinque Panes misimus tibi pariter, & filio nostro Licentio. Non enim potuimus in benedictione secernere, quem cupimus eadem nobis gratia penitus annectere. Five loaves haue I sent vnto thee, and vnto my Sonne Licentius. For I coulde not seuer him in blessing, whom I desier throughly to ioigne with vs in grace. Hereby it may appeare that this Breaðe was not the Sacramēt: and namely by that Paulinus writeth in all other place: Panem vnum, quem vnaminitatis indicio misimus charitati tue, rogamus vt accipiendo benedicas: I praye you to take and blesse this one Loafe, whiche I haue sent vnto you in token of vnitie. If it had been already Consecrate, he woulde not haue desired S. Augustine to haue blis it.

But Irenæus useth this woorde Eucharistia, whiche is taken for the Sacramēt. I answer: it might so be called, for that it was prepared for the Sacramēt. Nowe he it, herein I will not strine. Tertullian nameth it Hospitalitatis Consecratio, and seemeth to speake of the Sacramēt. Whiche thinge beinge also

Concil. tomo. 1.  
inter decreta  
Victoris.

Beda Eccel. histo.  
lib. 3. ca. 25.

Paulinus ad  
Augustin. Epist.  
35.

Paulin. ad Au-  
gust. Epist. 36.

Paulin. ad Au-  
gust. Epist. 31.

Tertullian.  
De prescripti-  
one aduersus  
hereticos.

also graunted in this place of Irenæus, let vs now see M. Hardinges reasons.

The Bishop of Rome, saith he, sent the Sacrament vnto them, that came out of Asia: Ergo, there was priuate Masse.

This conclusion is farre sette, and hangeth loosely. For I mighte demaunde, whiche then of the thre saide Masse? He that sent the Sacrament: or he that receiued it: or els the Messenger that brought it? It were a strange mater to see a Masse, and yet no man to say Masse. Merily Irenæus hath not one woorde, neither of the Communion, nor of the Masse: onlesse M. Hardinge wil say, that *Mittere* is Latine to Communicate: or *Mittere Eucharistiam*, is Latine to say Masse.

*Mittere Eucharistiam.*

If it were Common Breade, then was it but a present: If it were the Sacrament, then was it to be receiued, not straight vpon the way, or perhappes late in the night, or in the Inne at the common table emonge other meates: but afterwarde at his pleasure in his Congregation. Thus wee see this place first is doubtful: and beeing neuer so plaine, yet it proueth nothing for Priuate Masse. But immediatly after foloweth a manifest mention, in what order the Bishoppes used then to Communicate together: whiche thinge M. Hardinge thought better to dissemble. *Cum res ita haberent, Communicabant inter se mutuo, & in Ecclesia Anicetus concessit Eucharistiam Polycarpo.* The maters bitwene them thus standinge, they Communicated together: and Anicetus in the Church graunted the Sacrament, or the Ministration of the sacrament vnto Polycarpus.

ΤΟΥΤΩΝ ΣΤΩΣ  
ΕΧΟΝΤΩΝ,  
ΕΚΟΙΝΩΝΗΣΑΝ  
ΕΑΥΤΟΙΣ: ΚΑΙ  
ΕΝ Τῇ ΕΚΚΛΗΣΙΑ  
ΠΑΡΕΧΩ-  
ΡΗΣΕΝ Ο ΑΝΙΚΗ-  
ΤΟΣ ΤΗΝ ΕΥ-  
ΧΑΡΙΣΤΙΑΝ Τῷ  
ΠΟΛΥΚΑΡΠῳ.

Here marke, good Christian Reader, then they Communicated, saith Irenæus, when they mette in the Church: and not befoze they mette together, as M. Hardinge saith. Anicetus, as Irenæus saith, receiued the Sacrament with Polycarpus in the Church: and not, as M. Hardinge seemeth to say, in his Inne, or Hosterie.

Now, the truthe of the mater standinge thus, what hath M. Hardinge here founde for his Priuate Masse?

M. Hardinge. The. 16. Diuision.

Iustinus the Martyr likewise describing the manner and order of Christian Religion of his time touchinge the vse of the sacrament, saith thus: *Finis ab eo, qui praefectus est, grauij & orationibus, & ab vniuerso populo facta acclamatione, Diaconi, quos ita vocamus, vnicuique tunc temporis praesenti, Panis & aqua, & vini consecrati dant participationem, & ad eos qui non adfunt, deferunt.* When the Priest hath made an ende of thanks and Prayers, and al the people therto haue saide Amen: They whiche wee call Deacons, geue to euery one then presente, Breade, and water, and wine Consecrated, to take parte of it for their housel, and for those that be not present, they beare it home to them. Thus in that time they that serued God together in the common place of praier, and some others that were absent, letted from comming to their companie by sicknesse, businesse, or other wise (16) Communicated together, though not in one place: and no man cried out of breakinge the Institution of Christe.

The. 26. vnto truth  
For Iustinius  
speaketh not  
one woorde of  
Communicatinge  
together.

And because M. Iuel is so vehement against Priuate Masse, for that the Priest receiue the Sacrament alone, and triumpheth so much as though he had wonne the fildes, makinge himselfe merry with these woordes, in deede without cause: Where then vvas the Priuate Masse? where then vvas the Single Communion al this vvhile? He meaneth for the space of sixe hundred yeres after Christe, as there he expresseth: I wil bringe in good euidence and witnesse, that long before S. Gregories time that he speaketh of, ye from the beginninge of the Church, faithfull persons bothe xmen and vvemen receiued the sacrament alone, and were neuer therefore reprobued as breakers of Christes Institution. And er I enter into the rehearsal of the places whiche I am hable to shew for this purpose, one question I demaunde of M. Iuel. If they whiche remained at home, of whom Iustinus Martyr writeth, receiued the Communion by them selues alone lawfully, why may not the Priest doe the same in the Church, seruenge God in moste deuoute wise in the holy Sacrifice

\*M. Hard, bringeth one thing for another: Sole Receiuinge in steede of Priuate



Masse: men and  
women in stede  
of the Priest.

of the Masse, lackinge companions without any his defaulte? Have the sacramentaries any Religi-  
on to condemne it in the Priest, and to allowe it in lay folke? What is in the Priest that shoulde  
make it vnlawful to him, more then to the people? Or may a laye man or woman receiue it kepte a  
longe time, and may not a Priest receiue it forth with, so soone as he hath consecrated and offered?  
And if case of necessitie be alleged for the lay, the same may no lesse be alleged for the Priestles also  
wantinge companions without their defaulte. For other wise the memorie and recordinge of our  
Lordes death shoulde not according to his commaundement be celebrated and doone. wel now to these  
places.

The B. of sarisbury.

Good reader, beholde not the names of these Fathers here alleged, but rather  
weighe their sayings. M. Harding hath brought them for his Masse: but they  
witnesse clearely, and fully against his Masse: and of al others none more pre-  
nant, or plaine then Iustinus Martyr: wherof thou hast good occasion to consider,  
how faithfully these men demeane them selues in the allegation of the Doctors.  
Iustinus touchinge this mater writeth thus: Towardes the ende of the praier, eche  
of vs with a kisse saluteth other. Afterwarde vnto him that is the chiefe emonge the brethren,  
is deliuered Breade, and a Cuppe mingled with wine, and water: whiche he hauinge receiued,  
rendreth praise and glorie vnto the Father of al thinges, in the name of the Sonne and the Holy  
Ghost, and yeeldeth thanks a greate space, for that he is thought woorthy of these thinges.  
Whiche beinge orderly doone, the people blesseth or confirmeth his praier, and thanks geuinge  
sayinge, Amen. &c. This ended, they that emonge vs be called Deacons, deliuer to euery of  
them that be present, the Breade, Wine, and Water, whiche are consecrate with thanks  
geuing, and cary of the same to them that be absent. Here is set forth the whole, and  
plaine order of the holy Ministration bled in the Church at that time. The Priest  
praieyth and geueth thanks in the Vulgare tongue: the whole Congregation hea-  
reth his wordes, and confirmeth the same, sayinge Amen. The holy Communion  
is Ministrered to the people in bothe kindes: and al the whole Church receiueyth to-  
gether. I maruel muche wherein M. Harding can liken any parte hereof to his  
Priuate Masse: Onlesse it be for that, as he saide befoze, euery Priuate Masse is  
common, so he will now say, euery Communion is Priuate.

Iustinus Martyr  
in Apologia. 2.

πᾶς ὁ λαὸς  
ἐπευφημεῖ  
λέγων, Ἀμήν.

Order of the  
Holy Ministra-  
tion in Iustinus  
time.

Iustines Com-  
munion, and M.  
Hardinges  
Masse compared  
together.

Psalm

Let vs a litle compare Iustines Masse, and M. Hardinges Masse bothe togea-  
ther. And to passe by all other circumstances of difference, in Iustines Masse al  
the people did receiue: in M. Hardinges Masse none of the people do receiue. In  
Iustines Masse none abstained: In M. Hardinges Masse al abstained. In Iustines  
Masse a portion was sente to the absent: in M. Hardinges Masse there is no por-  
tion deliuered, no not vnto the present. With what countenance then can any  
man allege the authoritie of Iustine, to prouue the antiquitie of Priuate Masse?

M. Iuel triumpheth, saith M. Hardinge, and maketh him selfe mery, as if he had wonne  
the field. No, no, M. Iuel triumpheth not, but geueth al triumph, victorie, and  
gloze vnto God, that wil subdue al them that withstande his truthe, and make his  
enemies his foote stooles.

I wil bringe good euidence and witnesse (saith M. Hardinge) that from the beginn-  
ing of the Church, faithful persons bothe men and women receiued the Sacrament alone. I haue no  
greate cause to doubt these witneses: for excepting onely the stable of Amphilo-  
chius, and John the Almonate, whiche were not woth the reckening, I alleged  
al the rest in mine owne Sermon. I knew them, & had weighed them, and there-  
fore I alleged them. That certeine godly persons both men and women in time  
of persecution, or of sicknesse, or of other necessitie receiued the Sacramente in  
their houses, it is not denied, neyther is it any parcel of this question.

But if M. Harding coulde haue proued that any man, or woman in the Pri-  
uative Church euer saide Priuate Masse, then had he answered somewhat to the  
pur-

purpose.

He seemeth to reason thus : Some receiued the Sacrament alone : Ergo, there was Private Masse.

The folly of this argument wil the better appeare by the like:

Women receiued the Sacrament alone : Ergo, women saide Private Masse.

But (saith the M. Harding) it was lawfull for lay men to receiue alone : why then was it not lawfull for the Priest? If he coulde haue proued his Masse by Priestes, he woulde neuer haue sought helpe at lay mens handes. How be it, this doubt is sone answered. For he knoweth by his owne learninge, that it is lawfull for a Priest to say Masse: yet is it not lawfull for a lay man to do the same. Of the other side, it is lawfull (as he saith) for the lay man to receiue in one kinde: yet is not the same lawfull for the Priest. But if he wil needes take a president of lay men for Priestes to follow, let him rather reason thus: This manner of Private receiuinge at home was not lawfull for the lay men: for it was abolished by godly Bishoppes in General Council: Ergo, it was not lawfull for the Priest to saye Private Masse.

Concil.  
Ca(sar)augustan.  
Cap 3.

M. Hardinge. The. 17. Diuision.

Tertullian exhortinge his wife that if he died before her, she marry not againe, specially to an Infidel, he wing that if he did, it woulde be harde for her to obserue her religion without great inconuenience, saith thus: Non scier maritus, quid secretò ante omnem cibum gustes? Et si sciuerit, Panem, non illum credet esse, qui dicitur. Wil not thy husbände know what thou eatest secretly before al other meate? And if he doo know, he wil beleue it to be Breade, and not (27) him, who it is called. He hath the like saieinge in his Booke De Corona Militis. Vvhiche place plainly declarerh vnto vs the beleefe of the Church then in three greate pointes by M. Iuel and the rest of our Gospellers vtterly denied. The one, that the Communion maye be kepte: the seconde, that it maye be receiued by one alone without other company: the thirde, that the thinge reuerently, and deuoutely before other meates receiued, is not Breade, as the Infidels then, and the Sacramentaries now beleue: but he who it is saide to be of Christian people, or who it is called, that is (28) our Maker and Redeemer, or, whiche is the same, our Lordes Bodie. And by this place of Tertullian, as also by diuers other auncient Doctours, wee may gather, that in the times of persecution the manner was, that the Priestes deliuered to deuoute and godly men and women the Sacramente Consecrated in the Church to carrie home with them, to receiue a parte of it eury morninge fastinge, as their deuotion serued them, so secretly as they might, that the Infidels shoulde not espie them, nor get any knowledge of the holy Mysteries. And this was doone because they might not assemble them selues in solenne congregation, for feare of the Infidels amongst whom they dwelt. Neither shoulde the case of necessitie haue excused them of the breache of Christes commaundement, if the sole Communion had been expressly forbidden, as wee are borne in hande by those that vpholde the contrary doctrine. And Origen that auncient Doctour, and like wise S. Augustine dooth write of the greate reuerence, feare, and warenesse, that the men and women vsed in receiuing the Sacrament in a cleane linen clothe to cary it home with them for the same purpose. S. Cyprian writeth of a woman that did the like, though vnworthely, after this sorte: Cum quædam arcam suam, in qua domini sanctum fuit, manibus indignis tentasset aperire, igne inde surgente, determia est ne auderet attingere. Vvhen a certaine woman went aboute to open her chest, wherein was the holy thinge of our Lorde, with vnworthy handes, she was fraide with fier that rose from thence, that she durst not touche it. This place of S. Cyprian reporteth the manner of keepinge the Sacrament at home, to be receiued of a deuoute Christian person alone at conuenient time. The example of Serapion, of whom Diorsius Alexandrinus writeth, recited by Eusebius, confirmeth our purpose of the single Communion. This Serapion one of Alexandria, had committed idolatrie, and lieinge at the pointe of death, that he might be reconciled to the Church before he departed, sent to the Priest for the Sacrament. The Priest beinge him selfe sicke, and not habile to come, gaue to the ladde that came of that errant, Parugi Eucharistia, quod infusum iussit seni præberi, A little of the Sacrament.

The. 27. vntu-  
eth. For the tra-  
natib is vvilfully  
corrupted: It  
violently tur-  
ned into Him.

The. 28. Vn-  
trueth. For the  
Sacrament was  
neuer called  
our maker, or  
Redeemer by  
any of the olde  
Fathers.

ufes  
riuate  
le.  
ad  
rem.

sermone  
lapis.

clifi. Hist.  
s. ca. 44



crament, whiche he commaunded to be powred into the olde mans mouthe. And when this solemnitie was doone (saith the storie) as though he had broken certaine Chaynes and Gynes, he gaue vp his ghost chearefully.

The B. of Sarisburie.

M. Hardinge shooteth faire, but far from the marke. To proue Priuate Masse in the Primitive Church, for lacke of Priestes he allegeth Tertullians wife, certaine women out of Cyprian, and Serapions boy: not the fittest people that might haue beene sounde to say Masse. And yet that the folie might the more appeare, he hath besides geuen a special note in the Margine of his Booke, by these wordes, Prooves for Priuate Masse. Wherof I conceiue some hope, that he mindeth no more to slippe away vnder the colour of single Communion, as he hath done hitherto: but simply, and plainly, as he hath here noted vnto the worlde, to stande vpon the bare termes of Priuate Masse. For els his note was not worth the noting.

As touchinge Tertullian, wee must remember that the faithful in that time, for feare of the Tyranes vnder whom they liued, were often driuen to praye a sunder. Wherefore when they might priuily assemble together, besides that they presently receiued there, they reserued certaine portions of the Mysteries to be receiued afterwarde in their houses at home, to put them daily the better in remembrance, that they were the members of one Church.

Hieronymus. De  
Ecclesiast. scrip.  
Tertullian a  
married Priest.

Tertullian. li. 2.  
ad uxorem.

Gospellers.

Chrysostom. in  
1. ad Cor. hom. 7.

1 Cor. 11.

Cyrrill. in Iohan.  
li. 4. ca. 14.

In sermone ad  
Infantes: cita-  
tur a Beda.

1 Cor. 10.

This maner of the Church considered, Tertullian being a Priest, as S. Hierome writeth of him, and hauinge a wife, wrote vnto her an exhortation, that if it shoulde please God, to take him first from the worlde, that she woulde remaine still vnmarried, or at the least not matche with any Heathen, shewing her the dangers that thereof might ensue: that she should be suffered neither to keepe the solemn feastes, nor to watche, nor to pray with the Congregation. Amonge other thinges he saith thus: And wil not thy husbände know, what thou eatest before other meates? And if he know it, he wil beleene it to be Breade, but not that Breade, that it is called.

Here M. Harding, as if the Gospel of Christe were become odious vnto him, in scoone, and disdaine calleth vs Gospellers, by the name of that Gospel, that he so wilfully hath forsaken, returning to his olde vomite. And out of these wordes of Tertullian, three thinges (he saith) he wil teache vs: of whiche three thinges notwithstandinge his Priuate Masse is none. Of the first wee haue to speake otherwhere. Of the seconde there is no question. In the thirde M. Harding hath manifestly corrupted bothe the wordes, and meaning of Tertullian. He saith, The thing, that wee receiue is no Breade: But so Tertullian saith not. His wordes be these, Thy husbände wil thinke it (onely) Breade, and not that Breade, that it is called, That is to say, the Sacrament of Christes body: or the Myserie of any Holy thinge, as Christian men beleue of it: like as Chrysostome also saith of the water of Baptisme: Ethnicus cum audit lauacrum Baptismi, persuadet sibi simpliciter esse aquam: A Heathen when he heareth of the bathe of Baptisme, beleueth it is nothinge els but plaine water.

But that the thinge, whiche our bodily mouthe receiue, is very Breade, both the Scriptures, and also the olde Catholike Fathers haue put it out of doubte.

S. Paule five times in one Chapter nameth it Breade.

Cyrrill saith, Christe vnto his faithful Disciples gaue peeces of Breade. And S. Augustine saith, The thinge that ye see is Breade, as your eyes beare you witnesse. I passe by Gelasius, Theodosius, Chrysostome, Origen, Iustinus Martyr, Irenaeus, Clemens, and others, who altogether with one consent haue confessed, that in the Sacrament there remaineth the nature, and substance of Breade. Wherefore it is matche presumed of M. Hardinge to say, there remaineth no Breade, specially hauinge nothing to beare him in his Authour here alleged.

Pet

Yet for aduantage he hath also falsified Tertullian, Englishing these wordes, *Illum Panem, Him*, as if it weare the person of a man: as Thomas Maloys writtunge vpon S. Augustine, *De ciuitate Dei*, hath turned this woorde, *Apex*, which was the tuffe, or creaste of the *Flamines* hatte, into a certaine Chyronicler that wrote storics: As the Diuines of late yeres vpon the Gospel of S. John, of this Greeke woorde *Lonche*, which signifieth a Speare, haue made Longinus the Blynde knight. If Tertullian had not meante, *Illum Panem*, that Breade, he woulde not haue saide, *Illum*, at al: but rather *Illud*,, referringe the same vnto Corpus. A smal difference bitwixen *Him*, and *It*. So was there smal difference bitwixen *sibboleth*, and *shibboleth*. Yet was it sufficient to discerie the Traitor.

And where as M. Hardinge thus hardely, and violently, contrary to the phrase and manner of speache, and as it may be doubted, contrary to his owne knowlege and conscience, hath Translated, *Illum Panem, Him*, so as, to my remembrance neuer did man before, meaning it was the very person of a man, that the woman had in hir hande, and did eate before other meates, Cyrillus saith, *Non asseueramus anthropophagiam*: Wee teache not our people to eate the person of man.

But who can better expounde Tertullians minde, then Tertullian himselfe? In his Booke *De Corona militis*, speakinge of the same mater, he calleth it *Sacramentum Eucharistiae*, The Sacrament of thankesgivinge. And against Marcion he writeth thus: *Christus non reprobauit panem, quo Corpus suum representat*: Christe refused not the Breade, wherewith he representeth his Body. And S. Augustine likewise saith: *In sacramentis videndum est, non quid sint, sed quid significant*. Touchinge Sacramentes, wee must consider, not what they be in deede, but what they signifie. So also saith S. Chrysostome: *Ego non aspectu iudico ea, quae videntur, sed mentis oculis Corpus Christi video*: I iudge not those thinges which are seene, after the outward appearance, but with the eyes of my minde I see the Body of Christe.

This is the thinge that the husbände beinge a Heathen coulde not see. For, beleeuinge not in Christe, he coulde not vnderstande that the Breade shoulde be the Sacrament, or Mysterie of Christes Body.

And that this was the very meaninge of Tertullian, it may wel appeare by the wordes that immediatly folow. The husbände (saith he) wil doubt, whether it be poyson or no: and therefore wil dissemble, and beare for a while, that at length he may accuse his wife for poysoninge, before a Iudge, and doo her to death, and haue her dower.

Touchinge S. Augustine, and Origen, the portion so taken was to be vsed with reuerence, as beinge the Sacramente of Christes Body: and so ought wee also reuerently to haue and to order the water of Baptisme: the Booke of the Gospel, and al other thinges that be of God: as the Jewes were also commaunded to keepe their *Manna* reuerently in a golden pottle. *Tel mee*, saith S. Augustine, whether of these twoo thinges, trawe ye, to be the greater, the Body of Christe (meaninge thereby the Sacrament of Christes Body) or the woorde of Christe? If ye wil answer truly, ye must needes say, that the woorde of Christe is no lesse then the Body of Christe. Therefore looke, with what diligence ye take heede, when the Body of Christe is ministred vnto you, that no parte thereof fall vnto the ground: euen so with like diligence must ye take heede, that the woorde of God beinge once receined, be not losse from a pure harte. Likewise S. Chrysostome touchinge the same, *Si haec vasa sanctificata ad priuatos vsus transferre sic periculosum est, in quibus non est verum Corpus Christi, sed Mysterium Corporis Christi continetur*: If the mater be so dangerous, to put these sanctified vessels vnto priuate vses, wherein is contained not the very Body of Christe, but the Myserie or Sacrament of Christes Body &c. Al these authorities doe declare, that the Sacramentes of Christe ought discretely and reuerently to be vsed.

*Tertullian falsified by M. Hardinge. Viues: De Ciuit. Dei li. 2. ca. 13. Iohn. 19. Petrus Crini. li. 13. ca. 6. Codrus Vrcens sermon. 8. Iudicum. 12.*

*Cyrillus contra obiectiones Theodoret. Tertull. De Corona Militis. Tertull. contra Marcionem li. 1. August. contra Maximinum li. 3. ca. 22. Chrysost. in. 1. Cor. hom. 7.*

*sine gemitu, sine iustificatione panis, an veneni.*

*l. q. 1. Interrogo vos. Idem de reponere. The woorde of Christe is no lesse, then the Body of Christe. Chryso. in opere imperfe. hom. 11. The very Body of Christe is not contained in the holy vessels.*



Cyprian. De  
Lapsis sermo. 5.  
Nicepho. li. 14.  
ca. 17.

The storie that S. Cyprian reporteth, as it sheweth the manner of keeping of the Sacrament, so it seemeth also to shew, that God was offended with the same: The like whereof hath often been seen in the water of Baptisme, and in other Holy thinges, as appeareth by Nicephorus, and others in sundrie places. Therefore this authoritie serueth M. Hardinge to smal purpose, vnlesse it be to prouue, that as God was then displeased with Sole receiuinge in priuate houses, so he is now displeased with Sole receiuing in the Masse.

Concerninge the storie of Serapion, here are interlaced many faire wordes for increase of credite, that it was written by Dionysius Alexandrinus, and recited by Eusebius, as though the sicke man had onely desired his Housel before he departed, and nothinge els. But the special mater whereupon the storie is grounded, is passed by. Eusebius recozdeeth in plaine wordes, that the booke, wherein Dionysius wrote this storie, was intituled De penitencia. Whereby he geueth to vnderstande, that the Sacrament then was not generally sente home to al mennes houses, but onely vnto them that were excommunicate, and might not receiue in the Congregation emonge the faithfull, and nowe laye in dispayre of life.

Eusebius. li. 6.  
ca. 44.

The case stode thus: Serapion in the time of persecution for feare of death, had offered Sacrifice vnto an Idol. The faithfull beinge therewith soze offended, put him out of their Congregation, and gaue him ouer to Sathan. He beinge thus leaste as an Heathen, and an Idolater, mought neither resorte to the common Church, nor Pray, nor receiue the holy Communion, or any other spiritual comfote amonge his brethren. So harde the Church was then to be intreated for them, that had fallen backe into Idolatrie. After he had made al meanes, and had with teares besought his brethren, and was no way considered, through heauinesse of minde he beganne to drowse, and fel sicke, and for thre dayes laye speachelesse, and without sense. The fourth day beinge somewhat reuiued, he saide to them that were aboute him, O how longe wil ye keepe mee here? Sende for one of the Priestes (that I may be restored before I departe.)

Ruffinus. li. 6.  
cap. 34.

His minde was tormented with consideration of the state he stode in, for that he had forsaken God. The Priest beinge sicke him selfe, in token he was restored, and might departe as a member of Christe, sent vnto him the Sacrament by his boye. The rest that M. Hardinge addeth (And this solemnitie beinge doone, saith the storie, as though he had broken certaine chaines and gines, he gaue vp the spirite chearefully) Al this is set to, either by Ruffinus, or by some other, I know not by whom, and is no parte of the storie. For neither dooth Dionysius, nor Eusebius, in the Original make any mention either of solemnitie, or of Chaines, or Gines, or of chearefulness of Serapions departinge: but onely thus: And swallowinge downe a litle, straight waies he yeelded vp the Ghost. As for his ioyful departure, I doubt nothinge. But any greates solemnitie there coulde not be between a man in that case, and a boy alone, specially hauinge no sutch outward pompe, as hath been vsed of late to make it solempne.

μικρὸν κα-  
ταβροχθήσας  
εὐθέως ἀπέ-  
δωκε τὸ  
πνεῦμα.

Now must I beseech thee, gentle Reader, to haue an eye a litle backward to M. Hardinges note, geuen thee for a remembrance in the Margin by these wordes, Proufes for Priuate Masse: whiche note must needs be in the soote, and conclusion of al his argumentes. Therefore of these stories here by him reported, wee must conclude thus: Tertullians wife, and the woman of whom Cyprian speaketh, receiued the Sacrament alone, Ergo, Tertullians wife, and the other woman saide Priuate Masse. And thus, Serapions boy ministred the Sacrament to his Maister, Ergo, Serapions boy saide Priuate Masse. For if the conclusion be otherwile, wee conclude one thinge for an other. And in deede M. Hardinge may  
as

as rectetuly say; This action was a spaffe, as he can say, Serapions boy was a  
 pite.

M. Hardinge. The. 18. Division.

- Of keepinge the sacrament secretly at home, and how it might be receiued of deuoute persons alone without other companie, I weene none of the auncient Doctours wrote so plainly, as S. Basil in an Epistle that he wrote to a noble woman called Cæsaria, whiche is extant in Greeke; where he saith further, that this manner began not in his time first, but longe before; his woordes be these, *Illud autem in persecutionis temporibus necessitate cogi quæmpiam, non præsentie sacerdotæ aut ministro communionem propria manu sumere, nequaquam esse graue, superuacaneum est demonstrare, propterea quod longa consuetudine, & ipso rerum usu confirmatum est. Omnes enim in Eremitis solitariam vitam agentes, ubi non est sacerdos, Communionem domi seruantes, à seipsis Communicant. In Alexandria vero, & in Aegypto, vnusquisque eorum qui sunt de populo, plurimum habet Communionem in domo sua. Semel enim sacrificium sacerdote consecrante & distribuyente, merito participare, & suscipere, credere oportet. Etenim & in Ecclesia sacerdos dat partem, & accipit eam is qui suscipit, cum omni libertate, & ipsam admouet ori propria manu. Idem igitur est virtute, siue vnâ partem accipiat quisquam à sacerdote, siue plures partes simul.*
- As concerninge this, that it is no greuous offence, for one to be driuen by necessitie in times of persecution to receiue the Communion with his owne hande, no Priest nor Deacon beluge presente, it is a thinge superfluous to declare, for that by longe custome and practice it hath bene confirmed and taken place. For al they whiche liue a solitarie life in wildernesse, where no Priest is to be had, keepinge the Communion at home, doo Communicate with (29) them selues alone. And in Alexandria, and in Egypte, euery one of the people for the moste parte, hath the Communion at home in his house. For when as the Priest hath once Consecrate and distribute the Hoste, it is reason wee beleue, that wee ought to be partakers of it: and he that taketh it, receiueth it without al scruple of conscience, and putteth it to his mouthe with his owne hande. And so it is of one vertue, whether any body take one parte of the prieste, or moe partes together. Thus farre S. Basil. In this
- 1 sauinge of Basil, it is to be noted: Firste that necessitie here hath respecte to the lacke of Priest and Deacon: So as (30) in that case the sacrament might be receiued of a faithfull person with his owne
  - 2 hande. And that for the ratifyng of so dooinge he allegeth continuance of custome, whiche for vs in this point of the sole receiuinge, may in more ample wise be alleged.
  - 3 Againe, that holy Eremites liuinge in wildernesse aparte from companie, and also the deuoute people of Alexandria and Egypte, receiued the Communion alone in their Celles and houses. Further-
  - 4 more that the Hoste once consecrated of the Priest is algaies to be receiued, whether of many together, or of one alone, by him it seemeth not to force.
  - 5 Finally, that whether a man take at the Priestes hande the blessed sacrament in one piece or moe pieces, and receiue them at conuenient times, when deuotion best serueth: the vertue, effecte, and power thereof is one. By whiche authoritie reueration is auouched. Doubtlesse where he speakerh so precisely and particularly of sundrie cases touchinge the order of receiuinge, if he had bene of M. Iuels opinion, that the sacrament may not be receiued of one without a certaine number of Communicantes together, he woulde not so haue passed ouer that mater in silence, mutche lesse written so plainly of the contrarie. No we that the Communion thus kepte in wildernesse and in Egypte, places of extreame heate, where wine in smal quantitie as is for that purpose conuenient, can not be longe kepte from so wringe, and chaungeinge his nature, was in the forme of Breade onely, and not also of wine: I differre to note it here, because it pertaineth to the treatise of the nexte article.

The B. of Sarisburie.

This place of S. Basil we might haue safely passed ouer without preiudice of our cause, as touchinge other thinges impertinent, and not once makinge

The. 30. r. s. truth, For M. Hard. hath corrupted the translation. These woordes (with the selues alone) are not in S. Basil. The. 30. v. n. r. s. For S. Basil saith, The Communicantes receiued with his owne hand. and in the presence of the Priest.



receiuing  
vvith the  
hande.

mention of the Masse. Yet seeinge it hath pleased *M. Hardinge* thus to colour, and to embosse out this aunciente Father, as if he alone of al others spake moste plainely of his side, hauinge notwithstandinge bothe in this very selfe same place, and also in other woordes immediatly befoze, whiche *M. Hardinge* thought best of purpose to dissemble, manifest recozde against Priuate Masse, I may not wel betterly leaue him in silence.

Firste the case beinge supposed lawfull for the people, bothe men and women to take some portion of the Sacramente home with them, and to receiue it alone secretly, and at their pleasures: to make further doubt whether the partie so hauing it might touche it, and receiue it, with his owne handes, was a very nice question, and meete for a Gentlewoman, as *Caesaria* was, to demaunde. And so it seemed also to *S. Basil*, as may appeare by his answere. For who so euer hath considered the olde Fathers, shal finde this mater fully debated by the continual practise of the Church.

*Cyprian. Sermo.  
1 De Lapsis.*

*S. Cyprian* sheweth that in his time the people receiued the holy Mysteries of the Deacons with their handes: and that one that had committed Idolatrie, and afterwarde came to receiue the Communion amongst the faithful, opened his hande, and founde the Sacrament turned into Ashes.

*Tertullian. lib.  
2. ad uxorem.*

*Eusebius li. 7.  
Ca. 2.  
Reached forth  
his hande.*

*Clemens Alex-  
andrin. Strom.  
li. 1.*

*Eusebius lib. 6.  
Ca. 33.*

*Augustin. contra  
lireras Petilian-  
ni. li. 2. ca. 23.  
Theodoret. li. 5.  
ca. 18.*

The like manner of receiuinge is recorded also by *Tertullian*. *Dionysius* Bishoppe of Alexandria hath these woordes in an Epistle vnto *Sixtus* the Bishoppe of Rome touching the same, speakinge of one that had receiued the Communion in the Church: After he had hearde the thankes geuinge, and had sounded Amen with the reaste, and had bene at the Table, and had reached forth his hande to receiue the holy Foode &c.

*Clemens* of Alexandria thus uttereth the manner of the Church there: When certaine haue diuided the Sacramente, as the order is, they suffer euery of the people to take parte of it.

*Donatus* the Heretike, when he ministered the Communion to the people, bled to sweare them by that they had in their handes, that is to say, by the Sacrament, that they woulde no more returne to *Cornelius*.

*S. Augustine* writinge againste certaine letters of *Petilian*, saith thus: I speake of him whose Coffe of peace ye receiued at the Ministration, and in whose handes ye layde the Sacramente. I leaue the stroze betwene *S. Ambrose*, and the Emperour *Theodosius*, and other sundry like authorities to the same purpose.

Yet because many haue bene superstitiously ledde, and simply seduced herein by the doctrine of them, that say, O tasle not this, O touche not this, whiche are nothing els (as *S. Paule* saith) but commandementes, and doctrines of menne, hauinge a shewe of wisdom in superstition, and abasinge of the minde, I thinke it not amisse to note one special place out of the Council of Constantinople concerninge the same. The woordes of the Council be these: We doo in no wise admitte them, that in steede of their hande make to them selues instrumentes of golde, or of any other mater, for the receiuinge of the holy Communion, as men more regardinge a dead metal, then the Image of God. And if any Priestle receiue sutch persons with sutch instrumentes vnto the Communion, let him be Excommunicate, and him likewise that bringeth them.

*Ad Coloss. 2.*

*Concil. Const-  
antinopol. 6. ca. 101.*

*Basilus ad Ca-  
saria patritia.*

But if this gentlewoman's doubt were not, whether a lay man might safely touche the Sacrament, but onely whether it were lawfull for any sutch one to minister the same vnto his owne mouth, *S. Basil* saith it is no question: custome already hath made it good. For saith he, bothe the *Cremites* in the wilbernesse, and euery of the people in *Egypte*, and *Alexandria*, for the more parte haue the Sacrament at home, and eche of them doothe minister it vnto him selfe.

Yea euen in the Church, after that the Priest hath distributed a portion of the Sacrament

Sacrament, he that hath receiued it, putteth it to his mouthe with his owne hands without any remorse or doubt of conscience: and whether he receiue one portion of the Priestes or moe, the effecte and strength thereof is al one. This is the very meaning of S. Basil: al be it soz plainnesse sake reseruing the sense I haue somewhat altered the wordes. But muche I marvel, how M. Hardinge can gather hereof his Private Masse.

Touthinge his fine special notes, if wee graunte them thzoughly euery one, yet is he nothing the neare his purpose. For his Masse is none of them.

The Cermites Sole receiuinge, as it nothinge hindzeth vs that denie not the facts, so it nothing furthereth him, vnlesse he wil haue lay men, and women to do so stil.

The reason that S. Basil maketh of custome, and continuance being wel considered is very weake, bothe soz many other good and iust causes, and also soz that the same custome as it was neuer vniuersally receiued, so vpon better aduise by order of the Church it was cleane abolished. For wise men in Goddes causes haue enermoze mistrusted the authoritie of Custome.

The Heretikes in olde time named Aquarii, that in the Holy Ministration vbled Water onely, and no Wine, notwithstanding they manifestly bzake Christes Institution as our aduersaries do now, yet they vphelde their dooinges therein by longe Custome. But S. Cyprian being then aloue wrote thus against them: *Victi ratione opponunt consuetudinem, quasi consuetudo sit maior veritate &c.* Beinge overcome with reason, they defende them selues by Custome, as though Custome were better then the Truthe. Wee may not prescribe of Custome, but wee muste overcome with reason. Custome without truthe is the mother of errorre.

But be it that bothe the Reason were good, and the Custome that longe sthence hath bene abolished, had remained stil: Yet is not M. Hardinge hable out of this place precisely, and vndoubtedly to prooue his Private Masse. For if a man shoulde say, it may possibly be, that these Cermites did not Minister feuerally eche man to him selfe alone, but one of them vnto y reast of the Cermites dwellinge in the wilderness, as it appeareth diuersely, they had times to meete, and to praze together: Or that the householders in Egipte, and Alerandria, Ministred not onely to them selues, but also to their whole seueral families, as it is written of Hippolytus Martyr, that beyng a lay man, he receiued the Communion of Iustinus beyng a Prieste, and bare it home, and Ministred the same to his wife, his Childzen, and his Seruauntes: If a man woulde thus say, perhappes M. Hardinge woulde better bethinke him selfe of his Conclusions. This sense may seme to stande very wel with S. Basiles wordes, notwithstandinge M. Hardinge in his Translation into Englishe, hath openly falsified the same. For whereas it is written in the Greke, and so likewise in the Latine, They receiue of them selues: Whiche may wel be vnderstanded, that one of them receiued of an other soz wante of a Prieste, he hath otherwise wrested it to come to his tune, and hath turned it thus: They doe Communicate with them selues alone: Wherein al be it I wil not greatly strine, yet neither this worde Alone, nor these wordes with them selues, can be founde either in the Greke, or in the Latine.

This longe allegation of S. Basiles wordes, with al the furniture thereof, may shortly be gathered into this reason: These Cermites beyng no Priestes receiued alone: Ergo, These Cermites beyng no Priestes saide Private Masse.

Further M. Hardinge saithe, This Sole Receiuing was allowed by custome, Ergo, Private Masse likewise is lawfull by custome.

Ad Iubaion.

De Hereticis.

Baptizan.

Cyprian. ad

Quirinum.

Cyprian ad

Pompeium con-

tra epistol.

stephani.

αφ' εαυτῶν  
μεταλαμβάνοντες.



This reason goeth rounde against him selfe. For it may be wel replied: That Sole receiuinge was an abuse, and therefore was abolished by the Church notwithstanding custome: ergo, Priuate Masse likewise is an abuse: and ought to be abolished notwithstanding custome.

Now let vs see, whether these very selfe wordes of S. Basil here alleged by M. Hardinge, make any thinge for the holy Communion. And what authoritie can be against vs, if M. Hardinges owne authorities, yea, as him selfe vaunteth, The moste manifeste and plainest of al his authorities, be founde with vs: For trial hereof wee muste resorte, not into the wilderness, where as was neither Priest, nor Deacon, as it is confessed, but vnto the Churches that were in S. Basiles time. So shal wee sone see, whether the Ministration then vsed were a Communion, or a Priuate Masse.

Basil ad Cas-  
sianam patricia.

No Daily Sa-  
crifice.

τελειωσαν-  
τος.  
καμπτως.

S. Basil in the same place saith thus: Wee doo Communicate some times in the weeke: vpon the Sunday, Wednesday, Friday, and Saturday. If wee may founde any thinge vpon wordes, he saith, Wee Communicate: he saith not, we say Masse. And thus, saith S. Basil, wee doo foure times in the weeke. When had they not the Daily Sacrifice, wherevpon Priuate Masse is grounde. He mutche misrecke- neth him selfe, that saith, that thinge is daily done, whiche is doone but foure times in seuen daies.

Moreouer S. Basil saith: After the Priest hath once Consecrate, and diuided the Sac- rifice, we must thinke that wee ought to receiue, and to be partakers of it accordingly. For in the Church the Priest geueth parte, and the Communicant receiueith it with al freedome of con- science, and with his owne hande putteth it to his mouth. Therefore is the vertue al one, whether it be one portion onely that he receiueith of the Priest, or moe togeather.

Here marke wel, good Reader, how many waies S. Basil ouerthroweth M. Hardinges Masse.

S. Basil saith, Wee doo Communicate: M. Hardinge in his Masse dooth not Communicate.

S. Basil Diuideth, and Distributeth: M. Hardinge diuideth in deede, but distri- buteth nothinge.

In S. Basiles Masse, The people receiueith: In M. Hardinges Masse the people receiueith not.

In S. Basiles Masse, Eche man receiueith with his owne hande: In M. Hardinges Masse no man Receiueith, no not with the Priestes hande.

In S. Basiles Masse the people, besides that they receiued presently there, Had portions also deliuered them to receiue at home: In M. Hardinges Masse there is no portion deliuered vnto the people, no not so mutche as presently to be receiued in the Church.

In S. Basiles Masse, Eche man receiueith, and eateth for him selfe: In M. Hardinges Masse, the whole people eateth by the mouth of the Priest. What meaneth M. Hardinge to bringe such witnesses for his Masse, as doe so openly witnesse a- gainste his Masse: Who may truste him in the darke, that thus dealeth in the light.

M. Hardinge The 19. Division.

It appeareth evidently by witnesse of S. Hierome also that this custome of receiuinge the Com- munion Priuately at home, continued emonge Christian men at Rome not onely in time of persecu- tion but also after warde when the Church was at rest and peace, so as the case of necessitie can not here serue them for maineininge of their strange negatiue in this pointe. These be his wordes. In Apolog. Scio Romam hanc esse consuetudinem, ut fideles semper Christi Corpus accipiant, quod aduersus nec reprehendo, nec probo. Vnusquisque enim in suo sensu abundat. Sed ipsorum con- Iouin. scientiam Rom. 14

scientiam conuenio, qui eodem die post coitum communicant, & iuxta Persium, noctem flumine purgant: Quare ad Martyres non audent? quare non ingrediuntur Ecclesias? An alius in publico, alius in domo Christus est? Quod in ecclesia non licet, nec domi licet. Nihil deo clausum est, & tenebrae quoque lucent apud Deum. Probet se vnusquisque, & sic ad Corpus Christi accedat. I know this custome is at Rome that Christian folke receiue the bodie of Christe daylie, which I doo neither reprove nor allowe. For every man hath enough in his owne sense. But I appose their conscience which doo Communicate that same day as they haue donne wedlocke woork, and as Persius saith, doo rince nightfilth with running water. VVhy dare they not goe to Martyrs shrynes? why goe not they into the Churches? what, is there one Christe abroad, and an other Christe within the house? what soeuer is not lawfull in the Church, neither at home is it lawfull. To God nothinge is hidden: ye darkenesse also shineth before God. Let every one examine him selfe, and so come to the Bodie of Christe. S. Hierome reproveth this in the Romaines, that whereas S. Paule ordeined, that for cause of Praier married folke shoulde at times forbear their carnal imbrassings, they notwithstandinge that, though they had dooyng with their wiues, yet receiued their rightes neuerthelesse daylie. And yet what day they had so donne, they durste not go to Churches, where Martyrs tombes were, there to receiue our Lordes Bodie. For it is to be vnderstanded for better knowlege hereof, that suche as knewe them selues to haue done any vncleannesse were afraide in olde time to come to Martyrs sepulchers. For there commonly by miracle suche thinges were bewraied, and many times by open confession of the parties whether they would or no. Erasmus in his scholies vpon this place of S. Hierome saith thus: Of this place we gather that in the olde time every one was wonte to receiue the bodie of Christ at home in his house, that would. He saith further, Idem videtur innuere Paulus, cum ait: an domos non habetis ad manducandum? S. Paule (saith he) seemeth to meane the same thinge where he saith: haue ye not houses to eate in? Thus Erasmus gathereth prooffe of Priuate, or as M. Iuel gesterh, single Communion, out of the scriptures, and he was as wel learned in them as M. Iuel is. Yet herein I leaue Erasmus to his owne defence. By this we may vnderstande that in the ancient times of the Church, the receiuinge of the Communion of one by him selfe alone, was wel allowed. And though it was done but by one faithfull personne at once in one place, yet was it called a Communion bothe of S. Basile, and also of S. Hierome, cleane contrary to M. Iuelles sense. It is to be iudged that they knewe the institution of Christe, so wel as he, or any other of these newe Masters, and that their conscience was suche, as if Christes ordinance therein had bene broken, they would not haue winked at it, ne with their vngodly silence confirmed suche an vngodly custome. Verely for excuse of this sole receiuinge, necessitie cannot iustly be alleged.

The B. of Salisbury.

How often will M. Hardinge allege the olde Doctours against him selfe: Here he bringeth in S. Hierome: and the firste wordes that he coulde finde for his purpose, were these: I knowe the custome at Rome is this, that the Christian people there receiue the Bodie of Christe every daie. It seemeth this custome grewe first from Peter, and was planted in Rome. A man may here wel demaunde, when the custome was that the whole people shoulde communicate dayly together, where then was the custome of Priuate Masse?

Besides this, M. Hardinge to proue the custome of the peoples receiuinge at home, hath alleged S. Hierome, that earnestly reproveth that custome, and would not haue them receiue at home. S. Hieromes wordes be these: Why dare they not goe to the temples built in the remembrance of Martyrs? Why goe they not to the Churches? What, is there one Christe abroad, and an other Christe at home? If the people did wel, why dothe S. Hierome thus reprove them. If they did it, why doothe M. Hardinge thus allowe them.

Here M. Hardinge interlaceth other mater of the office of wedlocke, the worde of Persius the Pagan Poete, and the superstitious Ceremonie of the Heathens,

Erasmus speaketh of priuate receiuing: but not one worde of Priuat Masse. S. Hierome reproveth this custome. Thus he saith: That is not lawfull in the Church, is not lawfull at home.

Hieronym. in Apologia aduersus Iovinianum. VVhere was then the Priuate Masse?



as I take it, litle pertaininge vnto his Masse. Where as the whole people receiued the holy Mysteries euery day, the man and wife remembreinge sometimes what they had doone betwene them selues, and thinking them selues for the same not to be in so cleane state of life, as the rest were, for that cause forbare the Church for the time: and hauinge the Sacrament sent vnto them, receiued it priuately at home. Vnto this Suparstition S. Hierome him selfe gaue greate occasion, many times bothe writinge, and speakinge vnseemly of the state of Mariage: in defence whereof S. Augustine wrote a Booke against Iouinian intituled, De bono coniugij: and S. Hierome afterwarde was driuen to make his answer by way of purgation vnto Pammachius for the same. In this errour were diuers of the olde learned Fathers. Tertullian saith: I allowe nat Mariage: for fornication, and that stande bothe in one thinge. Origen saith, No man can offer the continual Sacrifice, that is to say, the Sacrifice of Praier, vnlesse he be a Virgin. S. Hierome saith, It is good not to touche a woman: Therefore it is ill to touche a woman. Upon occasion of whiche errour, the people sometime forbare the Churches where Martyrs were buried. Wherein M. Hardinges translation swarueth mutche from the Original. For in freede of Churches he hath translated, Martyrs shrines: as though the bones of holy menne had then bene shrined, and offeringes made vnto them, as of late yeres hath bene vled.

True it is, Almighty God for the testimonie of his Doctrine and Trueth, hath oftentimes wrought great Miracles, even by the dead Carcasses of his Saintes, in witnesse that they had bene his Messengers, and the instrumentes of his wil. But as these were good inducementes at the firste to leade the people to the trueth, so afterwarde they became snares, to leade the same people into errour: and that euen in the time of the olde Fathers, aboue eleuen hundred yeres agoe. S. Augustine saith, I know many wooshippers of Graues and Images, that drinke and quaffe disorderly ouer the deade, and offer meate vnto their Carcasses, and burie them selues ouer the buried, and make accompt, that euen their very dronkenness, and glottonie is a Religion that pleaseth God. Celasius saith, It is reported that with procession they furnyssh vp their Churches, builde in the name of deade menne, and the same, for ought that I can learne, while they were alieue not also geather good faithfull men. S. Martin on a time came to a Chapel builde in the name of a holy Martyr. But afterwarde he learned by reuelation, that the same Martyr had bene sometime a common theefe, & for a robbery had bene put to death, and by errour of the people was honoured for a Saincte. Likewise S. Augustine saith: Some there be, that carie aboute Martyrs boones to sale: and yet it may wel be doubted, whether euer they were Martyrs or no.

Thus mutche briefly and by the way of the Reliques, and Miracles of Martyrs boones: for that M. Hardinge vpon so final occasion seemeth to touche them in such sort, as if he would haue them shrined, and set vp againe.

As for the Patrimonie of the Godly, as S. Paule saith, It is cleane and honorable in all estates. And therefore S. Chrysostome saith, Vse thy Mariage with sobrietie, and thou shalt be the chiefe in the kingdome of Heauen. And the same Chrysostome expoundinge these woordes of S. Paule, Mariage is honorable, writeth thus: Here he toucheth the Iewes, that reckon the Mariage bedde to be vncleane, and that a man rising from the same, can not be in cleane life. But o you moste unkinde, and moste insensible Iewes. The thinge is not filthie, that God hath graunted of nature vnto man, &c.

Touchinge Erasmus, M. Hardinge hath already refused his authoritie, and turned him ouer to his owne defence. Where he saith, euery man was wonte in olde times to receiue the Sacrament seuerally at home: it would mutche better haue sounded of M. Hardinges side, if Erasmus had saide: euery man was wonte then to say Masse seuerally at home. And al be it in that shorte note vpon S. Hierome he seeme to vnderstande

Tertullian. in  
exhortatione  
ad Castitatem.  
Origen. in Nu-  
meros Homil. 23  
Hierony. aduer-  
sus Iouin. lib. 1.  
M. Hardinge  
corrupteth. S.  
Hierome.

August. de mo-  
ribus Ecclie. c.  
Manich. Ca. 34.  
Idem Confes-  
sion. lib. 6. ca. 2.  
Celasius Can. 2.  
De Conse. dist. 1.  
placuit.  
Sulpicius in vi-  
ta Martini.  
De opere Mona-  
chorum. Ca. 28.

Ad Hebraeos. 3.  
Chrysostom. ad  
Hebraeos Homil. 7.  
Chrysost. ad He-  
braeos homil. 8.

derstande these wordes of S. Paule, (haue ye not houses to eate and drinke in) of the private receiuinge of the Sacrament: yet otherwhere writinge of purpose, and good deliberation vpon the same, he saith S. Paule meante it onely of common meates, and not of the Sacrament. In his Paraphrase he expoundeth it thus: Hic vnanimiter Christiana Mysteriorum agitur &c. Here is practised the Myserie of Christian vnitie, and not promission made for the belly. For that ought yee to doo in your private houses, and not in the publike Congregation. If ye woulde fille your bellies, haue ye not houses, where ye may doo it by your selues alone? And againe, If any man be so greedie of meate, that he cannot tarie, let him eate at home. Thus saith the M. Hardinge, Erasmus gathereth the private Masse out of the scriptures. M. Hardinge is ouer quicke in his Conclusions. He maketh him selfe sure of the Consequent, befoze he see the Antecedent. For Erasmus hath not one worde there, neither of Private Masse, nor of single Communion. How then can he gette that of Erasmus, that Erasmus him selfe hath not? Neither is this any necessarie forme of reason: Men receiued the Sacrament in their houses: Ergo, they receiued the Sacrament alone. For they might receiue in their seuerall houses with their wiues and families altogether, as it is already proued by the example of Hippolytus Martyr. And S. Hierome saith, The Sacrament was sent home to the man and wife. Otherwise it might be saide, God commaunded that every man shoulde eate the Easter Lamme in his house, Ergo, God commaunded that every man shoulde eate that Lamme alone. How be it I make smal accompte of this mater, as nothing touchinge the Private Masse: but onely shew the febleness of these Conclusions.

Yet saith the M. Hardinge, bothe S. Hierome and S. Basile call it the Communion, not withstandinge it were privately receiued: whiche is cleane contrary to M. Iuelles sense. But neither S. Hierome, nor S. Basile euer called it the Masse, & that litle furthereth M. Hardinges sense. They call it a Communion, not for that he that receiued it, communicated with others in other places, as M. Hardinge gheasseth: but for that it was a portion of the holy Communion ministred, and diuided openly in the Congregation to be receiued of the faithfull.

The reason that M. Hardinge hereof geathereth must needs be this: The husbände, and his wife receiued the Sacramente at home: Ergo, the Priest saide Private Masse. He must needs be very simple, that wil be ledde by sutch single proufes. S. Hieromes plaine wordes necessarily importe the contrary. For if this were the custome in Rome for the space of foure hundred yeeres, that the people shoulde communicate every day, Then must it needes follow, that duringe that time, there was no custome there of Private Masse.

M. Hardinge. The. 20. Diuision.

Damasus Bisshop of Rome in S. Hieromes time writeth In libro pontificali, that Milciades Pope and Martyr, ordeined that the Sacrament in sundrie portions consecrated by a Bisshope, shoulde be sent abroad amonge the Churches, for cause of Heretiques, that the Catholike people of the Churches, (whiche woordes here signifieth as the Greeke woordes παρῳκία dooth, so as it is not necessary to vnderstande, that the Sacrament was directed onely to the material \* Churches, but to the people of the Parishes) might receiue the Catholique Communion, and not communicate with Heretikes. Which doubtlesse must be vnderstanded of this priuate and single Communion in eache Catholique mans house, and that where Heretikes bare the sway, and Priestes might not be suffered to consecrate after the Catholique vse. Els if the Priestes might without let or disturbance haue so doone, then what neede had it bene for Milciades to haue made sutch a prouision, for sending abroad hostes sanctified for that purpose, by the consecration of a Bisshop? The place of Damasus hath thus. Milciades fecit, vt oblationes consecratae per Ecclesias ex consecratu Episcopi, (propter Hereticos) dirigerentur. Milciades ordeined that consecrated hostes shoulde be sente abroad

Paraphrasis Erasmi in I. Corinth. II.

Hieromy. in A. pologia aduersus Iovinianum.

The Communion.

No private Masse in Rome.

A heape of simple gheasses without sense or fauour, \* A Church by M. Hardinges iudgement signifieth priuate house.

M. Hard, other amongst



wise reporteth  
these vwoordes,  
then he findeth  
them.

amongst the Churches, prepared by the consecration of a Bishop. The two wordes, *propter haereticos*, for Heretikes, added by Ado, the writer of Martyrs liues openeth the meaning and purporte of that Decree.

The B. of Sarisburie.

This gheasse is one of the weakest of al the reste, and therefore M. Hardinge hath staied it vp on euery side with other gheasses, that one gheasse might heale an other.

The firste gheasse is, what Damasus shoulde meane by these wordes, *Propter Haereticos*.

The next gheasse is, that this order was taken by Milciades, against certaine Heretikes, that in the holy Ministration keapte not the Catholike vsage.

The thirde gheasse is, that this worde *Ecclesia*, must nedes signifie the people of the parishes, and not the material Church.

The fourthe gheasse is, that the Sacrament was then Consecrate in litle rounde Cakes, as of late hath bene vsed.

The fiftie gheasse is, that the Sacrament was sente to euery seuerall house: which must haue bene an infinite labour to the Deacon that caried it, and wondrous paineful.

The first gheasse is, that first every husbando receiued y Sacrament in his house alone: & so the wife: and so y seruantes: & so likewise y children, euery one seuerally by him selfe alone. Whiche thinge I reckon M. Hardinge him selfe thinketh not very likely. So many gheasses are here in a thynge heaped together. Whiche if I denie altogether, M. Hardinge is hardely hable to proue: If I graunte him altogether without exception, yet al are not hable to proue his priuate Masse.

First in this place of Damasus neither is there mention of any Masse, nor any perfitte sense, or reason in the wordes. For thus it is written: *Milciades fecit, ut oblationes consecratae per Ecclesias ex consecratu Episcopi dirigerentur, quod declaratur fermentum*. Milciades caused that the oblations consecrate by the Churches by the Consecration of the Bishop shoulde be directed, whiche is declared leauen. Neither is there any kinde of thinge either goinge before, or followinge after, whereby we may gheasse the meaning. It is mutche to see so learned a man, as M. Harding is, so scantied of authoritties, that he is thus dyuen to proue his Masse by sutch places, as be vtterly voide of sense & reason. But a man must vse sutch weapons as may be gottē.

The two wordes, *Propter Haereticos*, that are patched in by Ado, a man of late yeres, as they do nothinge heale the sense, so haue they no heale of the storie of that time. For a man may wel demaunde of Ado this new Doctor, what were these strange vnknown Heretikes without name, that you at the laste for a thifte haue espyed out: where beganne they: where dwelte they: what taught they: how longe continued they: who mainteined them: who confuted them: what Councels condemned them: For it seemeth somewhat strange, that there should be companies, & routes of Heretikes in the worlde, that noman euer knew but Doctor Ado.

And where as M. Harding putteth in of his owne, besides his booke (for Damasus hath no sutch thinge, nor any other thinge like) that these new founde Heretikes, in the Ministration keapte not the Catholique vsage, he shoulde haue shewed for his credites sake, what other vsage they keapte, that was not Catholique: for his worde is not yet Canonized. The worlde wil beleue neither him, nor Ado, without some proufe.

Further to increase absurdities, he saith, by these wordes, *per Ecclesias*, is meante, not the material Church, but the people of the Church: that is to say in plainer termes, *Ecclesia*, is not a Church, but a priuate house. I graunte the Greeke worde

In libro Concil.  
impresso Colon.  
An. 1551.

M. Hardinge  
allegeth author-  
rities without  
sense or reason.

M. Hardinge  
addeth of him  
selfe beside his  
Author.

Ecclesia a  
priuate house.

woorde παροιμία, out of whiche our Englishe woordes, Parisse, seemeth to haue bene taken, signifieth a Congregation, or meetinge of neighbours, or a companie dwellinge within some space togeather, whether it be in compasse moze or lesse. So saith Eusebius: Dionysius writeth vnto Basilides the Bishop of the diuisions of Pentapolis. <sup>Eusebius li. 7. ca. 26.</sup> Athanasius saith, that Demetrius tooke vpon him the Bishoplike of Alexandria, and, τῶν παροιμιῶν, of the diuisions in Egypte. In these places and certaine others, that might be alleged out of Basile, Nazianzene, and other Greeke fathers, this worde παροιμία seemeth to signifie a Bishoplike, or a Diocese, and not a seuerall parisse. And therefore Irenaeus thus writeth vnto Victor Bishop of Rome, The Priestes of Rome, meaninge thereby the Bishoppes there, sente the Sacrament τοῖς ἀπὸ τῶν παροιμιῶν, to them that came out of other dioceses, or diuisions. <sup>a Athanasius in Epist. de sententia Dionysij aduersus Arian. Eusebius Hist. li. 5, ca. 26.</sup> And Eusebius thus writeth of Hippolytus: ἐτέρας πᾶς καὶ αὐτὸς ἐπίσκοπος παροιμίας. He beyng Bishop of another diuision. Thus much touching this worde παροιμία, being moued therto by the strange interpretation of M. Hardinge. Certainely, I thinke, he him selfe wil say, that sithence the Church was once in peace, neither this worde Ecclesia, nor this worde Parochia euer signified a priuate house, in any kinde of writer, or in any time.

But, saith M. Hardinge, Adoes Heretikes (for Damasus speaketh of none) bare al the swaie, and woulde not suffer the Catholike people to communicate in the Church. Therefore we must needs vnderstande here priuate houses. Alas, when did Heretikes euer beare sutch swaie in the Church of Rome? Or if they did at any time, as it is vntrue, onlesse he meane the Soueraine Heretikes, the Pope & his Cardinales, yet may we thinke, that the Catholiques were so weake in the common Church beinge altogeather, and so stronge in their owne houses beinge alone? Or were these Heretikes hable to withstande a whole Congregation: and not hable to withstande one single man by him selfe? <sup>Soueraine Heretikes.</sup>

Marke wel, good reader, how handesomely M. Hardinges argumentes hange togeather. He muste needs thinke the to be very vn sensible, that hopeth thou wilt yelde to sutch gheasses.

To leaue a great number of other like absurdities, M. Hardinges argumentes are framed thus: The Sacrament was receiued in Priuate houses (albeit there appeareth no sutch thinge by Damasus) Ergo, one man receiued alone. Surely then had that man a very emptie house: he might wel singe, Tanquam passer solitarius in recto. It is moze likely, that beinge a godly man, he would desire his wife, and familie to receiue with him, as I haue saide before.

Againe, the Sacrament was sente emonge the Parishes: Ergo, there was priuate Masse. The force of this reason may sone be sene. But who saide this Masse: whether it were the Messenger, or the receiuer, I leaue it to M. Hardinge to consider. He might better haue concluded thus, The Bishoppe sente the Mysteries abroad for the people to Communicate: Ergo, he meante a Communion, and no Priuate Masse.

Further, he saith, this was done in time of necessitie, bicause of Heretikes: and yet by the same he defendeth the Masse bled now without any sutch necessitie: and that in the Church of Rome, where, he saith, can be no Heretikes.

To conclude, this maner of sendinge abroad the Sacrament, was afterwarde abolished by the Council holden at Laodicea. <sup>Concil. Laodiceen. Ca. 14.</sup>

Thus is M. Hardinge driuen to goe by Cheasse: to imagine strange Heretikes: for thewe of some antiquitie, to allege vaine Decrees without sense: to anoutche sutch orders, as he knoweth were longe sithence condemned: and to comment the same with his owne Gloses.



M. Hardinge. The. 21. Division.

The. 31. vn-  
truthe. For  
Rome is nowe  
become the  
Mother of for-  
nication.

Apocal. 17.

The. 32. vn-  
truthe. For the  
faith of the  
VVest Church  
came not first  
from Rome.

M. Hardinge  
pretendeth pri-  
uate Masse, and  
concludeth sin-  
gle Communion.

Nathanael.

Lazarus.

Saturninus.

2. ad Timoth. 4.

Epiphanius

Contra Alagos.

Here have I brought mutche for priuate and single Communion, and that it hath not onely beene suffered in time of persecution, but also allowed in quiet and peaceable times, euen in the Church of Rome it selfe, (31) where true Religion hath euer beene most exactly obserued about al other places of the worlde, and (32) from whence al the Churches of the Weste haue taken their light: as the Bishoppes of al Gallia that now is called Fraunce, doo acknowledge in an Epistle sente to Leo the Pope with these wordes, Vnde religionis nostræ propitio Christo, fons & origo manauit: From the Apostolike see by the Mercie of Christe the fountaine and springe of our Religion hath come.

The B. of Sarisburie.

M. Hardinge vseth a strange kinde of Logique: He pretendeth priuate Masse, and concludeth single Communion. And why might he not aswel plainely, and without colour conclude his priuate Masse? Doubtles the wise reader may some geather thus, If he coulde finde it, he woulde not concele it.

This talke of the Church of Rome in this place, was needefulle, as nothings seruinge to priuate Masse. Yet is it generally confessed by al menne, that Rome is the eldest Church that we know founded in this West parte of the worlde, and that the Churches of Fraunce, and other countries at the beginninge, had both the confirmation of Doctrine, and also other great conference & comforte from thence: like as also the Church of Rome had from Hierusalem, and Antioche, and other greate Churches in the East. But that the firste that euer preached the Gospel in Fraunce, were sente from Rome, I reckon it not so easie to be proued. For some say, that Nathanael, whome Christe comendeth to be the true Israelite, preached at Trire, and Bituriges: Lazarus, whome Christe rayled, at Marsiles: Saturninus at Tolouse, longe befoze Peter came to Rome. S. Paule, as it is thought, after his deliuerie vnder Pero, went into Spaine, sente Titus into Dalmatia, and Crescens into Galatia, or, as Epiphanius readeth it, into Gallia: Joseph of Arimathea came into Englands. And yet it appeareth not that any of these were sente by Commission from Rome. But why dothe M. Hardinge thus out of season rushe into the commendation of the Church of Rome that was so longe agoe? It had beene moze to purpose to haue viewed the state of the same Church, as it standeth now. But as one once saide, ye shal not now finde Samnium in Samnio, bicause the Cittie of Samnium was sackt, and rased vp, and utterly ouerthrowen: euen so I heard M. Harding sometime say, he had sought for the Church of Rome in Rome it selfe, and yet coulde not finde the Church of Rome. The Bishoppes, Cardinales, and Priestes doo neither teache, nor exhorste, nor comforte, nor any other parte of their duties: The people, as it is already confessed, is carelesse, and voyde of deuotion. S. Bernarde saith, O Domine, sacerdotes tui facti sunt tonsores: Prælati, Pilari: Doctores, Seductores: O Lorde, thy Priestes are become shears: thy Prelates, Pilates: thy Doctors, Deceiuers. If sutch a Church cannot erre, then may we say of it, as Eurypides sometime said of the Cittie of Athens, Ἐπὶ ὅλῃς, πόλιν, ὡς εὐτυχὴς ἐν μὲν ἁλῶν, καὶ ἁλῶς φρονεῖς. O Citie, Cittie, thy lucke is farre better then thy witte.

M. Hardinge. The. 22. Division.

More coulde I yet bringe for confirmation of the same, as the example of S. Hilaria the virgin in the time of Numerianus: of S. Lucia in Diocletians time doone to Martyrdome: of S. Maria Egypciaca, and S. Ambrose: of whiche euerie one, as auncient testimonies of Ecclesiastical histories, and of Paulinus doo declare, at the houre of their departure hence to God, receiued the holy Sacramente of the Altare for their viage prouision, alone. But I iudge this is enough: and if any man wil not be perswaded with this, I doubt whether with sutch a one a more nombre of authorities

authorities shal any thinge preuaile.

The B. of Sarisburie.

Nowe M. Hardinge bigheth him selfe vnto the ende of his authorities: and soz spede is content to passe by the stoies of Hilaria, Lucia, Maria Aegyptiaca, and others witten, I suppose, in Legenda Aurea, of whom, as it appeareth, he is certaine that they saide Masse a litle befoze their departure hence. The like is also auouchted soz certaine, of S. Ambrose lieinge in his death bedde. But this thinge seemeth maruellous in my iudgement, that, not withstandinge S. Ambrose were Bishop in Millaine two and twentie yeres and moze, beinge also so holy a man, as fewe the like in those daies, yet M. Hardinge can not learne, that ener he saide Priuate Masse, but onely when he lay breathlesse in his death bedde.

Paulinus in vita Ambrosij.

M. Hardinge. The. 23. Diuision.

Nowe that I haue thus prooued the single Communion, I vse their owne terme, I desire M. Iuel to reason with me soberly a woorde or two. Howe say you sir? Doo you reprove the Masse, or doo you reprove the Priuate Masse? I thinke, what so euer your opinion is herein, your answere shal be, you allowe not the Priuate Masse. For as touchinge that the oblation of the Bodie and Bloude of Christe done in the Masse, is the Sacrifice of the Church, and proper to the newe Testament, (33) commanded by Christe to be frequented accordinge to his institution: if you denie this, make it so light as you liste: al those authorities whiche you denie vs to haue for proufe of your greate number of articles, wil be founde againste you: I meane Doctours, general Councils the most auncient, the examples of the primitive Church, the scriptures: I adde further reason, consent vniuersal and vnccontrolled, and tradition. If you denie this, you must denie al our religion from the Apostles time to this daie, and nowe in the ende of the worlde when iniquitie aboundeth, and charitie waxeth colde, when the Sonne of Man cominge shal scarcely finde faith in the earthe, beginne a newe. And therefore you M. Iuel knowinge this wel y enough, what so euer you doo in deede, in woorde, as it appeareth by the litle booke you haue set forth in printe, you pretende to disallowe, yea moste vehemently to improoue the Priuate Masse.

The. 33. vnto  
For Christe neuer comanded, or named any such Sacrifice, Grete wordes without grounde.

The B. of Sarisburie.

Hitherto M. Hardinge hath brought Doctours without Reason: nowe he bringeth Reason without Doctours. And how say you sir? saith he, Doo you reprove the Masse? Or doo you reprove Priuate Masse? I trust, he hath not so sone forgotten, wherof he hath discoursed al this while. Neither doth the mater rest vpon that point, what I liste to allowe, or disallowe: but what he can proue, or not proue, by the scriptures, and by the auncient Councils, and Fathers.

But marke wel, good Christian Reader, and thou shalt see, howe handesomely M. Hardinge conuertieth, and thisteth his handes to deceiue thy sight. First he hath hitherto fozebozne bothe the name, and also the proufe of Priuate Masse: and onely hath vled the woordes of Sole Receiuinge, and Single Communion: and so hath taken paines to proue that thinge, that was neuer denied: and that thinge that we denie, and wherein the whole question standeth, he hath leaste vtterly vntouched. Nowe he demaundeth whether I reprove the Masse, or the Priuate Masse: what meaneth this, that Priuate Masse, and Sole Receiuinge, be so sodainely growen in one: Surely M. Hardinge wel knoweth, that the nature of these woordes is not one. Neither who so euer receiueth alone, dothe therefore of necessitie say Priuate Masse. This so sodaine alteringe of termes may breede suspicion.

That he further interlateth of the sacrifice of the Newe Testament, is an other conueyance to blinde thy sighte, as vtterly nothinge makinge to this purpose.

I

For



Foꝛ neither dooth the Sacrifice impoꝛte Priuate Masse: noꝛ dooth Sole Receiuinge implie the Sacrifice. Yet foꝛ shoꝛte aunswaere, we haue that onely Sacrifice of the Newe Testamēt, that is, the Bodie of Iesus Christ vpon the Crosse, that Lambe of God, that hath taken awaye the sinnes of the woꝛlde: The vertue of whiche Sacrifice endureth foꝛ euer. To this euerlastinge Sacrifice, the Sacrifice that is imagined in the Masse is mere iniurious.

And where as M. Harding saith, *If you denie this, you must denie al our Religion from the Apostles time vntil this day*, These be but emptie wooꝛdes without weight, and proue nothinge.

In my litle Booke (saith he) I disallowe the Priuate Masse. If he finde faulte with my Booke foꝛ that it is litle, he might consider, it is but a Sermon, and therefore no reason it shoulde be great. Yet is it a great deale longer then either Hippolytus Martyr, oꝛ the fable of his Amphilocheus, of whom, notwithstandinge their shoꝛtnesse, he maketh no smal accompte. And where he saith, I disallowe Priuate Masse, I disallowe that thinge, that infinite numbers of Godly, and learned men haue disallowed, and that M. Hardinge him selfe not longe sithens openly, and earnestly disallowed bothe in Schooles, and Pulpittes: vntil he was sodainely perswaded to the contrary, onely by the alteration of the state. Of these two wooꝛdes, Priuate Masse, I can no better saye, then S. Gregorie sometime saide, of that Antichriste shoulde he called Deus, God: *Si quantitatem vocis perpendimus, sunt duæ syllabæ: sin pondus iniquitatis, vniuersa perniciēs*: If wee weigh the quantitie of the wooꝛde, they are but two syllables: but if we wey the weight of the wickednesse, it is an vniuersal destruction.

Lib. 6. Epist. 30.

M. Hardinge. The. 24. Diuision.

Vpon this resolution, that the Masse, as it is taken in general, is to be allowed: I enter further in reason with you, and make you this argument. If Priuate Masse, in respecte onely of that it is Priuate after your meaninge, be reproveable, it is foꝛ the single Communion, that is to saie, foꝛ that the priest receiueth the sacrament alone: But the single Communion is lawfull, yea good and godly: Ergo, the Priuate Masse in this respecte that it is Priuate, is not reproveable, but to be allowed, holden foꝛ good and holy, and to be frequented. If you denie the first proposition or Maior, then muste you shewe foꝛ what els you doo reprove Priuate Masse in respecte onely that it is Priuate, then foꝛ single Communion. If y. u. shewe any thinge els, then doo you digresse from our purpose, and declare that you reprove the Masse. The Minor you cannot denie, seinge you see, howe sufficiently I haue proued it. And so the Priuate Masse in that respecte onely it is priuate, is to be allowed foꝛ good, as the Masse is.

The B. of Sarisburie.

Out of al these foꝛmer authoritties of Tertullians Wife, Monkes in the wilderness, Late menne, Wicemen, and Woices, M. Hardinge geathereth this conclusion, whiche, as he woulde haue folke thinke, standeth so soundely on euery side, that it cannot possibly be auoided.

The Priuate Masse is single Communion:

Single Communion is lawfull:

Ergo, Priuate Masse is lawfull.

This Syllogisme vnto the vnskilful may seeme somewhat terrible, as a bisarde vnto a childe, that can not iudge, what is within it. But M. Hardinge that made it, knoweth it is vaine, and woꝛthe nothinge. And that it may the better appeare, I will open the error by an other like.

The Ministration of Priuate Masse is a single Communion:

Single Communion is lawfull foꝛ a woman:

Ergo, the Ministration of Priuate Masse is lawfull foꝛ a woman.

It is

It is al one kinde of argument, of like forme, and like termes. And as this is deceitful, so is the other likewise deceitful. The errour is in the *Seconde Proposition*, whiche is called the *Minor*: and that shal ye soone see, if you turne the same *Minor*, and make it an vniversal, and saye thus in *M. Hardinges* argument.

All manner Single Communions be lawfull:

Or, in the other argument, All manner single Communions are lawfull for a woman. So shal ye soone finde out the folie.

Further *Medius Terminus*, that holdeth, and knitteth the argument, muste agree with the *Subiectum*, and *Prædicatum* in circumstance of time, of place, of person, of subiecte, and parte of subiecte. With whiche circumstances a thinge may be lawfull: and without the same may be vnlawfull. For example, It is thought lawfull for a woman to Baptize at home: but it is not thought lawfull for a woman to baptize in the open Church: yet is the thinge al one: but the circumstance of place beinge changed, changeth the whole. Againe, it is lawfull for a Priest to Minister the Sacrament in the forerone, and in the Church: but it is not lawfull for a Priest to Minister the Sacrament after he hath dined, or in his bedde: Yet was it lawfull for *S. Ambrose*, and others so to receiue the Sacrament. We see therefore, there is greates matter in alteration of the circumstance.

These thinges perhaps may seeme odder curious, and therefore I passe them by, doinge the neuerthelesse, gentle Reader, to vnderstande, that without consideration heresof thou maist be deceived. Set the heade in his natural place betwene the shoulders: and there is a man. Set the same heade in the breast, or other where out of his place: and there is a Monster.

Now touching *M. Hardinges* Syllogisme, thou mayst see, that the *Minor*, or *Seconde Proposition* is not true, as they terme it, *Simpliciter*, and without exception: For the Single Communion was neuer so taken for lawfull, but onely in consideration of circumstances, & cases of necessity: Which cases beinge either removed, or better examined, the same kinde of Single Communion is no longer thought lawfull. Therefore thou mayst thus say to *M. Hardinge*: How say you sir? Doo you allow the examples that yee haue brought to prooue your Masse by? or doo you not allowe them? If you allowe them, why then suffer ye not Women to carie home the Sacrament, and to keepe it in Chestes, and Pappins, as they did of olde? If you allowe them not, because they were abuses, why then seeke you to proue your Masse by the same, and so to establishe one abuse by an other? Now let vs looke a litle backe to the note, that *M. Harding* set out in the Margine for our remembrance, by these wordes (Proues for Priuate Masse.) That it might seeme lawfull for a Priest to say Priuate Masse, he hath brought in examples of Lay men, Women, Sickfolke, and Boyes. Alas doth *M. Hardinge* thinke, it was the manner in olde times, that Lay people should say Masse? Or was there no Priest at this while in the worlde, for the space of 600. yeeres, that Women and Childzen muste come forth to proue these matters? Or was there no difference then betwene Sole Receiving, and Priuate Masse? Or shal wee thinke, that Women and Boyes did then Consecrate the holy Mysteries, or offer vp Christes Bodie: or make Sacrifice for quicke and dead: or applie Christes death vnto others? Where is *M. Hardinges* Logique becomme? where is the sharpenesse of his witte?

But marke, good Christian Reader, how farre he swarueeth from that he hath taken in hande. I demaunde of the open Church: he answereth mee of Priuate Houses. I demaunde of Priests: he answereth mee of Women, Boyes, and Lay men. I demaunde of the Masse: he answereth mee of that thinge that him selfe graunteth, is no Masse. I demaunde of the right Use of the Holy Supper, that ought to stande: he answereth mee of Abuses, that be abolished.

How aptely  
M. Hardinge  
answereth to  
the question.



I demaunde of the blage that then was Ordinarie: He answereth of necessitie, and cases Extraordinarie. Judge thou therefore how wel, and substantially he hath hitherto performed his promise.

M. Hardinge. The. 25. Division.

The vndeutiō  
of the people  
groweth of the  
negligence of  
the Clergie.

The. 34. vnttruth  
For the Fathers  
say not so, but  
plainely the  
contrary.

Concil. Nicen. 2.  
Actio 4.

M. Hardinge  
confesseth, that  
the Communion  
is better then  
his Masse.

Math. 26.  
Ad populum  
Antiochen.

Hom. 61

2. Corinth. II.

Masse I denie not, but that it were more commendable, and more godly on the Churches parte, if many wel disposed and examined, would be partakers of the blessed Sacrament with the Priest. But though the Cleargie be woorthely blamed for negligence herein, through whiche the people may be thought to haue growen to this slacknesse and indeuotion: yet that notwithstanding, this parte of the Catholique Religion remaineth sounde and faullesse. For as touching the substance of the Masse it selfe, by the single Communion of the Priest in case of the peoples coldnesse and negligence, it is nothing impaired. Els if the publike sacrifice of the Church might not be offered without a number of communicantes receiuinge with the Priest in one place: then would the auncient Fathers in all their writings somewhere haue complained of the ceasinge of that, whiche euery where they call Quotidianum & iuge sacrificium, The daily and continual sacrifice: of whiche their opinion is, that it ought (34) daily to be sacrificed, that the death of our Lorde, and the woork of our redemption might alwaies be celebrated, and had in memorie, and wee thereby shew our selues accordinge to our bounden durie mindeful and thankful. But verily the Fathers no where complaine of intermitting the daily sacrifice, but verymuche of the slacknesse of the people, for that they came not more often vnto this holy and holysome banquet: and yet they neuer compelled them thereto, but exhortinge them to frequens it woorthely, lest they should be to their owne conscience.

The B. of Sarisburie.

The painter that portraied out in colours Medea killing her owne childe, by the skil he had in paintinge, made to appeare in her face two contrary affections: for in the one side he expressed extreme furie, that bade her kill; and in y other side motherly Loue and Pitye, that bade her not kill. But the two contrary affections we may here see in M. Hardinge, bothe painted, and set out in one face. For notwithstandinge for his credites sake he auance his Masse, and deface the holy Communion with al that he is hable: yet here againe for conscience sake of the other side he confesseth, that the Communion is the better: and so rippeth by al, that he hath sewed befoze, and willet others to assent vnto him, befoze he can assent vnto him selfe. Goddes name be blessed, that is thus hable to force out his truth, euen by the mouthes of them, that openly withstande his truthe. But neither should he in such disdaine, and so often cal' vs new Masters, and Gospellers, for defendinge that him selfe knoweth, and confesseth to be the better: nor after the holy Communion was once restored, should he haue drawen the people againe to the Priuate Masse: that is, by his owne confession, from the better to the worse.

But saith M. Hardinge, In case of negligence of the people, if the Priest receiue alone, the substance of the Masse is not impaired. This difference in termes of Substance, and Accidentes in Christes Institution, is newly founde out, and hath no warrante neither of the Scriptures, nor of the olde Fathers. Howbee it Christes example in doinge, and commaundement to do the same, may not be taken for a shewe of Accident, but for the effecte, and Substance of his Supper: Doo this, saith the Christe, the same that you haue scene mee doo: Take, Blisse, Breake, Diuide, in my remembrance. Whiche wordes S. Chrysostome expoundeth thus: Hoc facite in memoriam beneficii mei, salutis vestre: Doo this in remembrance of my benefite, and of your Salvation. This is no Accident, or light fantasie, that may be leaste at our pleasure, but the very substantial pointe of that Sacrament, whiche wee are specially commaunded to continue vntil he come: and for wante whereof S. Paule saith, That Supper is not the Lordes Supper.

Certainely

Certainely Alexander of Hales, and Humbertus, two of *M. Hardinges* owne Scholaſtical Doctours, are ſul againſte him in this pointe. Alexander ſaith, Conſecration is for the Communion, therefore of bothe the Communion is the greater. Humbertus ſaith, Hoc quotieſcunque feceritis, id eſt, benedixeritis, fregeritis, diſtribueritis, in mei memoriam facietis. Quia quodlibet horum trium, ſi ſine reliquis fiat, perfectam memoriam Chriſti non repræſentat. As often as ye ſhal this doo, that is to ſay, as often as ye ſhal Biſſe, Breake, and Diſtribute, ye ſhal doo it in my remembrance. For what ſo euer one thinge of theſe three thinges be donne without the reſte, it repreſenteth not the perſite remembrance of Chriſte. And thinketh *M. Hardinge*, that the Sacrifice, whereof neither Chriſte, nor his Diſciples euer ſpake one worde, is the Subſtance of his Supper: and the Myſtical Diſtribution in remembrance of his death, whereof he gaue vs ſuche a ſtraite commaundement in ſo manifeſt, and ſo plaine wordes, is no parte of the ſubſtance?

The allegation of whiche Sacrifice to this purpose is mere vaine. The olde Fathers neuer complained of ceaſinge thereof, becauſe they knewe it coulde neuer ceaſe. For the ſtrength and vertue of Chriſtes Sacrifice reſteth in it ſelfe, and not in any diligence, or doinge of ours. Chriſte beinge a Prieſte after the order of Melchizedech, hath offered vp one Sacrifice for al vpon his Croſſe: Ful and perfit: therefore we neede none other: One and euerlaſtinge: therefore it needeth no renewinge: by priuiledge geuen to Him ſelfe onely: therefore it can not be wrought by any other.

This Sacrifice not withſtandinge is reuiued, and freaſhly laide out befoze our eyes in the Miniſtration of *h*oly Myſteries, as it is wel recorded by ſundrie of the olde godly Fathers. *S. Auguſtine* ſaith, Was not Chriſte once offered in him ſelfe? Yet that not withſtandinge, by way of a Sacrament he is offered euery day vnto the people, not at Eaſter onely, but alſo euery day: And he ſaith no vntuthe, that beyng demanded the queſtion, ſaith, Chriſte is offered. For if Sacramentes had not a certaine likenesse of the thinges, whereof they be Sacramentes, then ſhoulde they in deede be no Sacramentes. And of this likenesse many times they beare the names of the thinges them ſelues: as the Sacrament of Chriſtes Bodie by a certaine manner of ſpeache is the Bodie of Chriſte. Likewise againe he ſaith, Cum non obliuiſcitur munus Saluatoris, nonne Chriſtus quotidie nobis immolatur? Ex ipsis reliquijs cogitationis, & ex ipsa memoria quotidie nobis sic immolatur, quasi quotidie nos innouet. When we forgeat not the giſte of our Saniour, is not Chriſte dayly offered vnto vs? Through the remnantes of our cogitation, and by way of our very memorie, Chriſte is ſo offered vnto vs euery day, as if he daily renewed vs. And againe likewiſe he ſaith, Holocaustum Dominicæ Paſſionis eo tempore offert quique pro peccatis ſuis, quo eiſdem Paſſionis fide dedicatur, & Chriſtianorum fidelium nomine baptizatus imbuitur. At that time dothe euery man offer vp the Sacrifice of Chriſtes Paſſion for his finnes, when he is indewed with the ſaith of Chriſtes Paſſion, and beinge Baptized, receiveth the name of faithfull Chriſtians.

Thus is the Sacrifice of Chriſtes Paſſion expreſſed in the holy Miniſtration: & yet not as *M. Hardinge* imagineth, by any action there done by the Prieſt alone, but by the Communion & Participation of the people, as *S. Auguſtine* alſo otherwhere witneſſeth: Dum frangitur hostia, & Sanguis in ora fidelium funditur, quid aliud, quàm Dominici Corporis in Cruce immolatio designatur? While the oblation is broken, and the bloud (that is the Sacrament of the bloud) is powred into the mouthes of the faithfull, what other thinge is there expreſſed, or ſignified, but the ſacrificinge of the Lordes Bodie vpon the Croſſe?

This Sacrifice of Chriſte on his Croſſe, is called the Dayly Sacrifice, not for that it muſte be renewed euery day, but for that being once done, it ſtandeth good for al daies, and for euer. What force then is there in this reaſon: The Fathers neuer complained of ceaſinge of the Dayly Sacrifice: Ergo, they had priuate Maſſe? For

Par. 4. q. 35. m. 2.  
Solu. 2.

Humbertus contra libell.

Nicetæ Monachi. Ex Caſandra.

Hebra. 7. 10.

Auguſt. Epi. 23.  
ad Bonifacium.

Auguſtinus in  
Pſalmum. 75.

Auguſt. in Epiſt.  
ad Rom. ſub ſinem.

De Con. diſt. 2  
ex ſententia  
Proſperi.  
Designatur.



*Epistola Syno-  
dalis Concil.  
Alexandrina.  
Communion  
onely vpon the  
sonneday.*

it may be answered in one woorde, they had the Holy Communion every daie, and therefore they complained not. How be it neither is the holy Communion that Dayly Sacrifice it selfe, but a memoire of the same: neither was the Communion then ministred every daie. For proufe wherof I woulde withe M. Hardinge, to marke this Epistle sente from the Councel of Alexandria in the defence of one Macarius, who was charged by his enimies, that he had forcibly entred in to the Church, and broken the Cuppe of the Holy Ministration. They make his defence in this maner. The place where they say the Cuppe was broken, was no Church, nor any Priest at that time neare there about: and touching the daie, it was no Sonneday. Seinge then there was no Church in that place, nor Ministration of the Sacramentes, nor the day required the same, what manner Cuppe was it then, or when, or where was it broken? It appeareth plainly by these wordes of the Councel, that they had no Ministration of the Sacramentes at that time in Alexandria, but onely vpon the Sonneday. And yet no man euer complained of the ceasinge of the Dayly Sacrifice not withstandinge. For thei knew, that the Sacrifice of Christs Death is Dayly, and for euer, and canne neuer cease.

M. Hardinge. The. 26. Division.

S. Ambrose witnesseth that the people of the East had a custome in his time to be houseled but once in the yeere. And he rebuketh sharpe such as followe them, after this sorte. Si quotidianus est cibus, cur post annum illum sumis, quemadmodum Græci in oriente facere consueverunt? If it be oure daylie meate (saith he) why takest thou it but once in the yeere, as the Greekes are wonte to doo in the East? S. Augustine uttereth the same thinge almost with the same wordes, And in the seconde booke De sermone Domini in monte the twelfthe Chapter expoundinge the fourth petition of our Lordes Praier, Geue vs this daie our dayly Breade, shewinge that this may be taken either for material Breade, either for the sacrament of our Lordes Bodie, or for spiritual meate, whiche he alloweth beste: woulde that concerninge the sacrament of our Lordes Bodie, they of the East shoulde not moue question, how it might be vnderstanded to be their dayly Breade, whiche were not dayly partakers of our Lordes Supper. 35 where as for al that, this Breade is called dayly Breade: There he saith thus: Vt ergo illi taceant, neque de hac re sententiam suam defendant, vel ipsa autoritate Ecclesiæ sint contenti, quod sine scandalo ista faciunt, neque ab eis qui Ecclesiis præsunt, facere prohibentur, neque non obtemperantes condemnantur. Wherefore that they holde their peace, and stande not in defence of their opinion, lette them be contente at leaste way with the authoritie of the Church, that they doo these thinges without offence thereof taken, nether be forbidden of those that be ouer the Churches, neither be condemned when they disobeye. Here we see by S. Augustine, that they of the Orient, who so seldome receiued the sacrament, were holden for al that Christen people by the authoritie of the Church, none offence thereof was taken, neither were they inhibited of their custome: and though they obeyed not their spiritual gouernours, mouinge them to receiue more often, yet were they not condemned nor excommunicated.

The. 35. truth. S. Augustine saith. Hic in partibus intelligitur quotidianus panis.

The B. of Sarisburie.

*Ambrosius li. 6.  
de sacram. ca. 4.*

M. Hardinge findeth smal force herein to proue that he seeketh for. S. Ambrose rebuketh the slackenesse of some of his people that receiued so seldome, and witheth them to communicate dayly altogether. Wherein he quite ouerthroweth the priuate Masse.

*August. De Ser-*

As for S. Augustine I must needes say he hath taken wzonge, and is il bled at M. Hardinges hande, as beyng by violence and perforce made bothe to suppress that he woulde say, and also to say that he woulde not say: and yet in the ende saith not one worde for priuate Masse, but plainly to the contrary. First he woulde haue S. Augustine say, that the Sacrament of Christs Bodie to them of the

the East was their dayly Breaðe, yea although they daily receiued it not. This mater of it selfe is not weighty. Yet S. Augustine saith farre otherwise, not in any other of his Bookes, but even in the selfe same sentence, where hence M. Harding had these wordes. For he addeth immediatly, Vnde probatur, non hunc in illis partibus intelligi quotidianum Panem. Nam magni peccati crimine arguerentur, qui ex illo non accipiunt quotidie. Whereby it appeareth that they of the East vnderstande not the Sacrament to be their daily Breaðe. For then were they gilty of greate sinne, that doo not daily receiue it. But touching Priuate Masse, he saith thus even in the same place, Panis quotidianus potest accipi pro Sacramento Corporis Christi, quod quotidie accipimus. The daily Breaðe may be taken for the Sacrament of Christs Body, which wee receiue euery day. S. Augustine saith the people then receiued the Sacrament euery day: whereof it foloweth necessarily, that y Priuate Masse was then saide neuer a day.

But the Grecians custome was to receiue once onely in the yere: Ergo, the Priest at other times receiued alone. So saith S. Augustine, this custome, or negligence, was not vniuersal emonge al the people of Grecia, but emonge a certayne of them onely. For thus he saith: Plurimi in orientalibus partibus non quotidie Communicant. Many in the East partes doo not daily Communicate. Wherein may be wel implied, that some daily did Communicate: Otherwise the exception of many had bene in vaine. And that the rest did daily Communicate, it may plainly appeare by these wordes of S. Augustine in the same place, Vel autoritate Ecclesie sint contenti, quod sine scandalo ista faciant. Let them holde them selfe contente with the authoritie of the Church, that they may thus doo without offence. These wordes doo necessarily impoſte, that the rest receiued the Communion, and yet that notwithstanding were not offended with the negligence of their brethren, that receiued not. For if the negligence had been general, and the whole people had absteined altogether, as they doe nowe in the Church of Rome, there had bene no cause at al, why one of them in that respect should be offended with an other.

Now touching the mater it selfe, Iesus Christe the Sonne of God, is our daily and euerlastinge foode, not to be remoued and renewed after certayne daies, as the Iew Breaðe of the Iewes, but to stande before the Mercie Seate of God for euer. Our daily Breaðe (saith Germanus) is Christe, that is, and was before, and continueth for euer. Likewise S. Augustine saith, Not the Breaðe that passeth into our body, but the Breaðe of euerlastinge life, whiche susteineth the substance of the soule.

A Sacrament of this foode is the Breaðe, that Christe commaunded to be blessed, broken, and deliuered in his remembrance: which also may be called the daily Breaðe: not for that it is daily receiued, but for that there is no day excepted, but it may be receiued euery day. And that in suche places, where as the Sacrament was not daily receiued of the people, it was not receiued priuately and daily of the Priest for continuance of the daily Sacrifice, as M. Harding surmisseth, it appeareth well by sundry good recordes. And to leaue S. a Basil ad Cæsariam Parritiam: The Council of Laodicea: The Council of Constantinople holden in Trullo: and the Synodal Epistle sent from the Bishops of the East parte in the defence of Macarius: S. Augustine saith, Huius rei Sacramentum alicubi quotidie, alicubi certis interuallis dierum, in Dominico præparatur, & de Mensa Dominica sumitur. The Sacrament of this thinge is prepared, or consecrate in the Church, and receiued of the Lodes Table, in some places euery day, in some places vpon certayne daies. Likewise also saith S. Ambrose, Euery weeke wee must celebrate the oblation, although not euery day vnto strangers, yet vnto the inhabitantes at least twise in the weeke. S. Augustine saith the Sacrament was ministred at certayne daies: S. Ambrose saith, sometimes twise in the weeke: and not euery day. But what recorde hereof can be plainer, then the Council of Toledo: The wordes in English be these: There be sundrie Priestes in spaine, that touching the prayer that the Lorde taught, and commaunded

more Domini in monte. ca. 12.  
M. Hard. falsifieth. S. Augustines minde.  
The Sacrament is not the Daily Breaðe.  
The Sacrament receiued euery day.

Plurimi.

Augustinus.

In the Greeke Church some receiued the Communion euery day.

German. in reu. Eccl. theoria. August. De verb. Domini sec. Lucam serm. 28.

Ambros. De Sacramen. li. 5. ca. 4. The Sacrament called the daily Breaðe.

a Basil. ad Cæsariam.

b Concil. Laodiceen. ca. 49.

c Con. Constantinopol. ca. 52.

d Concil. Alexandri. epistola synodalis.

Augusti. in Ioh. tracta. 26.

Ambros. in epi. ad Timo. I. ca. 4.

Concil. Toletan. 4. ca. 2.



The Communion  
ministred onely  
vpon the Sonday

daily to be saide, saye the same onely vpon the Sonneday, and vpon no day els. Hereof we may very wel geather, that if the Priestes in Spaine said the Lordes praier onely vpon the Sonneday, soz so muche as the Communion is neuer ministred without the Lordes praier, therefore the Priestes in Spaine ministred not the Communion, but onely vpon the Sonneday.

These thinges wel considered, the weakenesse of M. Hardinges gheasses may the better appeare. For where he saith, Some of the people withdrew themselves, Ergo, no man did receiue: Or, Many abstained, Ergo, the Priest receiued alone, these reasons be of no value, neither are worthy of any answere. For of the same premisses the contrary wil rather folow. S. Augustine saith, Many in the East parte abstained: Hereof we may wel geather: Ergo, Some abstained not: Otherwise he should haue saide, All abstained, and not some. Then further, Some abstained not: Ergo, some receiued with the Priest. So did not the Priest receiue alone: and so hath not M. Harding yet founde his Priuate Masse.

M. Hardinge. The. 27. Diuision.

In. 10. cap. ad  
Heb. Hom. 17.

S. Chrysostome many times exhortinge his people to prepare them selues to receiue their rites, at least at Easter, in one place saith thus: What meaneth this? The moste parte of you be partakers of this sacrifice but once in the yere, some twice, some oftener. Therefore this that I speake, is to al, not to them onely that be here present, but to those also that liue in wilderness. For they receiue the sacrament but once in the yere, and peradventure but once in two yeres. Wel what then? Whom shal wee receiue? those that come but once, or that come often, or that come seldome? Soothely, wee receiue them that come with a pure and a cleane conscience, with a cleane harte, and to be shorte, with a blamelesse life. They that be suche, let them come alwaies: and they that be not suche, let them not come not so muche as once. Why so? bicause they receiue to them selues iudgement, damnation, and punishment. The auncient doctours, specially Chrysostome and Augustine, be ful of such sentences.

The B. of Sarisburie.

It is needlesse to answere suche places, as make no shew of proufe. Chrysostome, as M. Harding wel knoweth, hath neither here, nor els where, either the name, or the sense of Priuate Masse. Onely he exhorteth the people to examine and prepare them selues, and so to come woorthely to the Lordes Supper. Now if M. Hardinge thinke he may founde his Masse vpon this place, he may also presume the like of S. Paule, that, where he saide, Probet se ipsum homo, Let a man examine him selfe: he meante to erecte Priuate Masse.

M. Hardinge. The. 28. Diuision.

Now to this ende I driue these allegations, leauinge out a greate number of the same sense. Although many times the people forbare to come to the Communion, so as many times so none at al were founde disposed to receiue, yet the holy Fathers, Bishoppes, and Priestes, thought not that a cause why they shoulde not daily offer the blessed sacrifice, and celebrate Masse. Which thinge may sufficiently be proued, whether M. Iuel that maketh him selfe so sure of the contrary, wil yeelde, and subscribe, accordinge to his promise, or no. Of the daily sacrifice, these wordes of Chrysostome be plaine. Quid ergo nos? Nonne per singulos dies offerimus? offerimus quidem, sed ad recordationem facientes mortis eius: & vna est hostia, non multae &c. Then what doo wee? doo wee not offer euery day? Yes verely wee doo so. But wee doo it for recordinge of his death. And it is one hostie, not many. Here I heare M. Iuel say, though against his wil, I graunte the daily sacrifice, but I stande stil in my negatiue, that it can not be helued, there was euer any suche sacrifice celebrated, without a Communion, that is as they wil haue it, without some conuenient number to receiue the sacrament in the same place with the Priest. For proufe of this, these be suche places as I am perswaded withal. The better learned men that be of more readinge then I am, haue other, I doubt not.

The

The B. of Sarisburie.

Here *Sp.* Hardinge notably betrayeth him selfe, laipinge sooth for a countenance a fewe of Chrysostomes wordes, and the same nothing to the mater, he winge and manglinge them as him listeth best, requiring also subscription, as vpon sufficient proufe: and yet in the same place, and with one breath, him selfe secretly confessinge the insufficiencie, and weakenesse of his proufe.

These wordes of *S.* Chrysostome, as they make nothinge for *Private Masse*; so do they very wel declare, what the Olde Fathers meante by these wordes, Oblation, and Sacrifice in the Holy Ministration. Chrysostome compareth the Sacrifices of the Jewes in the Lawe, with the Sacrifice of Christe in the Gospel. He saith, the Sacrifices of the Lawe were many, and vperate, and therefore daily renewed: This of the Gospel, is one, and perate, and therefore everlastinge. And resembleth the same vnto a soveraine salve, whiche beinge once laide on the wounde, healeth it vp thzoughly, and needeth no more laipynge on.

He saith further that we of the Gospel haue a Sacrifice also, and that dayly, but in remembrance of that Sacrifice once made vpon the Crosse. And although we Sacrifice in sundry places, yet, saith he, the Sacrifice is but one, because it hath relation vnto that one Sacrifice of Christe. And therefore he addeth: Quomodo vna est hostia, & non multe: Quia semel oblata est, oblata est in sancta sanctorum. Hoc autem Sacrificium exemplar illius est: How is it one oblation, and not many: Because it was once offred, it was offred into the holy place: but this Sacrifice (meaninge the Ministration of the Sacrament) is an example of that. And what he meaneth by this worde Exemplar, he sheweth a fewe lines befoze: Quæ formam tantum alicuius habent, Exemplar ostendunt, non autem virtutem. Sicut in Imaginibus exemplar hominis habet imago, non etiam virtutem: The thinges, that beare onely a likenes, shewe the samplar of some other thinge, but not the power of the same: as an Image sheweth the patterne of a man, but not the power of a man. Hereof *S.* Chrysostome concludeth thus: The thinge that wee doo, is doone in remembrance of that thinge that was done before. For Christe saide, Doo this in my remembrance. Hereby it appeareth in what sense the olde Fathers vsed these wordes, Oblation, and Sacrifice.

But what dooth al this further *Sp.* Hardinges *Private Masse*? Or if it further it not, what dooth it here? It is but a faine Conclusion to saie,

Chrysostome had the daily Sacrifice,

Ergo, Chrysostome had *Private Masse*.

Soothely (good reader) if it had liked *Sp.* Hardinge to haue genen the leaue to reade the nexte lines folowinge in Chrysostome, thou mightest easily haue scene the whole order of the holy Ministration in his time. For thus he saith vnto the people: Per singulos dies intras in Ecclesiam: Thou comest daily to the Church. Whereby we see, the Priest was not in the Church alone. Then touching the receiuinge, he saith, The Deacon at that houre calleth the Holy, and by that voice, as it were beholdeth the peoples spottes. For like as in a flocke, where as be many sounde sheepe, and many infected, the one must needs be sundred from the other: euen so saith it in the Church. For some are sounde, and some are sicke. And by that voice the Deacon diuideth these from them. For that voice of his fallinge into our eares, as it were a hande, remooneeth and shutteth sooth the some, and other some it taketh in, and presenteth them to the Congregation. I sende thee not vnto other places of Chrysostome, whiche be both many moe, & farre plainer then this, but onely vnto this same place, out of whiche *Sp.* Hardinge hath piked as mutche as he thought good.

Chrysostome saith, The people resorted dayly to the Church: The Deacon sundred them with his voice, the sounde from the sicke: the one parte to receiue, the other to abstaine: the one parte he shutt out at the time of the Holy Communion: the other he brought in.

Chrysostom. ad  
Hebra. Hom. 7.

Chrysostom. ad  
Hebra. Hom. 17.

Exemplar.

M. Hardinge  
nippeth Chrysostomes wordes.

Vocat sanctos.

sancta sanctis.



in, and presented to the Congregation. This was the ordinarie practise of the Church in Chrysostomes time: where wee see plainly by his owne reporte, that he receiued not alone,

Yet saith he M. Hardinge, For proufe of this, these folowing be suche places, as I am perswaded withal. By this colde conclusion, he cutteth of credite from al that he hath hitherto saide, as not makinge thewe sufficient to winne his purpose, and so condemneth his note made in the Margin, whiche was, Proufes for Priuate Masse: and laieth al the burthen of his groundes, vpon these other gheasses that hereafter followe. Merily hitherto, for any thinge that may appeare by his Booke, not withstandinge his longe time, his mutche readinge, and great conference with al his selowes, he hath not yet founde either the name of Priuate Masse, in any olde Catholique writer, or the Sole Receiuinge of the Priest. If he wil haue the worlde to beleue him, and subscribe, he must leaue his gheasses, and bring some sounde and substantial proufes.

M. Hardinge. The. 29. Diuision.

Soter Bishop of Rome aboute the yere of our Lorde. 170. who suffered Martyrdome vnder Antoninus Verus the Emperour, for order of celebratinge the Masse, made this statute or decree: Vt nulus Presbyterorum solennia celebrare praesumat, nisi duobus praesentibus, sibiq; respondentibus, & ipse tertius habeatur: quia cum pluraliter ab eo dicitur, Dominus Vobiscum, & illud in secretis, Orate pro me: apertissime conuenit, vt ipsius respondeatur salutationi. This hath beene ordeined that no Priest presume to celebrate the solemnitie of the Masse, excepte there be two present, and answere him, so as he himselfe be the thirde. For where as he saith, (as by way of speakinge to many) Our Lorde be vvith you, and likewise in the secretes, Pray you for me: It seemeth euidently conuenient, that answere be made to his salutation accordingly. Whiche auncient decree requireth not that al people of necessitie be present, (37) muche lesse that also often times should Communicate sacramentally, which thinge it requireth neither of those two that ought to be present. If of the bare wordes of this Decree a sufficient argument may not be made for our purpose, inducinge of the affirmation of that one thinge there specified, the denial of that other thinge wee speake of, whiche manner of argument is commonly vsed of our aduersaries: then more weight may be put vnto it in this case: for that where as the receiuinge of Christes Body is a farre greater mater, then to answere the Priest at Masse, if that holy Bishop and Martyr had thought it so necessarie, as that the Masse might not be doone without it; Doubtlesse of very reason and conuenience, he woulde, and shoulde haue specially spoken of that, rather then of the other. But for that he thought other wise, he required onely of necessitie the presence of two, for the purpose aboue mentioned.

The B. of Sarisburie.

Some say, this Decree was made by Pope Anacletus: some others say, by Soter: and so they seeme not to be yet thoroughly resolded vpon the Authour. But if wee had not god cause to doubt of the authozitie of these Decrees, and Epistles Decretal, wee woulde the lesse doubt of their doctrine. It was euermore the common practise of deceiuers, to blase their doings by the names of such, as thei knew to be in estimation in the worlde. For to passe by Homer, Hesiod, Cicero, Plautus, and such others counted learned, and famous amonge the Heathens, in whose names many counterfeite bookes were set abzoade, S. Paule him selfe willethe the Thessalonians not to suffer them selues to be drauen from their faith, Neither by spirit, nor by talke, nor by letter as sente from him. By whiche laste wordes he signifieth, that letters sometime were falsified, and set abzoade in his name. So were there geuen out Gospels in the name of Peter, Thomas, and other the Apostles: and other maters of smal weight in the names of Augustine, Hierome, Ambrose, Cyprian,

The. 37. vnto truth  
For al, that were  
present, were  
willed either to  
Communicate,  
or to departe.  
A bare colle-  
ction.

Polydorus de in-  
ueteribus reru.

1. Thessalon. 2.

Cyprian, and other like. This was vnto some a common pastime: and many godly Fathers complaine mutche of it.

Wherefore wee ought the lesse to maruel, if the like haue happened vnto Anacletus, Quiristus, Soter, and sutch others, as folowed immediatly in Rome after the Apostles time.

Gratian sheweth that the Decretal Epistles haue bene doubted of amonge the learned: And Doctor Smithe, although his authoritie be not greate, declared openly at Pauls Crosse, that they can not possibly be theirs, whose names they beare. And to vtter some reasons hoztely for proufe thereof, These Decretal Epistles manifestly depzaue, and abuse the Scriptures, as it may sone appeare vnto the godly Reader vpon the sight: They mainteine nothing so mutche, as the state, and kingedome of the Pope: and yet was there no sutch state erected in many hundred yeres after the Apostles time: they publishe a multitude of vaine and superstitious Ceremonies, and other like fantasies, farre vnlike the Apostles doctrine: They pzoclaim sutch thinges, as M. Hardinge knoweth to be open, and known lies.

Distin. 19.  
De Epistolis.  
Anno secundo  
Edwardi sexti.

Anacletus that was next after Peter, willet and straifly commaundeth, that al Bishops once in the yere, doe visite the entrie of S. Peters Church in Rome, whiche they cal Limina Petri. Yet was there then no Church yet bulte there in y name of Peter. For Pope Cornelius saith (as he is alleged) that he first toke vp S. Peters body, and buried the same in Appolloes Church in Rome, at the leaste one hundred and fortie yeres after that Anacletus was dead. Pope Antherus maketh mention of Eusebius Alexandrinus, and Felix, whiche liued a longe time after him, and therefore was it not possible for him to know them. Fabianus writeth of the comminge of Pouatus into Italy: And yet it is cleare by S. Cyprian, and by Eusebius, that Pouatus came first into Italy in the time of Cornelius, whiche was next after him. And to leaue a number of other coniectures, whiche may be hereafter moze aptly touched some otherwhere, neither S. Hierome, nor Genradus, intreatinge of the Ecclesiastical writers, nor Damasus writing purposely of the liues of the Bishops of Rome befoze him, euer made any mention, either of sutch Epistles, or of any sutch Decrees: whiche they would not haue dissembled, if there had bene any sutch extant, or known in their time. Thus haue I briefely geuen a tast of these Decretal authorities, that the reader may the better vnderstande, of what credite they ought to be.

Distin. 97.  
Iuxta sanctoru.

In Decretal.  
Corneli.

Cypria. li. 1. ep. 3  
Eusebius. lib. 6.  
ca. 43.

As touching the mater, that by this Decree of Soter Bishop of Rome, it should then be lawfull for the Priest there to say Masse, hauinge onely two others in his companie, the state, & storie of the time considered, it seemeth very unlikely.

1 For bothe S. Augustine, and S. Hierome, who liued two hundred and fiftie yeres after Soter, haue recorded, that the people of Rome euen in their time, vsed to receiue the Communion together euery day: whiche practise can hardly stande with that is here imagined. The wordes also them selfe, imply a manifest contrarietie. 2 For this worde Solennia, whiche here is vsed, seemeth to impozte a solemnne companie, or resort of the people. And yet this Soter requiring to this actio onely the companie of three persons, neuertheless calleth it Missarum Solennia.

Augustin. epist.  
118. ad Iam-  
rium.  
Augustin. in  
Ioh. tracta. 26.  
Hieronym. in A-  
pologia aduer-  
sus Iovinianum.

3 As touching the causes mentioned in this Decree, whiche are, that the Priest may seeme conueniently, and aptly to say in the plural number, The Lorde be with you, and, Brethren pray you for mee, It may wel be doubted, whether Dominus vobiscum, or Orate pro me Fratres, were any parte of the Liturgie of Rome in Soters time. For Damasus, whiche was Bishop of Rome two hundred and fiftie yeres after that, writeth vnto S. Hierome, that thinges were done with sutch simplicitie in the Church of Rome in his time, that vpon the Sondaye there was nothinge els

Damasus in E-  
pist. ad Hiero-  
nymum.



els but some Epistle of the Apostle, or some Chapter of the Gospel, read openly vnto the people: which whether he meante of the holy Ministration or no, I leaue further to be considered.

Further this same Soter requireth, that bothe these two, and as many others as be present, make answere vnto the Priest: wherein is included bothe nearnesse of place for the people to stande in, and to heare, and also a common known tongue: whiche bothe are contrarie to M. Hardinges Masse.

De Conse. dist. 1.  
Hoc quoq. in  
glosa.

Moreover touchinge these two, whose presence is required, question is moued by the Canonistes, whether they ought to be two Clerkes, or two lay men: or one Clerke, and one lay man: or one man, and one woman. The Resolution whereof is, that they must be two Clerkes.

Summa Angeli  
Missae. 38.

How be it, the mater is otherwise determined: that if the Masse be publique, there must needs be two at the least: but if it be a priuate Masse, that then one is sufficient.

Gerson contra  
Floretum. li. 4.

Gerson likewise saith, that the Priest may wel say, Dominus vobiscum, although there be but one present at his Masse. For it may be presumed, saith he, that the Priest speaketh not onely vnto that one, but also vnto the whole Church. Thus wee see notwithstanding Soters determination, the number of two for a shifte may wel be abridged.

Innocen. li. 2.  
ca. 20. De offi.  
Miss.

Pope Innocentius hath yet an other featche to heaue the mater. He saith, Though there be but one there, yet may the Priest neuerthelesse say, Dominus vobiscum: because it may be thought, there be Angels there to supplie mens rowmes.

Durandus. li. 4.

Againe, that there were any such secretes in the Masse in the time of Soter, it were very harde for M. Hardinge to proue. For then euery peece of the Masse was spoken aloud, that the people might here it, and say, Amen. And in dede to say vnto the people, Pray for mee Brethren and Sisters, as it is now vsed in the Masse, vnlesse the people may heare, and vnderstande the same, it is a mockerie. And yet Durandus saith, Sacerdos ante secretellam voluens se ad populum dicturus, Orate fratres &c. debet dicere, Dominus vobiscum sub silentio: The Priest before the hush secrete turning him selfe to the people to say, Brethren pray for mee, must say, The Lorde be with you, vnder silence.

Page 12.

Now saith M. Hardinge, Soters decree is not that these two shoulde Communicate with the Priest, but onely requireth their presence: Ergo, It is likely the Priest receiued alone: whiche is an argument muche vsed amonge our aduersaries. But what if these two wil not come, neither to Communicate, nor to be present at al: Merely by M. Hardinges minde the Priestes deuotion ought not to stay for want of companie. For these be his very wordes a litle before: Wel, none commeth: This is not a sufficient cause, why the faithful and godly Priest enflamed with the loue of God, feelinge him selfe hungrie and thirsty after the heauenly foode and drinke, should be kepte from it, &c. This is a cause sufficient, saith Soter: it is no sufficient cause saith M. Hardinge. The iudgement hercof I referre vnto the Reader.

Ad Galatas. 3.

Touchinge the force of the argument, wherewith he chargeth vs by the name of his aduersaries, I trust there dothe already appeare, some difference betwene our proues, and his gheasses. But the argument that he meaneth, and not very plainly vttereth, is called in the Scholes, Argumentū ab autoritate negatiue: whiche is thought to be good, when so euer prouise is taken of Gods worde: and is vsed not onely by vs: but also by S. Paule, & by many of the Catholique Fathers. S. Paule saith, God saide not vnto Abraham, in thy seedes all nations shal be blessed, but in thy seede, whiche is Christe. And thereof he thought he made a good argument.

Orig. in Leuit.  
Homs. 5.

Likewise saith Origen, The Breaue whiche the Lorde gaue vnto his Disciples, saieinge vnto them, Take and Eate, he differred not, nor commaunded to be reserued vntil the next

nexte daye . Butche argumentes Origen, and other learned Fathers thought to stande for good, what so euer missekynginge M. Hardinge hath founde in them. This kinde of proufe is thought to holde in Goddes Commaundementes, for that they be ful and perfitte, and God hath specially charged vs, that we shoulde neither put to them, nor take fro them: and therefore it seemeth good vnto them, that haue learned of Christe, Vnus est magister vester Christus: Christe onely is your Maister: and haue heard the voice of God the Father from heauen, Ipsum audite, Geue eare vnto him. But vnto them that adde to the worde of God, what them liketh, and make Goddes wil subiecte vnto their wil, and breake Goddes Commaundements for their owne traditions sake, vnto them it seemeth not good. To conclude, if this manner of reasoninge be good, why doth M. Hardinge reproue it: If it be naught, why doth he vse it, and that euen in the same place, where he dothe reproue it?

Matthe. 23.

Matthe. 17.

Matthe. 15.

But (saith M. Hardinge) Soter required onely the presence of two, and these two were not commaunded to Communicate. Ergo, the priest did receiue alone, and so there was vndoubted-ly Private Masse. But marke wel a litle (good Reader.) If these two were bounde to Communicate with the Priest, then notwithstanding this Decree, M. Hardinge hath not yet founde his private Masse. Then consider this Decree written in the name of Pope Calixtus: Peracta Consecratione, omnes Communicent, qui noluerint Ecclesiasticis carere liminibus. Sic enim & Apostoli statuerunt, & sancta Romana tenet Ecclesia: The Consecration beinge doone, let al Communicate, onlesse they wil be remoued from the Church. For so the Apostles appointed, and so holdeth the holy Church of Rome. By this Decree these two were bounde, either to Communicate with the Priest, or to departe forth of the Church. If they did Communicate, then hath M. Harding here no Private Masse: If they departed forth, then coulde the Prieste say no Masse at al: for Soter at least requirerh the presence of two.

De Con. dist. 2.

Peracta.

De Con. dist. 1.

Episcopus Deo.

Again, the argument that M. Hardinge geathereth out of this Decree;

Three persons were present.

Ergo, two of them did not receiue,

is utterly vntensible, and voyde of reason. Rather he might haue concluded thus:

Soter willet that two be present,

Ergo, mutche more he willet that the same two doe Communicate.

It may also stande with reason, and with the common practise of the Church at that time, that these two, whose presence Soter requirerh, were Priestes, or Deacons, or otherwise of the Clergie, and that ouer and beside the companie of the people, as in orde it is determined by the Close. And so this Decree of Soter agreeth with an other Decree of Anacletus made to the like purpose, that is, That the Bishop at the ministracion haue aboute him a certaine number of Deacons, Subdeacons, and other Ministers, besides the common multitude of the laye people. And likewise with an other Decree of the same Soter, that is, That euery Priest makinge the Sacrifice, haue by him an other Priest to assist him, and to make an ende of the Ministracion, if any quame or sicknesse happen to fal vpon him. And this assistance of the Priest is required notwithstandinge the presence of others, either of the Clerkes, or of the Laitie.

De Con. dist. 1.

Hoc quoque. In

Glosa.

De Con. dist. 1.

Episcopus Deo.

De Con. dist. 1.

Vt illud.

Nowe beinge Priestes, or Clerkes, and beyng present at the Ministracion, the lawe specially constrained them to receiue the holy Communion with the Minister, as it appeareth by this Decree written in the Canons of the Apostles: If any Bishop or Priest, or Deacon, or any other of the Clerkes, after the Oblation is made, doo not Communicate, eyther let him shewe cause thereof, that if it be founde reasonable he maye be excused: or if he shewe no cause, let him be excommunicate.

Canon. Apost.

Can. 9.

Thus who so euer these two were, whose presence Soter required, whether they were of the Laitie, or of the Clergie, the lawe constrained them to receiue together with the Priest: And therefore M. Hardinge hath hitherto founde a Communion, and no manner token, or inklinge of his Private Masse.



M. Hardinge. The. 30. Division.

In a Councel holden at Agatha a Citie of Fraunce then called Gallia, aboute the tyme of Chrysostome, an olde Decree of Fabianus Bishop of Rome and Martyr, and also of the Councel Elibertine, in the tyme of S. Syluester, Anno Domini. 314. was renewed, that al secular Christen folke should be houseled three times every yere, at Easter, Vvitsonetide, and Christmas. It was there also Decreed, that they should heare the whole Masse every sonneday, and not departe before the Priest had geuen blessinge. So they were bounde to heare Masse every sonneday, and to receiue the Communion but thrise in the yere. The selfe same order was decreed in the Councel of Orleance. Then of like, specially in smal Townes and Villages, they had Masse without the Communion of many togeather sometymes.

The B. of Sarisburie.

Private Masse  
prooued by like  
lyhoode.

M. Hardinge al-  
legeth Councels  
that cannot be  
founded.

M. Hardinge knoweth wel, that these Decrees whiche he here allegeth, coulde neuer be founde witten, neither in the Councel holden at Agatha in Fraunce, nor at the other Councel holden at Eliberis, now called Granada in Spaine: but were set fooz the many hundred yeres after in the name of those Councels, by one Gratian, a man of great diligence, as may appeare by his geathering: but of no great iudgement, as we may see by his choise. Yet here M. Hardinge shuffeth a greates many of them togeather, that the one may the better countenance the other.

De Con. dist. 2.  
Secularis.

But let vs receiue the authoritie of these Decrees, and graunte there was no errour committed by Gratian in his geathering: Yet wil they stande M. Hardinge in smal staede. For as in many other maters they vtterly cast him, so they nothing releue him for his Masse. For thus it is concluded by bothe these Councels: Qui in natali Domini, Paschate, & Pentecoste non Communicant, Catholici non credantur, nec inter Catholicos habeantur: They that receiue not the Communion at Christmas, Easter, and Witsonetide, let them not be taken, nor reckened for Catholike people. It appeareth by these general Councels, that in the whole Charche of Rome, sauinge onely a few Passinge Priestes, there is not one man woorth to be accompted Catholique.

Inter Decreta  
Fabiani, ca. 7.

And to drawe neare to the purpose, who so wil narrowly vtiue the pointes of these Decrees, shal soone see they cannot stande with the very forme, and order of the Churche of those daies. For by sides that I haue already prooued by the authoritie of S. Hierome, and S. Augustine, that the holy Communion was then ministered vnto the people in Rome every day: Fabianus also Bishop of Rome, whiche is likewise brought for the here for a witnesse, hath plainly Decreed, not that the people should heare Masse every sonneday, as it is sothely warranted by M. Hardinge, but that they should receiue the Communion every sonneday. His wordes be plaine: Decernimus vt in omnibus Dominicis diebus Altaris oblatio ab omnibus viris, & mulieribus fiat, tam Panis, quam Vini: Wee Decree, that every sonneday the oblation of the Aultare be made of al men and women, bothe of Breade, and of Wine. Here, besides that in these wordes is included the receiuinge of the Communion every sonneday, may be noted also by the way, that by this authoritie of Fabian, men, and women made the Sacrifice of the Aultare, and that of Breade and Wyne, and therefore after the order of Melchisedech. Therefore S. Bernarde saith, Non solus Sacerdos sacrificat, sed totus conuentus fidelium: Not onely the Priest sacrificeth, but also the whole companie of the faithfull. These thinges wel considered, the sense, that M. Hardinge woulde so faine winge out of these Decrees, wil seeme vnlkely.

Bernard. in ser-  
mone in Die pu-  
rifica.

Con. Agathen.  
Can. 32.

Moreover, when did S. Augustine, S. Hierome, S. Chrysostome, or any other learned Father, or Doctour of that age euer vse this manner of speache, Audire Missas, To heare Masse? Certainly this phrase was so farre vnacquainted, and vnknewen in that worlde, that the very Originals of these Decrees haue it not: but onely haue these wordes, Tenere Missas: To holde Masse: as may be seen in the booke of Councels, noted purposely in the Margine. The Italians this day seeme to speake farre better. For, of them that heare Masse, and vnderstande not, what they

Ex Con. Agath.  
Missas da  
Dominio  
secularibus  
totas an  
re, specia  
ordine p  
cipimus  
vt ante be  
nedictio  
sacerdoti  
egredi p  
pulsione  
præsum  
quod si  
cerint, ab  
Episcopo  
publice  
fundam  
De Con.  
dist. 2. c.  
ad cele  
das Missas

they heare, they say, Videre Missas, That is, not to heare, but to see Masse.

And for so muche as M. Hardinge seemeth to delite him selfe with this kinde of speache, To heare Masse: to the entente he may make some simple body beleue, & the people hearinge that they vnderstande not, are neuerthelesse wel, and deuoutly occupied, and therin follow the order of the Primitive Church, I will also demaunde of him, what learned Doctour, or Auncient Father euer toke, Hearinge, in that sense. Surely Christe in the godly, ioineth hearinge, and vnderstandinge bothe togerather. Thus he saith: Audite, & intelligite: Heare yee, and vnderstande yee. And the wise man saith, If thou geue thine eare, thou shalt receiue knowledge. And God him selfe in the Deuteronomie saith, Thou shalt reade the wordes of this Law, in the presence of al the people of Israel &c. That they hearing may learne, and feare the Lorde your God, and may keepe and fulfil al the wordes of this law. And in the booke of Kinges it is written thus, Loquere nobis Syriace: nam audimus. Speake to vs in the Syrian tongue: For wee heare it. That is to say, For wee vnderstande it. And to that vse hath God endewed vs with y sense of hearing, that thereby wee might learne, & attaine knowledge. And therefore Aristotle calleth hearinge, the sense of vnderstanding.

For hearinge bothe of al manner vnderstanding is no hearing. Cicero saith, In illis linguis quas non intelligimus, quæ sunt innumerabiles, surdi profecto sumus: In the tongues that wee vnderstande not, whiche are innumerable, we are doubtlesse deafe, and heare nothing. By this it appeareth, y the simple people hearing Masse in a strange language, is deafe, & heareth no Masse at al. The Emperour Iustinian saith, Nō multū interest, vtrum abfuerit tutor, cum negotiū cōtraheretur, an præsens ignorauerit, quale esset quod contraheretur. There is no greate difference, whether the Tutor were absent, when the bargaine was made (in the behaue of his Pupil) or being present vnderstande not the manner of the bargaine. Likewise also in an other place he saith: Coram Titio aliquid facere iussus, non videtur præsens eo fecisse, nisi intelligat. He that is commaunded to doo a thing in the presence of Titius, seemeth not to doo it in his presence, onlesse he vnderstande it. Upon the whiche wordes Alciat writeth thus: Quid opus erat eius præsentiā adhibere, qui, quod agatur, non intelligat? Siquidem aiebat Epicharmus philosophus, Memern esse, quæ videri, non oculos. Qui igitur animo non adest, abesse videtur: What needeth his presence, that vnderstandeth not, what is doone? For the Philosopher Epicharmus saith, It is the minde that seeth, and not the eyes. Therefore he that is not present with his minde (to vnderstande what is doone) may be taken for absent.

I haue alleged these authorities rather then other, for y in them wee may see the very light and sense of Nature, How then can M. Hardinge thinke, he may deale away inuifible vnder the cloke of these wordes, of hearinge Masse? Merily in the fauour & iudgement of common reason, it is as strange, & as longe a speache, to say, I wil heare Masse. As it is to say, I wil see the sermon. For what is there in the Masse, that the vnlearned can heare? The oblation, that they imagin, is an outward action, or doing, and therefore is to be seen, & not to be hearde: The Consecration, as they vse it, is spoken in silence, & may not in any wise be hearde: Their Communion is vayne at al, and therefore cannot be hearde: These be the three substantial partes, wherof, as M. Harding saith, the whole Masse consisteth. How then can he say, The vnlearned man heareth Masse, that heareth not one parte of the Masse?

If by this word, Masse, he vnderstande the praiers that be saide in the Masse, the vnlearned vnderstandeth them not, and therefore heareth them not. Chrysostome speaking of him, that heareth the praiers in a strange vniuersen tongue, saith, thus: Tu recte oras: Spiritu, scilicet, concitatus sonas: sed illenec audiens, nec intelligens ea, quæ dicis, paruum ex ea re vtilitatem capis. Thou praieest wel: for thou soundest out wordes beinge moued by the spirit: but the vnlearned, neither hearinge, nor vnderstandinge, what thou sayest, hath thereby but smal profite.

And likewise saith S. Paule, Qui loquitur lingua, non hominibus loquitur, sed Deo: Nul-

To heare Masse.

Hearinge.

Matth. 15.

Ecclesi. 6.

Deuteronom. 31.

4. Reg. ca. 18.

Cicero in Tusculanis quæst.

De autoritate

et consensu.

et Cur. Non

multum.

De verbor. et

rer. significat.

Andr. Alciatus.

To heare Masse.

To see the Ser-

mon.

Chrysost. in 1.

Corin. Rom. 35.

Folia. 12. b.



1 Cor. 14.

Esa. 9.

Matth. 13.

Of like.

Innoce 3. in pro-  
logo de officio

Missæ.

Durandus li. 4.

Rupertus de  
Missæ.Con. Gerunden.  
Ca. 1.

De Conse. dist. 2.

Institutio Mis-  
sarum.

Concil.

Marisconen. 2.

ca. 41.

Concil. Antio-  
doren. Can. 42.

lus enim audit. He that speaketh with tongue, speaketh not vnto men, but vnto God: For no man heareth him. *M.* Hardinge saith, The vnlearned heareth the Masse, and other prayers, ye although he vnderstande not one worde, that is spoken: But *S.* Paule, and *S.* Chrysostome saye, The vnlearned heareth not, because he vnderstandeth not. God saith vnto the wicked, and not vnto the Godly: Ye shal heare with your eares, and shal not vnderstande.

Now let vs see what *M.* Hardinge geathereth out of these two Councils. Then of like (saith he) specially in smal towne, and villages, they had Masse without the Communion of many together. Of like, was neuer good argument in any Scholes.

Thou seest (Good Reader) the best that here canne be had, is but a gheasse, and as it shal afterwarde appeare, a very simple, and a blinde gheasse. It is a wonder to see so great a mater, and so single proues. You haue taught the people, that in your Masse Chyriste him selfe is presently, and really Sacrificed for the sinnes of the worlde: that al that euer he did, or suffered for our sakes, is liuely expressed in the same: and that al Kinges, Princes, and other estates must needes stoupe vnto it. And yet was the same for the space of sixe hundred yeres, to be founde onely in pooze Townes, and Villages, and that only by gheasse, and blinde coniecture, and none otherwise? Or coulde it neuer al that while once entre into any Citty, or good Towne: And beinge so good a thinge, can no man tel vs, who published it, and saide it first?

But what if the very wordes of these Councils, whereupon *M.* Hardinge hath founded his Masse, make manifest proue against his Masse: The wordes be these:

Al Secular Christian folke, be bounde to receiue the Communion at the least thise in the yere. This Relaxation or Priuilege is graunted onely vnto the Secular Chyistians.

Wherof it foloweth necessarily, y<sup>e</sup> al Ecclesiastical persons, as Priestes, Deacons, Clerkes, & others what soeuer of y<sup>e</sup> sorte were not excepted, but shoulde stil be bounde to receiue orderly, as they had done before: and that was at al times when so euer there was any Ministration. And so by y<sup>e</sup> plaine wordes of these Councils y<sup>e</sup> priest receiued not alone: neither hath *M.* Harding yet founde out his Priuate Masse. But that the whole mater may the better appeare, not by gheasse, or ayme, but by the very Ecclesiastical order of that age, we must vnderstande, that these, and such other like Decrees were made, not for the greatest parte of the people, that in those daies used to Communicate in al their assemblies, but for a few, that were negligent, and baled backe. For otherwile the general order doth wel appeare, by al the Ecclesiastical recozdes of that time.

And whereras *M.* Harding hath taken exception of smal towne and villages, which he gheasseth had then the Priuate Masse, it was decreed, and straitly ordered in a Council holden at Gerunda in Spaine, that al litle Churches in the Countrey shoulde conforme them selues vnto the greates Cathedral Churches that were in Citty, and Townes, as wel for order of the communion, as also for Singinge, and other Ministration. But by *M.* Hardinges owne graunte there was no Priuate Masse then in Cathedral Churches: It folloiweth therefore necessarily (this Council of Gerunda standing in fozte) that there was no Priuate Masse then in Townes, or Villages.

And that the people did then commonly receiue the Sacrament euerie Sonnes day, it appeareth by most certaine, and vndoubted proues. The Council holden at Mafiscona in Italie hath this Canon: Decreuimus vt omnibus Dominicis diebus altaris oblatio ab omnibus viris, & mulieribus offeratur. Wee haue decreed, that euerie Sonnes day the Oblation of the Altar be offered of al bothe men and women. Likewise y<sup>e</sup> Council holden at Antiodorin. Decernimus, vt vnaquique mulier quando Communicat, Dominicalem suam habeat. Quod si non habuerit, vsque in aliam diem Dominicam, non Communicet.

Missa signifieth the Communion.

Lib. 6. Cap. 162.  
Ex Cassandro.

munice: Wee decree that every woman, when she dooth Communicate, haue her Dominical: if she haue it not, let her not Communicate vntil the next Sonneday. Likewise Carolus Magnus a longe while after, Emonge other his Ecclesiastical lawes, writteth thus: Vt populi oblationes Sacerdotibus in Ecclesia offerant, & in die Dominico Communicent: What the people offer their Oblations vnto the Priestes in the Church, and receiue the Communion vpon the Sonneday. By these Councels and Decrees, it appeareth plainly without Gheasse, or Close, that the people vsed commonly in al that time, and longe after, to Communicate the holy Mysteries every Sonneday. Therefore M. Harding must yet seeke further for his Priuate Masse.

M. Hardinge. The. 31. Diuision.

Ca. 21.

In that Councel of Agatha wee finde a Decree, made by the Fathers assembled there, whereof (33) it appeareth, that Priestes oftentimes saide Masse without others receiuinge with them. And this muche it is in Englishe. If any man wil haue an Oratorie or Chapel abroad in the countrey, beside the parish Churches, in whiche lawfull and ordinarie assemble is: for the rest of the Holy daies, that he haue Masses there, in consideration of weertnesse of the householde, with iust ordinance wee doo permit. But at Easter, Christes birthe, Epiphanie, the Ascension of our Lorde, Whitsonneday, and the Natiuite of S. Iohn Baptiste, and if there be any other special feastes: let them not keepe their Masses, but in the Cities and Parish Churches. And as for the Clerkes if any wil doo, or haue their Masses, at the aforesaide feastes in Chapels, onlesse the Bishop so commaunde, or permit, let them be thrust out from Communion. By this Decree wee learne, that then Masses were commonly saide in Priuate Chapels at home at such times, as the people were not accustomed to be houseled. For when by commandement and common order they receiued their rites, as in the aforesaid feastes: then were the Priestes prohibited to say Masses in Priuate Oratories or Chapels without the Parish Churches. And hereof wee may plainly vnderstande, that in suche places Priestes customably saide Masses of their owne, and of the householders deuotion, when none of the householde were disposed to receiue with them. The like Decree is to be founde, Concilij Aruernensis. cap. 14. Concil. Constantinopol. generalis in Trullo. ca. 30.

The B. of Sarisburie.

His oblation beinge al one with the former, may the latter be discharged by the former answere.

Notwithstandinge here wee may learne by the way, that the olde Fathers when they vse this worde, Missa, meane not thereby a Priuate Masse, as M. Harding woulde faine haue it taken, but a Communion. These be the wordes: AFEASTER, Christemas, Epiphanie, the Ascension of our Lorde, Whitsonneday, and at the Natiuite of S. Iohn the Baptiste, let them holde their Masses, Tenent Missas, in Cities or Parish Churches. Now it is knowen, and confessed by M. Harding, that in greate Parishes, and Citties, at their Solemne Feastes they vsed to haue general Communiones for al the whole people, and no Priuate Masse.

Notwithstanding for auoidinge of errour, it is also further to be marked, that this same worde, Missa, in the olde writers, sometime signifieth no Masse at al, neither Priuate nor Common: but only a resort, and meeting of the people together in place, and time of Prayer, as it may sundrie waies appeare, and namely by olde Translations out of the Greeke into Latin touching the same. For that the Greeke Writer uttereth by the worde that signifieth an assemble, or meetinge of the people, the same dothe the Latine Interpreter oftentimes Translate by this worde, Missa. For example, Sozomenus in Greeke writteth thus: ἐκκλησία, that is when the people came together: that dothe Epiphanius Translate into Latine thus: Cum populus congregaretur ad Missas. When the people came to Masse. Likewise Sozomenus writteth thus in the Greeke, καὶ ἐκείνους ἐκκλησία, That is to say, To haue a Congregation, or assemble by them selues.

The. 38. vnto truth  
For there appeareth no such thing: but rather the contrary.

Missa vsed for the Communion

Missa vsed for any assemble of the people.

Sozome. li. 7.

Ca. 5.  
Epiphani. in tripar. histor. li. 9.  
ca. 9.

That socra. li. 5. ca. 15.



Epiph. in Tri-  
part. li. 7. cap. 33.

Cassia. li. 3. ca. 12.

Missal in tholde  
writers neuer  
taken for Pri-  
uate Masse.

16. Quest. 1.  
Quidā Abbas.

Can. 21. In qui-  
bus est legiti-  
mus ordinari-  
usq; conuentus.  
In Praefatione  
Conc. Gangren.  
not. h. 1. 1. 1.

What dothe Epiphanius translate into Latine thus: *Apud se ipsos Missarum celebrare solennia*, that is, *Emong themselves to celebrate the solemnities of the Masse*. In these and many other like places, whiche I purposely passe by, it must needs be confessed, that *Missal*, can not any way be taken for the Masse, but onely for an assemble of people. For whiche cause all manner of common prayers many times are called, *Missal*, as may be seene in Cassianus an auncient writer, and sometime Scholar to S. Chrysostome, in *Canone diuinarum orationum*, and in Bonasus, and others, sufficient onely to be touched. What emongst al other significations, it can not be founde that this worde, *Missal*, in any olde writer was ever taken for the Priuate Masse, notwithstanding any thinge by M. Hardinge yet alleged.

Now if a man woulde say, that this Council of Agatha, that is here brought in, by this worde *Missal*, meante nothinge els but ordinarie prayers, in whiche signification the olde writers, as I haue proued, haue often taken it, and so dispensed with them, that dwelt farre from the Church, onely to haue such ordinary prayers at home, and for the holy Communion to resorte to the parish Churches, perhaps M. Hardinge should not finde muche to replie against it. If he will saie, I force and racke this exposition onely of mine selfe, without president, it may please him to remember, that the same practise is yet continued until this day, in many parishes within this Realme: and that the lawe it selfe determineth a difference betwene *Ecclesia parochialis*, and *Ecclesia Baptismalis*.

But let this worde, *Missal*, in these Decrees be taken for the Masse, that is to say, for the Ministeration of the Sacramentes. What is not M. Hardinge muche therefore the neare to prouoe his purpose. For, alas, what a simple reason is this, *Vpon principal holy daies, the Priest receiued the sacrament solemnly in the Common Church with al the whole parish: Ergo, at other times he receiued alone? Or, home hangeth this argument, At certaine times al the people resorted together: Ergo, at other times the Priest receiued alone? Or, this, The Priest ministered the sacramentes in a Chapel: Ergo, he saide Priuate Masse? What leadeth M. Hardinge thus to say: What, was there no companie at al in the Chapel to Communicate with the Priest? Verily it is prouided by the Decree it selfe, that there should be a lawfull, and an ordinarie companie. And that in such companies, yea, and in mens seueral houses, they had the Communion ministered, it is euident by the Preface of the Council of Gangra against the Heretique Constachus. These be the wordes: *In domibus coniugarum ne orationes quidem debere celebrari persuaserunt, in tantum, ut eadem fieri uerent: & oblationibus quae in domibus factae fuerint, minime communicandum esse decernant*. They haue perswaded the people, that prayers may not be made in married mens houses: and that so farre forth, that they forbid any such prayers to be made, and determine, that no man may Communicate of the oblations made in houses. Here wee haue not onely the Communion, but also the ordinarie vse of the Communion in Priuate houses.*

Now let M. Hardinge shew vs as muche for the ordinary vse of Priuate Masse, or for any Priuate Masse at al, and that without his surmises, and Cheates: And then let him hardly require Subscription.

Thou maist see, good Reader, these be but very poore heales. In his former allegation he sought his Masse in little Townes, and Villages: now he hunteth for it in Priuate mennes houses: and yet cannot finde it. They say, they haue had the vse and possession of their Priuate Masse these fifteen hundred, and threescore yeeres, and more. Wherefore it is muche to be marvelled, that of so longe continuance of time, of so many Doctors, and Councils, they haue so slender proofes to bringe for it.

Yet for clearer answer to M. Hardinges blinde cheates, it appeareth by the plaine wordes of the same Council of Agatha, that in these daies the people receiued

received the holy Communion together with the Masse, and not the Masse by him self alone. The wordes are these: Lapsi in haeresim, agentes, poenitentiam, cum Carechumeni egredi communentur, discedant: They that have fallen into some Heresie, and doo penance for the same; when the Nouices (that be not yet Christened) be commaunded to departe out of the Church, let them departe also. They were commaunded so by the, not to the entent they shoulde not heare Masse, but that they shoulde not Communicate with the rest. For it is wel knowne both to M. Hardinge, & also to others, that al Intche as were newly entred into the Faith of Christe, but were not yet Baptised, and were called Carechumeni, after the Sermon was ended, were commaunded out of the Church before the Distribution of the holy Mysteries: and so likewise were the Penitentes, that they shoulde not Communicate with the rest of their brethren. Whiche is a manifest and vndoubted proufe, that the rest of the brethren that remained stil, did communicate altogether. And so it followeth in the same Canon: Hoc si observare voluerint, constituto tempore admittendis ad altare observatio relaxetur: If they wil doo thus, after a time apointed their penance shal be released, and they shal be admitted againe vnto the altare (whiche was the Communion table) there to receiue together with the congregation, and no more to be commaunded so by the. Herevnto agreeth another Canon set forth in the name of Sixtus touching the same case, by these wordes: Certaine, that after their penance have gonne backe againe like dogges vnto their vomite, we decree that they shal ioyne in priuer onesly, with the faithful within the Church: and that they may be present at the celebration of the Mysteries, although they be not worthy: but that they be kepte of from the banquet of the Lordes Table, to the intent that by this advertisement beinge corrected, they may both amende them selves, and also shewe example vnto others. Here we may plainly see, that the rest receiued, and those that had offended late by, and receiued not, for Example vnto others. But what Example coulde that haue bene, if they had absteined altogether.

M. Hardinge. The 32. Division.

Nowe for vs see what examples of the olde Fathers we haue for the Priuate Masse. Leontius a Grecke Bishop of a Citie in the East Church called Neapolis, writeth the life of s. Iohn the holy Patriarke of Alexandria, who for his great charitie was commonly called \*Eleemosynarius, that is, the almes geuer, telleth this storie, whereby it appeareth, that at that time Priuate Masse was vsed. Though the translation through ignorance of the tongue lured in, turned this life into Latine of meane eloquence, yet for truthe sake, I wil not let to recite that whiche is a relie for my purpose, as I finde it. Malitiam reseruantiem quendam inuidiosum contra alium principem, audiens hic magnus Iohannes, monuit eum sapere, & suadere concordiam, & non potuit eum conuincere ad pacem. Semel ergo ad eum mittit, & adducit eum sanctus, quasi pro republica, & facit Missas in oratorio suo, nullum habens secum nisi ministrum suum. Cum ergo sancta benedixisset Patriarcha, & orationem dominicam inchoasset, ceperunt dicere tantu gres illi, Pater noster. Et cum peruenissent ad sermonem quo dicitur, dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris: Inuit domesticus Patriarcha, ut raceret. Quia ergo & Patriarcha, & remansit princeps solus dicens versus, dimitte nobis si ergo & nos dimittimus. Et statim conuersus sanctus, dicit ei mansueta voce, vide in quam terribili voce dicas Deo, quoniam sicut ego dimitto, ita & tu dimitte mihi. Et tanquam ab igne statim cruciatum ferens praedictus princeps, recidit in faciem ad pedes sancti, dicens: Quaecunque iusseris domine faciet seruus tuus. Et reconciliatus est inimico suo cum omni veritate. This story foundeth thus in English: This greare Patriarke Iohn, hearinge that anoble man bare malice to an other noble man, warned him ofentimes of it and treated with him to be at accord. But he coulde not bringe him to be at peace. Wherefore one day this holy Father sent for the noble man, and caused him to come to him, as though he were about some matter of the common weale. At that time, he sent him Masse to his chappell, hauinge none other bodie with him

Cecil. A. 1584.  
Can. 60.

Epistola Decretal. Sirici.

Offenders kept from the Lordes Table.

M. Hard. prooueth his Masse by a childif he fable. \* Iohn the Almonar began to be in estimation in the yeere of our Lorde. 610.

The 39. vnto the For there was



THE FIRST ARTICLE TO

neuer Priuate Masse saide in Alexandria, neither before this time, nor at any time since.

Priuate Masse.  
Priuate Fable.

Order was taken, that at the receiuinge of the Communion, there should be twelue persones at the leaste, and neuer vnder. S. Basil, Exercitationis ad pietate, Sermon. 4.

b  
This Decree as it is supposed was made by Anacletus, and Calixtus immediately after the Apostles time. De Con. dist. 1. Episcopus.

August. epist. 152

M. Hardinge  
rangeth with-  
out the compasse  
of 600. yeeres.

When the Patriarke had consecrated the sacrament, and had begunne to say our Lordes Prayer, the three onely beganne to say our Father, and so forth. When they were come to these wordes, Forgiue vs our trespasses, as we forgiue them that trespatse against vs, the Patriarke made a becke to his seruante, to holde his peace. Then the Patriarke helde his peace also, and the noble man remained alone, sayeing forth the verse, forgiue vs as wee forgiue. Then the holy Father turnge him selfe towards him, by and by saithe with a milde voice, Consider with how terrible wordes thou saiest to God, that as I forgiue, so forgiue thou me also. Where at the saide noble man, as though he had felte the torment of fier, forthwith fel downe on his face at the holy Fathers feete, sayeing: My Lorde what so ever thou biddest me thy seruant to doo, I wil doo it. And so he was reconciled vnto his enemy without at dissemblinge.

Here M. Iuel wil graunt, I trowe, that this was a Priuate Masse. The place was priuate: The audience not publique nor common: the purpose touchinge the noble man was priuate: The Communion also Priuate, I meane for the Patriarkes parte alone; for beside that the story maketh no mention of any other communicantes, he could not be assured of that noble man to communicate with him. For where as he could by no meanes before bringe him to forgiue his enemy, he had but a smal coniecture, he should bringe it to passe now. And againe, though he had conceiued no distrust of his reconciliation vpon this holy policie; yet wee may doubte, whether the Patriarke forthwith without further and more mature probation, and examination, whiche S. Paule in this case requirerh, would haue admitted him to receiue our Lordes Bodie vpon the suddaine. Now for the seruant, it is a streight case, that so holy and so great a Patriarke, and Bisshop of so populous a Citie, as Alexandria was, vnderstanding that Masse could not be celebrated without breach of Christes institution (as M. Iuel holdeth opinion) excepte he haue a number to communicate with him in the same place: should haue none of his spiritual flocke with him at so weightie a matter of conscience, but one onely, and him his owne householde seruant. He was not so simple as not to thinke, that the seruant might be letted from receiuinge by some suddaine pange cominge vpon him, or with some cogitation and conscience of his owne vniuersall sinne suddainely comminge to his minde. If either this, or any other let had chaunced in what case had the Patriarke bene then? He had bene like by M. Iuels doctrine, to haue broken Christes institution, and so Goddes commaundement, through an others defecte, whiche were straunge. But I iudge that M. Iuel, who harpeth so many tarring arguments against Priuate Masse vpon the very worde Communion, wil not allowe that for a good and lawfull Communion, where there is but one onely to receiue with the Priest. Verely it appeareth by his sermon, that al the people ought to receiue, or to be driven out of the Church. Now therefore to an other example of the Priuate Masse.

The B. of Sarisburie.

This is the beste prouise of al others. A shorte answere may wel serue it. For beluge but a litle belwed, it is hable to answere it selfe. There is neither authoritie in the tale, nor weight in the matter: The translation is penitise; and al with out the compasse of sixe hundred yeres.

S. Augustine saithe, that certaine Heretiques in his time named the Donatistes, that they might the rather preuaile in disputation against S. Augustine, and other Christians, and that the world might vnderstande they had some compaignie of their side, therefore for a shewe subscribed their articles with the names of certaine that were deade, and oftentimes such, as neuer were Donatistes. Such a policie me thinketh M. Hardinge hath here begunne to practise. For what is this Leontius that wrote this booke? or who ever hearde of his name before? I trowe he hath raised vp one of the seven sleepers to helpe him to passe. He should haue shewed vs, as his manner is, what this strange Doctour was: what booke he wrote: where, when, in what age, and in what credite he liued. If he had saide, This Iohn the Almonar liued aboue sixe hundred yeres after Christe, and this Leontius, that wrote his life, a greate while after that, this one circumstance would haue answered the matter wholly. For not withstandinge the rest of this tale

tale were true, yet my assertion standeth still good, that within the space of five hundred yeeres after Christe, M. Hardinge is not hable to finde his Masse.

Vincentius in his booke that he calleth Speculum, writeth thus: After Gregorie was dead, Bonifacius ruled the Church of Rome. This Bonifacius obtained of the Emperour Phocas, that the Church of Rome shoulde be the head of al Churches, and that because the Church of Constantinople wrote it selfe by that title. The nexte yere after that Augustine that was called the Englishe mens Bishop, died. The yeere followinge Iohn the Almonar was in greate fame, at whiche time also Mahomet firste spread his Religion in Arabia. The same computation of yeeres appeareth in Freculphus, Sabellicus, Palmerius, and others. Wherefore M. Hardinge might wel haue spared this tale, as nothinge els but bewrayinge his wante of better mater, and prouinge that his Masse is of the very age of Mahomet.

Vincentius in  
specul. lib. 23.  
c. 17.

Anno domini.  
610.

But to leaue both the advantage of the time, & also the exception against the Author, let vs consider the likelihood of the dooinge: and if Iohn the Almonar saide this Masse in his Chappel, how safely he might so doo by the order of the holy Canons, whiche to breake Damasus saith, is blasphemie against the holy Ghoste. M. Hardinges Leontius saith, Iohn the Almonar saide Masse in his Oratorie at home, beinge sure of no more companie but of one of his owne householde seruantes alone. But Pope Soter, as it is before alleged by M. Hardinge, straitely commaundeth that no priest presume to celebrate the Sacrament, without the companie of two together. And againe that no priest dare to minister, without the companie of some other priest. And in the Council holden at Mileance it is decreed thus: It is lawfull for euery Christian man to haue a Chappel in his house: but to haue Masse saide there, it is not lawfull. And in the Council holden at Laodicea, It is not lawfull for Bishoppes, or priestes to minister the Oblations at home. Likewise Pope Felix, It is not lawfull to minister the Communion at home, but vpon exceedinge great necessitie. The same order was taken in the Council of Acon, and in sundrie other Councils. Whiche Decrees beinge so manie, and so strait, it is not likely that Iohn the Almonar beinge so holy a man, would wilfully breake them al without cause.

25. quest. 1. viol.  
latores.

De Con. dist. 1.  
Hoc quoq;.

a De Con. dist. 1.  
vt illud.

b De Con. dist. 1.  
vnicuiq;.

c Concil. Laodi-  
cen. Ca. 38.

d Inter Decreta  
Felicis Papae,  
Decre. 4.

Neither in deede, if M. Hardinge will thoroughly beholde the mater, shal he finde here any Masse spoken of at al, neither Bread, nor Wine, nor Consecration, nor Oblation, nor Elevation, nor Altare, nor Vestiment, nor any other thinge to the Masse belonginge.

And if we agree there was Masse saide there, yet may there growe an other doubt, whiche of these three saide that Masse: I meane, the Bishop, or the Gentleman, or the Seruant. For here is no more noted, but that they saide the Lordes prayer al three together: whiche verily is not the manner of Masse.

For there the priest as he receiueth alone, so he saith the Pater Noster him selfe alone. But in the Communion as the people saide the Lordes prayer al together, as it is noted by S. Gregorie, so they receiued al together. Thus M. Hardinge bringeth a witness for the Masse, that saith nothinge for the Masse. The late saith, Qui murum exhibet, nihil exhibet: He that presenteth a dome bodie, presenteth no bodie.

Gregori. lib. 7.  
epist. 63.

De verboru  
rer. significa.

Apud Labeonē.

M. Hardinge  
corrupteth, and  
falsifieth his  
translation.

But he will replie, here is the very name of Masse: & facit Missas. And to make the more appearance, M. Hardinge helpeth it forth with a pretie false translation of his owne. For, whereas it is written in the Latine, Cum benedixisset sancta, he tranlateth it thus, When he had consecrate the sacramente: And likewise these wordes, Post finem orationum, he tranlateth thus, After he had doone the prayer of Consecration: notwithstandinge he knewe right wel, that in these wordes there is no mention at al, neither of any Sacrament, nor of any Consecration. And thus Vocata quae non sunt, tanquam sint: He calleth thinges that be not, as though they were:

Roman. 4.

and



and yet is not afraide of Lex Cornelia de falsis. But this I trowe he him selfe will confesse, is no sincere, nor plaine dealinge. Yet will he saie, here is the very worde Missa. It is wel known, that Missa, is no Greeke worde, and therefore Leontius, what so euer he were, in his Greeke tongue coude not vse it. As for the Translatour, seeinge he was not hable to write true Latine, we may wel thinke he had simple skil in the Greeke.

But graunte wee there be no errour in the woorde: yet will it not necessarily followe, that Missa in this place importeth the Masse. For, as I haue already proued by sundrie authorities, Missa is oftentimes vsed for any kinde of prayer. As it maie further appeare by an Epistle of Chromatius, and Heliodorus, sente vnto S. Hierome, touchinge Gregorie the Bishop of Corduba: and by the wordes of the Councel of Cabilon. Whiche thinge also very wel agreeth with the custome and order of the Church of Alexandria at that time, whereat Nicephorus writeth thus: Quarta hebdomadis die, & ea, que Parasceue dicitur, Alexandrini Scripturas legebant, Doctoribus eas interpretantibus: omniaq; que ad Synaxin pertinent, peragebant, prater Diuinorum Mysteriorum perceptionem. Atq; eam illi antiquius habuere consuetudinem: At Alexandria they reade the Scriptures vpon Wednesdayes, and Fridayes, and the Doctours, or preachers expounde the same. And they doo al thinges, that apperteyne vnto the Communion, sauinge onely the receiuinge of the Holy Mysteries. And this custome there they haue had of olde.

*Chromatius.*

*De con. dist. 1.  
solent plures.  
Nicephorus li.  
12. ca. 34.*

*Benedicere  
sancta.*

*Chrysost. in Li-  
turgia. ad finē.*

Touchinge these wordes, Benedicere Sancta, they doo no more signifie the Consecration of the Sacrament, as M. Hardinge hath translated it, then these wordes, Extollite manus vestras in Sancta, doo signifie the liftinge vp of handes to the Sacramente. Chrysostome in his Liturgie vseth the same manner of speache to a farre other purpose. For after the Communion is ended, and the people ready to departe forth, he writeth thus, Sacerdos Benedicit Sancta, & exiit. Here if M. Hardinge will take Benedicere Sancta, for Consecration, there muste needes followe a greate inconuenience, that there were two Consecrations in one Communion: yea, and one Consecration after al was ended. It may appeare that Chrysostome by these wordes meante a solemne prayer to conclude the whole. For it followeth immediately, O thou that arte the fulfillinge of the lawe and Prophecie, Christe our God, thou that hast fulfilled al the dispensation of the Father, fill our hartes with ioye, and gladnesse now and for euer. This Chrysostome calleth Benedicere Sancta: and the same seemeth to be the meaninge of this Leontius, what so euer he were. And notwithstandinge al these thinges were graunted, yet is not M. Hardinge hable therof necessarily to importe his Priuate Masse.

But saithe he, The place was Priuate, the audience was Priuate, the purpose was Priuate: onely one noble man, onely one seruante, al was Priuate. And further he saithe, it was a very strait case, that so Holy a Bishop, in so populous a towne, coulde finde no man to Communicate with him, but his owne seruant onely. Yea doubtlesse it was a very strait case, that a noble man shoulde be driuen to helpe the priest to Masse: A strait case for M. Hardinge to renne to Alexandria, a thousande miles beyonde al Christendome, to seeke his Masse, and that not in open Church neither, but onely in a Priuate Oratorie: A strait case, that for the space of five hundred yeres after Christe, and more, there was not one Priuate Masse to be founde in the whole Church of Rome: A very strait case, that M. Hardinge is thus forced to leaue S. Augustine, S. Hierome, S. Chrysostome, and al other the godly learned Fathers, and to take vp of the dust Hippolytus, Abdias, Leontius, and other like newe Doctors without name or credite, such as neuer were thought woorthie to be alleged or named before.

Yet he forceth his grieuances further: The noble man came vntooked for; The seruante might haue had some suddaine pang, or some conscience of his vnworthinesse, and so the Bristle perforce

force must haue receiued alone. Here to aunswere gheasse with gheasse, euen so might the Priest also him selfe haue had some suddayne pange or quame: as in dede it is specially presumed by the lawe, that it maie so happen: or els some suddaine conscience of his owne vntwoozthinesse: and so had there bene no Masse at al. Alas, these gheasses be to light in so greate a mater.

Here further for his pleasure he saithe, *M. Iuel harperth manie iarringe argumentes.* Of my argumentes I make no vaunte: If they sounde wel in Goddes eares, they are wel in tuene: God be thanked we leade not the people by aymes, and gheasses: we reare by no newe Doctours: We combe not the peoples eares with lyes, and fables, as M. Hardinge dooth: We brynge foozth neither women, nor boyes to proue the Communion, as these men are dyuen to do to proue their Masse.

Howeouer he saithe in scoyne, as his manner is, that wee would haue al the people, that wil not receiue, to be driuen out of the Church. M. Hardinge, How longe wil you thus wilfully peruerthe the waies of the Lorde: You know, this is neither the Doctrine, nor the practise of our Church. How be it the auncient Doctours haue bothe taught so, and also practised the same. Anacletus saithe, After the Consecration is ended, let al receiue, onlesse they wil be thrust from the Church. And Calixtus saithe further, For so is it appointed by the Apostles, and so is it obserued in the Church of Rome.

Howe saithe M. Hardinge, The place was priuate, Ergo, there was a priuate Masse. A Childe may some see, that this reason hath no holde. For, touchinge that the place was priuate, S. Gregorie saithe thus of one Calsius the Bishop of Narnium: He saide Masse (which is, he ministred the Communion) in an Oratorie within his Palace, and with his owne hande he gaue the Bodie of the Lorde, and peace vnto them al. The like hereof we may see in the peface before the Councel of Gangra. And in the Tripartite Storie it is writen thus: Gregorie Nazianzene at Constantinople in a litle Oratorie, οὐρανῶν ἐποιεῖτο, made assemblies of the people. Here we see, The action was common, and a ful Communion ministred, notwithstandinge the place were priuate.

Againe he saithe, There were but three,

Ergo, but one did receiue.

This reason holdeth as the former.

Consider now, gentle Reader, how aptely M. Hardinge answereyth to the purpose. I demaunde the authoritie of S. Augustine, S. Hierome, or some other Catholike auncient Father: he answereyth me with a childishe fable. I demaunde of the blage of the open Church: he answereyth me with a priuate Oratorie, as though at that time there had bene no Churches builte. I demaunde, what was done in the face, and sight of the people: he answereyth me, what, he suppoeth, was done in a Corner. I demaunde of him vndoubted trueth, and certaintie: he answereyth me by coniecture, and blinde gheasse.

I beleue he would not willingly haue hindred his owne cause. If he coulde haue founde better mater, doubtlesse he would haue brought it foozth. Is this the Antiquitie, is this the Uniuersalitie, that they so much talke & glorie of? Is this the common consente of al the Worlde?

Thus then, gentle Reader, standeth my answere to this tale. Firste, that it was forbidden by many decrees to minister the Sacrament in priuate houses: and therefore vnlkely that Iohn the Almonar, beinge a goodly man, would presume to do the contrary.

Secondly, that this worde, Missa, vled here by the rude, and vtterly vnlearned Interpreter, dothe not necessarily importe the Masse.

Thirdly, that M. Harding, the better to furnishe out the mater, hath violently, and of purpose, falsified the Translation.

Fourthly,

De Con. dist. 1.  
v. illud.

De Con. dist. 1.  
Episcopus.  
De Con. dist. 2.  
Peracta.

Gregor. hom. 37.  
in Euang.  
In praefatione  
in Concilio  
Gangren.  
Histor. tripart.  
lib. 9. ca. 8.



- 4 Fourthely, that notwithstandinge here were granted the Celebration of the Sacrament, yet it cannot be forced thereto, that the Masse received alone.
- 5 Fifthly, that although this were powned a private Masse, yet hath M. Harding utterly misrethened him selfe, and so gotten nothinge. For it was without the compasse of five hundred yeeres.
- 6 Laste of al hereunto I adde, that the place, where these changes are imagined to be doone, was ill chosen, and very unlikely to serue this purpose. For M. Harding is not hable to proue, that in the Citie of Alexandria, was euer any one private Masse saide, either before that time, or euer since.

## M. Harding. The 33. Diuision.

A fabulous tale vnder the name of Amphilo-  
chius.

Amphilochius Bishop of Iconium the beade Citie of Lycaonia, to whome s. Basile dedica-  
ted his booke De Spiritu Sancto, and an other booke intituled Ascetica, writinge the life of s. Ba-  
sile, or rather the miracles through Goddes power by him wrought, whiche he calleth, woorthie of  
recorde, true, and great miracles: specially suche as were not by the three most woorthie men Gre-  
gorie Nazianzene, Gregorie Nyssene, and holy Effrem, in their eptaphical, or funeral trea-  
tises before mentioned: amongst other thinges reporteth a notable storie wherein we haue a cleare  
testimonie of a Priuate Masse. And for the thinge that the storie sheweth, as muche as for any o-  
ther, of the same Amphilochius, he is called Coelestium virtutum collocutor, & angelicorum  
ordinum comminister: A talker togeather with the Heaenly powers, and a felowe seruante  
with orders of Angels. The storie is this. This holy Bishop Basile besought God in his praier, he  
woulde geue him grace, wisdom, and vnderstandinge, so as he might offer the Sacrifice of Christes  
blonde shedinge, proprijs sermonibus, with praier, and seruice of his owne makinge: and that the  
better to atchene that purpose, the holy Ghost might come vpon him. After sixe dayes he was in a  
trance for cause of the holy Ghostes comminge: When the seventh day was come, he beganne to mi-  
nister vnto God, that is to witte he saide Masse euer day. After certaine time thus spent, through  
faith and praier, he beganne to write with his owne hande, Mysteria ministracionis, the Masse,  
or the seruice of the Masse. On a night our Lorde came vnto him in a vision with the Apostles, and  
layde breade to be consecrated on the holy Altare, and strringe vp Basile saide vnto him: Secundum  
postulationem tuam repleatur os tuum laude &c. Accordinge to thy request, let thy mouthe be  
filled with praise: that with thine owne woordes thou maist offer vp to me Sacrifice. He not hable  
to abide the vision with his eyes rose vp with tremblinge, and goeing to the holy Altare, beganne  
to say, that he had writen in paper thus: Repleatur os meum laude, & hymnum dicat gloria  
tua Domine Deus, qui creasti nos, & adduxisti in vitam hanc, & ceteris orationes sancti  
ministerij. Let my mouthe be filled with praise, to viter an hymne to thy glorie Lorde God, which  
thou hast created vs, and brought vs into this life, and so forth the other prayers of the Masse. It folo-  
weth in the storie. Et post finem orationum, exaltauit Panem, sine intermissione orans, &  
dicens: Respice Domine Iesu Christe &c. After that he had donne the prayers of consecration,  
he lifted vp the breade, prayeing continually and sayeing, Looke vpon vs Lorde Iesus Christe out  
of thy holy tabernacle, and come to sanctifie vs, that sittest aboue with thy Father, and arte here  
present invisibly with vs, vouchesafe with thy mightie hande to deliuer to vs, and by vs to al thy  
people, Sancta, sanctis, thy holy thinges to the holie. The people answered, one holie, one our Lorde  
Iesus Christe, with the holy Ghost, in glorie of God the Father, Amen.

The people an-  
swered: yet  
was there no  
people there.

The buringe of  
the Sacrament.  
Seuen yeeres af-  
ter he had seene  
this vision.

Nowe let vs consider what follo-  
weth perreininge moste to our purpose. Et diuidens panem in  
tres partes, vnā quidem communicauitimore multis, alteram autem reseruauit consepe-  
lire secum, tertiam vero imposuit Columbae aurem, quae pependit super Altare. He diuided  
the breade into three partes, of whiche he receiued one at his Communion, with greace feare, and  
reuerence, the other he reserued, that it might be buried with him, and the thirde patte he caused to  
be put in a golden paxe, that was hanged vpon the Altare, made in the forme and shape of a Doore.  
After this a litle before the ende of this reuolte, it foloweth, howe that s. Basile at the houre that  
he departed out of this life, receiued that patte of the Masse himselfe, which he had purposed to haue  
entered

entered with him in his grave, and immediately as he lay in his bedde gave thanks to God, and ascended up to the ghostes. **¶** That this was a private Masse many can denie: Basile received the sacrament alone, for there was no earthly creature in that church with him. The people that assewered him were such as Christe brought with him. And thus at this was no draught, but a thinge by the will of God done in dedde, though in a vision as it pleased Christe to exhibite. Amphilocheus plainly witnesseth, declaringe how that one Eubodius, and other the chiefe of that clergie standinge before the gates of the church, whiles this was in doinge, sawe lightes within the church, and men clothed in white, and heard a voice of people glorifyinge God, and behelde Basile standinge at the Altare, and for this cause at his cominge forth he fell downe prostrate at his feet. Here Malin and his consecrationaries doe stagger, I doubt not, for grante to a private Masse they wil not, what so ever be brought for proufe of it. And therefore some doubt to avoide this authoritie must be devised. But wherof they should doubt, verily I see not. If they doubt any thinge of the bringinge of the breade and other necessities to serve for consecration of the hoste: let them also doubt of the breade and fleshe, that Elias had in the ponde of Cariche: let them doubt of the breade and pice of water he had under the Iuniper tree in Bersabee. Let them doubt of the pot of porage brought to Daniel for his dinner. From Ieremie into the Cave of Lions at Babylon, by Abacuk the Prophete. But perhaps they doubt of the authoritie of Amphilocheus that wrote this storie. It may wel be that they would be gladd to discontinue that worthy Bisshop. For he was that vigilant pastor, and good gouernour of the church, who fished with Letorius Bisshop of Melise, and with Flavianus Bisshop of Antioche, overthrew and utterly vanquished the Heretiques called Meletiani, other wise Eucheites, the firste parentes of the sacramentarie heresie, whose opinion was that the holy Eucharistie, that is the blessed sacrament of the Altare, dothe neither good nor evil, neither profiteth ought, nor hurteth. Even as our sacramentaries doe ascribe al to faith onely, and cal the most woorthiest sacrament, none other but tokeninge breade, whiche of it selfe hath no diuine efficacie, or operation. Therefore I wondre the lesse I say, if they would Amphilocheus his authoritie to be diminished. But for this I wil matche them with great Basile, who esteemed him so much, who loued him so intirely, who honoured him so highly with the dedication of so excellent woorkes. I wil ioyne them also with the learned Bisshop Theodoretus, who seemeth to geue him so oueraine praise as to any other Bisshop he writeth his stories of neuer naminge him without preface of great honour, now callinge him admirandum, the wonderful, at another time Sapientissimus, the most wise, and most commonly, Laudatissimus, most praise woorthy. If they doubt of Basile him selfe, whether he were a man woorthie to obtaine by his prayer of God such a vision, it may please them to peruse what Gregorius Nyssenus, what holy Ephrem of Syria, and specially what Gregorius Nazianzene, wrote of him, whiche I haue Gregorius be not affraide to compare him with Iudas, with S. Paule, and with who so ever was greatest, and for vertue of most renowne, wherby without alenue he hath obtained of al the posteritie to be called, Magnus, Basile the great, muche more for deserte of vertue and learninge, then those other for merite of Chualitie, the Great Charles, the Great Bonifas, the Great Alexander. If they denie the whole treatise, and say that it was neuer of Amphilocheus doinge, that were a shifte in dedde, but yet the woords of al and furthest from reason, and custome of the best learned, and much like the fable of kinge Alexander, who beinge desirous to vnderstande the fatal knote at Gordium a towne in Phrygia, hearinge that the Empior of the world was boded by an olde prophecie to him that could vnknotte it, not findinge out the endes of the stringe, nor perceiuinge by what meanes he could do it, drew forth his sword, and heaued it, in piere, supphinge want of skill with wilful violence. For the authoritie of this treatise, this muche I can say, by side that it is set forth in a Booke of certaine holie mennes liues printed in Colen, and beside very iuste likelihoods appearinge in the treatise it selfe: it is to be seene in the Librarie of S. Nazarius in the Citie of Verona in Italie, written in velleme for three hundred yeres past, bearinge the name of Amphilocheus Bisshop of Iconium, and of this serue not the turne, nothinge, it troupe, will ever serue. The authoritie of S. Basile and Amphilocheus is so greate: the mater so cleare: the wonder so strange:

The forcinge of this fable.

Christe and his Apostles bringe breade from heauen.

Rather the first parentes of hypocritical, and idle Monkes. The. 40. vn-truth. For we neuer called it so. The glorious paintinge of a shadowe.

3. Reg. 17.  
3. Reg. 19.  
Daniel. 14.

Theod. in  
hist. eccle.  
li. 4. ca. 11.

Theodor.  
lib. 5. ecclef.  
hist. ca. 16.

In Mono-  
dia.

Set abroad  
lately with  
other fables.



# The fable of Amphi lochius.

82

## THE FIRST ARTICLE

strange: the antiquitie so auncient, the fable so likely, the dede so plaine: The original hereof at Verona in Italie in the Librarie of Nazarius, heapt as a Relique faire written in beleme aboute thre hundred yeres agoe: Basile a twoorthie Bishop: Ephrem a holy Father: Amphilocheus a monk that had conference with the heauenly powers: Not one shewe by circumstance leaste out, that may serue to winne credite. And what shoulde neede so muche a do, if there were not some suspition in the mater: Be that neuer saw this Booke, nor knoweth the contentes thereof, happely by futher circumstances, and colours may be deceiued.

But I mee selfe haue had this booke witten in my payre Librarie these twentie yeres and moze, witten likewise in beleme, as true, as faire, and of as good recorde in all respectes, as that other of Verona: In dede not vnder the name of Amphilocheus, but no doubt very auncient, as it may some appeare. For the same Authour in the same booke hath witten also the life of Thomas Becket, who liued at the least seuen hundred yeres after that Amphilocheus this writer was dead. Therefore that storie written by him of one that was to come so many hundred yeres after him, must needs be a prophesie, and not a fable.

The very names of olde goodly Fathers are worthy of muche honour. But, as it is wel known, many vaine tales haue bene couered vnder the name of olde Fathers. The life of S. Basile hath bene set forth fully, and faithfully by sundrie olde twoorthie writers, as by his olde Brother Gregorius Nyssenus, by his deere frende Gregorie Nazianzene, by Gregorius Presbyter, by Socrates, by Theodoretus, by Sozomenus, by Nicephorus, touched also in diuers places by Chrysostome. And not withstandinge of late yeres he that wrote Vitas parum, and Iacobus de voragine, and Vincenius in speculo, who seme to intitle this Booke by the name of Amphilocheus, haue furnished the same with many vsauere vaine tales, yet was there none of them so impudent, once to make any mention of this penne the fable of M. Hardinges Basile.

But, for so muche as the glorious name of this holy Father is here brought in to beare witness to these maters, and that in the night season in a dreame, and a vision, with the visible appearance of Christe, and his Apostles, and the greatest state of M. Hardinges cause resteth hereupon, and many are amased with the strangenesse hercof, and many are ledde away as though it were mater of good trueth, and specially for that the Booke is not commonly to be had: and it woulde be chargeable to sende to Verona into Italie for a copie: suffer me therefore, good Christian Reader, to geue thee some taste of the same, that thou maist be hable of the selfe to iudge further, and to see, by what Doctours M. Hardinge proueth his Private Basile.

The contentes  
of M. Hardinges  
Amphilocheus.  
Tertul. lib. 5. co-  
tra Marcionem.

To passe ouer the tole talks and conference with Diuels, the Visions, the Dreames, the Fables, and other fantastical vanities, whiche are the whole contentes, and substance of this newe Booke, Tertullian hath a good discrete saying: Furibus aliqua semper excidere solent in indicium. The theefe euermore leaueth some what behinde him that he may be known by. Let vs therefore compare M. Hardinges Amphilocheus with Socrates, Sozomenus, Gregorie Nazianzene, Gregorie Nyssene, and other olde writers of appoynted credite, that haue of purpose written S. Basiles life.

Socr. li. 4. ca. 26.  
Sozom. lib. 6.  
ca. 17.  
Nazian. in vita  
Basili.  
Gregor. Presby-  
ter in vita Na-  
zianzen.

Socrates and Sozomenus say, that Basile in his youth was Libanius Scho-  
lar: M. Hardinges Amphilocheus saith, Basile was Libanius schoole fellowe.

Nazianzene and Gregorius Presbyter saie, that Basile continuinge at Ca-  
saria, was wel acquainted with Eusebius the Bishop there, befoze he wente into  
Pontus: M. Hardinges Amphilocheus saith, that at his returne from Pon-  
tus, whiche was some after, Eusebius knewe him not, neither had ever spoken  
with

with him, or seene him before.

M. Hardinges Amphilocheus saith, Basile was Bishop of Casarea, in the time of The Emperor Iulianus: whereupon also are founded a great many sonde fables: Nazianzene his nearest frende saith, he was chosen Bishop there a longe while after, in the time of The Emperor Valens, and was not Bishop there at al duringe the whole time of Iulianus.

M. Hardinges Amphilocheus telleth a longe tale, how that S. Mercurie beinge then deade, and a Sainte in Heauen, at the commaundement of our Ladie, tooke his owne Speare out of his Chappel, where it was keapte, and wente out with the same into the fildes, & slewe The Emperoure Iulian, & that the same Speare was founde bloudie afterwarde: Nazianzene, Socrates, Theodoretus, and Sozomenus say, it coulde neuer be knowen, by whome he was slaine.

M. Hardinges Amphilocheus saith, Basile foretolde the death of Iulian: Theodoretus saith, it was one Iulianus Sabba, that foretolde it, & not S. Basile.

M. Hardinges Amphilocheus saith, The Emperor Valens yelde, & gaue place vnto Basile: Sozomenus saith, The Emperor continued stil his purpose, & would not yelde. M. Hardinges Amphilocheus saith, Nazianzenus was present at S. Basiles burial: Nazianzene him selfe, that ought to know it best, saith he came afterwarde, and was not present.

Gregorius Presbyter saith, Nazianzene came a great while after that Basile was buried: M. Hardinges Amphilocheus is so impudent, that he saith, Nazianzenus came in al haste, and saue the blisse bodie, and fel vpon it when it was buried. Whereby it semeth, that this Amphilocheus was not very wise, nor circumspecte in his talke. For if Nazianzene saue S. Basiles bodie, how was it buried? If it were buried, how coulde he see it?

Againe, M. Hardinges Amphilocheus saith, Gregorie Nazianzene ruled the Apostolique see for the space of twelue yeres: By thapostolike see he muste needes meane either Rome, or Constantinople. If he meane Rome, Nazianzene was neuer Bishop there: If he meane Constantinople, where in deede he was Bishop, yet was that neuer called thapostolike see: & so, what so euer he meante, he made a lie.

Now iudge thou indifferently, good Christian Reader, whether Amphilocheus the Bishop of Iconium, S. Basiles special & nearest frende, writinge of him that he knew so wel, coulde possibly so many waies be deceiued. If M. Hardinge had knowen him better, I thinke, he would haue spared this authozitie. How be it Vlpian saith, Etiam monstra, & portentosi parus profunt: Euen Monsters, and il shapen children may goe for children.

To come to the mater, M. Hardinges Amphilocheus thus telleth on his tale: Basile, saith he, beinge once made Bishop, besought God that he might offer vp y vnbloudie Sacrifice with his owne woordes: he fel in a traunce: came againe to him selfe: and so ministred euery day. On a certaine night Chrifte with his Apostles came downe to him from heauen: brought breade with him: awooke Basile, and bade him vp, and offer the Sacrifice. Up he arose: was streight at the Altare: said his prayers, as he had writen them in his paper: lifted vp the breade: laide it downe againe: brake it in thre partes: receiued one: reserued an other to be buried with him: honged vp the thirde in a golden Doone. And al this was donne, Chrifte, and his Apostles beinge stil present: who came purposely from Heauen to heape Basile to Masse.

We may now the better beleue Homer, that Iuppiter with his Goddes wente downe sometime for his pleasure to banket in Ethiopia: Or that an Angel euermore ministred the Sacrament vnto Marcus that holy Mounke: Or that Angels came from Heauen to consecrate Amphilocheus Bishop of Iconium: Or that

Nazian. in vita  
Basili.

Nazian. in ora-  
tione. 2. contra  
Iulian.

Socrates lib. 3.  
cap. 25.

Theodor. lib. 5.  
cap. 21.

Sozom. li. 6. ca. 2.

Theodor. li. 3.  
ca. 23.

Sozom. li. 6. c. 16.

Nazian. in Mo-  
nodia.

Gregor. Presby-  
ter in vita Na-  
zianzen.

De verbor. &  
rer. significat.  
Quæret aliquis

a Sozomenus li.  
6. ca. 29.

b Nicephor. lib.  
II. ca. 26.



of Amphilo-  
chius.

c Paulus Ami-  
lius.

Gaguinus.

d Henricus

Herfordien.

ca. 49.

M. Hardinge  
falsifieth his  
owne fable.

the holy Ghost was sente from Heauen to Remigius with a bore of Holy Oyle: & that, when holy Arnulphus began Matins at midnight, and saide Domine labia &c. and al his Monkes were a sleape, a number of Angels supplied the lacke, and answered him, Et os meum annuntiabit laudem tuam.

But M. Hardinge layeth on more weight, and forceth this fable to his purpose: and al be it in the whole tale there is not once the name of Masse, yet is he content to take paynes conningly to falsifie the texte, and seuen times together to translate it onely by the name of Masse. For with him offerre Sacrificium, is to say Masse: likewise Ministrare Deo, is to say Masse: and ministerium ministratio- nis, is the seruice of the Masse. For as Midas what so euer he touched hath power to turne the same into golde: so M. Hardinge what so euer he toucheth hath a spe- cial power to turne the same into his Masse.

But let vs a litle betwe the Circumstances, and weighe the likelihoodes of this mater. Basile besought God, that he might make the Sacrifice with his owne woordes. And shal we thinke, he had more fancie to his owne woordes, then he had to the woordes of Christe? He awooke: stode vp: and suddainly was at the Altare at midnight. What, shal we thinke he was the Sertine there, or laye al night, like Eli, or Samuel, in the Church: and yet beinge so famous a Bishop had no man to attende vpon him?

The Golden  
Dooie.

He diuided the Bzeade, and laide vp the thirde parte of it in a Golden Dooie, that honged ouer the Altare: and yet by his owne tale, his golden Dooie then was not yet ready made. For it foloweth immediatly in the nexte lines, After Basile had donne these thinges, and had communed with Eubulus, and others, the nexte day he sent for a Golde smithe, and made a Dooie of pure Golde. It behooueth a liar to be mindeful what he saith. If this Dooie were made befoze, howe was it made afterwarde? If it were not made befoze, howe could it then hange ouer the Altare? Or howe could Basile put his bzeade in it befoze it was made? And to what ende was that bzeade so keapte in the Dooie? And wherein, or where, was the other thirde parte keapte, that Basile thus reserued purposely to be buried, or as M. Hardinge termeth it, to be interred with him? Wherein M. Hardinges Amphilo- chius bothe vttereth woordes of manifeste blasphemie, and also shamefully belieth that holy Father, & doothe him great and open iniurie. It was but fondly donne by S. Benet, as Gre- gorie reporteth of him, to cause the Sacrament to be layde vpon a deade mannes bzeaste: and likewise it was as fondly donne of others that ministred the Sacra- ment vnto the deade, and gaue it into their mouthes: whiche thinge is namely forbidden by the Councel of Carthage.

Dialogorum, li.  
2 ca. 24.

Concil. Cartha-  
gin. 3. can. 6.

The buryinge of  
the sacrament.

But the Sacrament beinge, as M. Hardinge would haue the worlde beleue, no Bzeade, nor Wine, and so no Sacrament at al, but onely the natural, and real Bodie of Christe, it were horrible blasphemie to burie it, and, as a dead thinge, to laye it in the graue.

The sacrament  
reserued seuen  
yeeres.

Further as this Doctour saith, S. Basile had this Dreame or Vision, and re- serued this portion of the Sacrament, immediatly after he was made Bishop of Casarea: and after that, as it is cleare be other stoies, continued Bishop there se- uen yeres at the leaste. Powe iudge thou (Gentle Reader) what kinde of bzeade that would haue bene after seuen yeres kepinge, to be geuen to a sicke man in his death bedde. So manie absurdities, and contrarieties, may easily be founde in the very shew, and sight of this childishe fable.

Yet saith M. Hardinge, Here dooth M. Iuel with his Consecramentaries stagger, and knoweth not what to saie. Pea verily, M. Hardinge, wee are astonied to consider the wonderful, and iuste iudgements of God, that any man shoulde so wilfully re- nounce Goddes knownen trueth, and be thus vtterly geuen ouer to folowe lyes:

or so

oz so mutche to presume of his owne witte and eloquence, that he thinketh him selfe hable to ouerrule, and leade al the worlde with a fable. As for ares, oz instrumentes to helpe by this knotte, we neede none. Every childe may see the endes: It openeth, and loseth it selfe. Chyiste cometh with his Apostles downe from heauen to heare Masse: The Apostles sing Masse by note: Chyiste plateth the Clerkes parte, and attendeth the Priest: Amphilocheus writeth Thomas Beckettes Life seuen hundred yeeres befoze he was bozne: S. Basile lieth al night in the Alsterie: He hangeth by a golden Doore first, and maketh it afterwarde: He keepeth a portion of the Sacrament seuen yeeres togeather: He receiveth the same in his death bedde, and is buried, oz, as M. Hardinge deliteth rather to say, is interred with it: besides a multitude of other like folies, and fables. This is that wonderful Gordius fatale knotte, that can neuer be opened without an are.

And although M. Hardinges Amphilocheus were a manifest, and an impudent lye, yet I confesse, and it is wel known, that the true Amphilocheus of Iconium, was a godly and a worthy Bishop, fronde & courragious in suppressing the Pessalians, the first parentes, as M. Hardinge here saith, of the Sacramentarie Heresie. How be it the reste of his byethene, and he him selfe elsewhere saith, Berengarius was the first father of that Heresie. For afterwarde in the Fifth Article he writeth thus: Berengarius first beganne openly to sow the wicked seede of the sacramentarie Heresie. So it appeareth that M. Hardinge neither is resolved in the Heresie, nor can tel when it first beganne. Notwithstanding the seede that he calleth wicked, was first sowne, neither by the Pessalians, nor by Berengarius, but by Chyiste him selfe, and by his Apostles.

The true Amphilocheus.

M. Hardinge muche forgeateth him selfe.

In deede the Pessalians, whom Amphilocheus suppressed, were Heretiques, the Fathers of many idle swarmes, yet remaininge in the worlde. They were named in Greeke Ιαμαριοι, oz ευχισταί, of their longe counterfeite prateinge.

The first Fathers of idle Monkes.

S. Augustine saith, They praied so mutche, or so fast, that a man, that knew it not, would not thinke it possible. They thought it unlawful for a Monk, to labour for his living, and therefore became Monkes, that they might be free from labour. Thus farre S. Augustine.

Augustin. ad Quodam Deo.

Theodozetus saith, Orationi vacantes, maximam diei partem dormiunt: They geue them selues to Contemplation, and sleape the moste parte of the daye.

Theodoret. Heret. Fabular. li. 4

S. Augustine saith: Tanquam conseruatricem Euangelij pradicant pigritiam: They highly commendeth it, as if it were the mainteinance of the Gospel. For these causes, Amphilocheus being the Archebishop of Lycaonia, and Flavianus the Bishop of Antioche with stood them, and draue them from their Dioceses: and Letorius beinge an earnest and a zelous man vtterly consumed, and burnt their Monasteries, oz rather, as Theodozetus termeth it, their Denues of Thæues.

De opere Monachorum. c. 22.

Theodor. li. 4 c. 11.

μᾶλλον δὲ ληστεία σπῆλαια.

These were the Pessalians, not the open mainteiners of any error touching the Mystical Supper: neither doth either S. Augustine, oz Epiphanius repozte any such mater of them.

In deede Theodozetus saith, they had certaine secrete instructions amonge them selues, that Sacramentes did at al neither further, nor hinder: meaninge thereby atwel the Sacramente of Baptisme, as the Sacrament of Chyistes Bodie: into whiche error they were leade, for that they gaue al perfection and holinesse to their praiers, and in respecte thereof refused the Communion of their Brethren.

But where as M. Hardinge saith, This is also our doctrine, and that wee teach the people, the Sacrament of Chyistes Bodie to be nothinge els but tokeninge Breade, his owne conscience knoweth it is a sleaender, and wil be required of him in the day of the Lorde. Our doctrine is, that the Sacramentes of Chyiste, vnto the Godly are the tokenmentes of the Holy Ghost: & vnto the wicked, are increas of further iudgement:



# The fable of Amphi- lochius.

August in Iohā-  
nem tractat. 26.

Amphilochius  
never wrote S.  
Basil's life.

Nazianzen in  
Monodia.  
Sozomen. lib. 3.  
cap. 13.  
Praefatio in Cō-  
cil. Gangrense.  
Eubulus.

Liturgia Basilij

86

## THE FIRST ARTICLE

Like as S. Augustine also saith, Sacramentum sumitur quibusdam ad vitam, quibusdam ad exitium. Res vero ipsa cuius est Sacramentum, omni homini ad vitam, nulli ad mortem: quicumque eius particeps fuerit. The Sacrament is receiued of some vnto life, of some vnto destruction. But the thinge it selfe, (that is the Bodie of Christe) whereof it is a sacrament, is receiued of al men to life, and of no man to destruction, who so euer be partaker of it. Here S. Augustine maketh great and manifest difference between the Bodie of Christe, and the Sacrament of the same. And this is not the Pessalian Ponkes heresie, but S. Augustines, and the Catholique saith.

Now to denie, that euer this was Amphilochius dooinge, that (saith M. Hardinge) were a shifie in deede. Thus he is bolde to say, I beleue, for that he neuer considered the whole Booke. For otherwise he might soone haue seene it is but a rude geathering out of the Tripartite stoyle in many places worde by worde, without discretion, with interlacing of lies, and fables of his owne without shame. Neither can M. Hardinge iustly pꝛoue, that euer Amphilochius wrote S. Basil's life. For notwithstandinge a clause in Nazianzenes Monodia touchinge the same, as it is now extant in Latine, yet must he vnderstande, that the saide clause was thrust in by Volaterane the Translatour, a man that hath peruered, and altered a greete parte of that Booke, as by conference to any learned man may appeare: and is not to be founde in the Greke. But false translation maketh no pꝛoufe.

But, This Booke is founde at Verona in Italy: he might aswel haue saide, at Falcona. It is written in Veleme: this is but a simple allegation. A Calues skinne is no sufficient warrant of trueth: lies haue bene written in letters of golde.

The allegation of the Booke called ἀσκητικά, whiche M. Hardinge saith, S. Basil dedicated to Amphilochius, rather hindzeth, then furthereth his mater. For Nazianzenus reckening by al S. Basil's Bookes, passeth that Booke by, as none of his. And Sozomenus saith, it was euer doubted of, and thought of many neuer to be written by S. Basil, but rather by an Heretique named Eustathius, a booke full of superstition, and wicked doctrine, and namely condemned by the Council of Gangra.

But, Eubulus is witnesse of these thinges; He peered in at the creauie, and espied what was donne. Certainly a meete witnesse for such a mater. I haue hearde sometime a man without a name: but here we haue founde a name without a man. M. Hardinges Amphilochius euer maketh this Eubulus the chiefest man aboute S. Basil in al his affaires: Yet neither doth Basil in any of al his Epistles, or other woꝝkes, nor Nazianzene, nor Socrates, nor Sozomenus, nor Gregorius Nyssenus, nor Gregorius Presbyter, once make mention of any such. Thus mutche for the credite of M. Hardinges Amphilochius.

But if al this were good recorde, and mater of trueth, yet were it but a miracle, but a vision, and perhaps but a dreame, but one mans facte, but once donne, not in the day time, but at midnight, and that without companie, and without witnesse. If this Eubulus, whiche doubtlesse was no Bodie, had not espied it, no Bodie shoulde euer haue hearde of it.

Now as touching the very Masse, that S. Basil saide in deede, we may soone learne the order of it without any dreame or vision. S. Basil him selfe in his Liturgie, that beareth his name, plainly declareth the whole order in this sorte. The priest speaketh thus alowde vnto the people: The whole people maketh answere, One is holie, One is the Lorde, One Jesus Christe in the glorie of the Father. Then (saith S. Basil) the quere singeth the Communion: and so they communicate altogether.

Here may we clearly see the very order, and blage of S. Basil's Masse. Here was no Sole Receiuing: no Single Communion: no Priuate Masse: the whole people praised a lorde together with the Priest, and receiued the Communion altogether.

al together.

And what if M. Hardinges owne Amphilocheus, notwithstandinge al his fables, saie the same? Can any man desire moze substantiall witness? Merely his woordes be plaine, that there was people in the Church with S. Basile, and receiued the Communion at his hande. For thus saith S. Basile, euen as it is here written by this Amphilocheus: Vouchesafe O Lorde to geue vnto vs, and by vs vnto al the people, holy thinges vnto the holy: The people answereth, One is holy, &c. I shuffle not these woordes: but leane them euen as this Amphilocheus hath written them, and M. Hardinge him selfe hath here alleged them.

S. Basiles Masse  
is a Communion,  
and no Masse.

Nowe Marke (good Reader) what heaule M. Hardinge hath here founde for his Priuate Masse. M. Hardinges owne Amphilocheus saith, The holy thinges were geuen vnto al the people: M. Hardinge saith, S. Basile receiued alone. M. Hardinges owne Amphilocheus saith, there was people in the Church. M. Hardinge saith, there was no people there.

M. Harding and  
his Amphilo-  
cheus can not  
agree.

But this people (saith M. Hardinge) was Christe and his Apostles. No doubt a strange kinde of people: And Basile beinge so notable a man for his eloquence, was not hable to utter his minde in his owne mother tongue: but saide, Al the people; and yet saue no people there at al: and, Geue this to al: and yet knewe there was no body there to geue vnto. Thus may we conclude accordinge to M. Hardinges owne construction, that, that People was no People: that Christe, no Christe: that Euangelus, no Euangelus: that Amphilocheus, no Amphilocheus: that Basile, no Basile: that Doone, no Doone: and that Masse, no Masse at al. But be the proues of Priuate Masse.

#### M. Hardinge. The 34. Division.

Now one place more for proufe of Priuate Masse, at the windinge vp of this mater, and then an ende of this article. (41) This place is wisely founde in Chrysostome, in an Homelie vpon the Epistle to the Ephesians, and more plainly in an Homelie Ad populum Antiochenum, where he hath these very woordes: Multam video rerum inaequalitatem. In alijs quidem temporibus, cum puri frequenter sitis, non acceditis: In Pascha vero licet sit aliquid a vobis paratum, acceditis. O consuetudinem, o praesumptionem. Sacrificium frustra quotidianum. In cassum assistimus altari. Nullus qui Communicetur. I see greates inequalitye of thinges amonge you. At other times, when as for the most parte ye are in cleane life, ye come not receiue your rightes. But at Easter though ye haue doone some thinges amisse, yet ye come. O what a custome is this: O what a presumption is this? The daily sacrifice is offered in vaine. Vve stande at the Altare for nought. There is not one that wil be houseled.

The 41. vntruth  
For Priuate  
Masse is neuer  
founde in Chry-  
sostome.

Here is to be noted, where as Chrysostome saith the daily sacrifice was celebrated in vaine, and the priestes stood at the Altare in vaine: it is not to be vnderstanded of the sacrifice in it selfe, as though it were in vaine, and frustrate: but this is to be referred to the people: it was in vaine for their parte, that shoulde haue receiued their Communion with the Priestes, who waited daily for them, and cried out as the manner was, Sancta Sanctis, Holie thinges for the Holie: and after that they had receiued the breade them selues, shewinge the Chalice to the people, saide: Cum ti more dei, & fide, & dilectione accedite. Come ye vp to receiue with the feare of God, with faith, and charitie. But al was in vaine. (42) For none came: so colde was their deuotion in that behalfe. Nowe if Chrysostome had cause to complaine of the peoples slackenesse in comminge to the Communion, in that greates and populous Citie of Antioche, where the scriptures were daily expounded, and (43) preached, where discipline and good order was more straitely exacted, where in so greates number some of likelihoode were of more deuotion then others: what is to be thought of many little Townes and Villages, through the worlde, where little preachinge was heard, where discipline slacke, where the number of the faithfulls beinge smal, and they occupied altogether in worldly affaires, fewe gaue good example of deuotion to others? Doublesse in such places, as

The 42. vn-  
truth. For there  
came many  
bothe of the  
people, and also  
of the Clergie.  
The 43. vn-  
truth. For there  
was no further  
daily preaching:  
As shal appeare.  
M. Hard. sec-  
keth vp his  
Masse in little  
Townes, and  
Villages.



Private Masse  
prooued by a  
simple Colle-  
ction.

The. 44. vn-  
trithe. For  
Christe com-  
maunded no  
suche daily  
Sacrifice.

The. 45. vntruth  
For this is not  
yet prooued.

muche lesse resorte of the people at the Masse time, to receiue the Sacrament with their priestes. And where as least this place might seeme plainly to auouch the hanging of Masse without a number Communicatinge with the Bis hop, or Priestle, for auoidinge of this authoritie, the Gospellers an-  
swere by way of coniecture, that in Chrysostomes time the Priestes and Deacons Communicated toge-  
ther daily with the partie that offered the Sacrifice, though none of the people did: we tel them that this poore shifte wil not serue their purpose. For though they say, some sufficient number euer Com-  
municated with him that celebrated the Daily sacrifice in that greate and famous Church of An-  
tioche, where many Priestes and Deacons were, whiche neither being denied, they shal neuer be hable to prooue: What may be saide or thought of many thousande other lesser Churches through the world,  
where the Priest that saide Masse had not in readnesse a sufficient number of other Priestes and Dea-  
cons to receiue with him, so to make vp a Communion? Of such Churches it must be saide, that ei-  
ther the sacrifice ceased, and that was not doone which (44) Christ commaunded to be doone in his re-  
membrance, whiche is not to be graunted: or that the memorie of our Lordes death was oftentimes  
celebrated of the Priestes in the daily oblation, without tariinge for others to Communicate with  
them, and so had these Churches Priuate Masses, as the Churches now a daies haue. Now to conclude,  
of this moste euident place of Chrysostome, every childe is hable to make an inuincible argument a-  
gainste M. Iuel for the Priuate Masse, as they cal it, in this sorte. By reporte of Chrysostome, the sacri-  
fice in his time was daily offered, that is to say, the Masse was celebrated: but many times no body  
came to Communicate sacramentally with the Priestes, (45) as it is before prooued: Ergo, There were  
Masses donne without other receiuinge the Sacrament with the Priestes. And then further: Ergo,  
Priuate Masses in Chrysostomes daies were not straunge: and then yet one steppe further, there to  
staye: Ergo, M. Iuel, accordinge to his owne promise and offer, muste yeelde, subscribe, and recant  
vnto a gheasse.

The B. of Sarisburie.

Now is M. Hardinge come (as he saith) to the windinge vp of his Clew: mea-  
ninge thereby, as may be thought, that the substance of al that he hath alleged hi-  
therto, hangeth onely by a twined threde.

This Coniecture is taken out of certaine wordes of Chrysostome: and the  
whole force thereof standeth onely vpon this woorde Nemo, which is in English,  
No body. Chrysostomes wordes be these, Wee doo daily offer the sacrifice, or (as M.  
Harding delieth rather to say) wee doo daily say Masse, and there is No Body to Commu-  
nicate: Ergo, saith he, Chrysostome receiued alone: And so haue wee without question a  
plaine Priuate Masse.

Here would I first know, whether M. Harding wil rest vpon the bare wordes  
of Chrysostome, or rather qualifie them somewhat, and take his meaninge. If he  
presse the wordes so precisely, as he seemeth to doo, then did not Chrysostome  
him selfe Communicate. For he was Some Body: and the plaine wordes be, No  
Body dooth Communicate: By which wordes doubtlesse Chrysostome him selfe is ex-  
cluded, as wel as others. And so there was no Sole receiuinge, nor any receiuinge  
at al: and therefore no Priuate Masse.

If he will rather take Chrysostomes meaninge, it appeareth, his purpose was,  
to rebuke the negligence of the people, for that of so populous a Citie, thei came to  
the holy Communion in so smal companies: whiche companies, he in a belemen-  
tie of speache by an exaggeration in respect of the whole, calleth No body. The  
like manner of speache is vsed also sometimes in the Scriptures. S. John saith of  
Christe, Testimonium eius nemo accipit: Not for that no body at al receiued his  
witnesse: For his Disciples, and many others receiued it: but for that of a greate  
multitude very fewe receiued it. In like phrase Chrysostome him selfe saith other-  
where, Nemo diuina sapit, nemo cõtemnit ea quæ in terra sunt, nemo attendit ad Cælum:  
No body knoweth godly thinges: No body despiseth the thinges of this worlde: No body  
hath regarde to heauen. In these wordes M. Hardinge must needes confesse, that  
Chrysostome

Chrysostom. Ad  
populum Antio-  
chen. hom. 61.

Iohan. 3.  
Chrysost. 44. Ho-  
m. 12.

Chrysostome in steede of, fewe, by heate of speache, and by way of comparison saide No body.

And al be it, this onely answere compared with the manner of Chrysostomes eloquence, whiche commonly is hoate and seruent, and with the common practise of the Church then, may suffice a man moze desirous of trueth, then of contention, yet I haue good hope, it may be proued, notwithstandinge M. Hardinbes, Nemo, that Chrysostome neither was alone: nor could be alone at the holy Ministry, & therefore coulde say no Priuate Masse. For if the whole companie of the Laye People woulde haue forsaken him, yet had he companie sufficient of the Priestes and Deacons, and others of the Quiere. And if the whole Quiere woulde haue forsaken him, yet had he companie sufficient of the Lay People: as it may be clearly proued.

That there was then a greate number to serue in the Ministry, it may diuersely wel appeare.

Ignatius, calleth Presbyterium, The sacred College, the Councel, and companie of the Bishop.

Chrysostome him selfe in his Liturgie, saithe thus: The Deacons bringe the disshes with the holy Breade vnto the holy Altare: the reast carie the holy Cuppes. By whiche woordes appeareth bothe a number of the Ministry, and also prouision for them that woulde receiue.

Cornelius writeth, that in the Church of Rome, there were fourtie and six Priestes: seuen Deacons: seuen Subdeacons: fourtie and two Accolutes: Exorcistes, Readers, and other Officers of the Church, fiftie and two: Widowes & other afflicted people that there were relæued, a thousande five hundred.

Nazianzene complaineth of the number of the Clergie in his time, that they seemed to be moe, then the rest of the people. And therefore The Emperor Iustinian afterwarde thought it needeful to abidge the number, & to make a law, that in the greate Church at Constantinople, where Chrysostome was Bishop, there shoulde not be aboue the number of threescore Priestes: one hundred Deacons: fourtie women: foure score and tenne Subdeacons: one hundred and tenne Readers, and five & twentie Singers. Hereby we may see, that Chrysostome beinge at Antioche in so Populous a Citie, although he had none of the Lay people with him, yet coulde not be vtterly lefte alone.

Now if we say, that some of these Priestes, Deacons, or other Communicated with the Bishop, I tel them (saith M. Hardinge) boldly, and with a solemn countenance, whiche must needes make good prouise, This is but a poore shifte, and wil not serue their purpose. But if it be true, it is ritche yenough: if it agreë with Chrysostomes owne meaning, it is no shifte: & therefore sufficiently serued our purpose.

And bicause he sitteth so fast vpon the bare woordes, and reposeth al his hope in Nemo, if we liste to cauil in like sorte, we might sone finde warrant sufficient to answere this mater, even in the very plaine woordes of Chrysostome. For thus they lie. Frustra alsistimus Altari: In vaine wee stande at the Altare. Wee stande (saith he) and not, I stande: and therefore includeth a number, & not one alone. How be it our shiftes are not so pooze: we neede not to take holde of so smal aduantages.

It is provided by the Canons of the Apostles, That if any Bishop, or Priest, or Deacon, or any other of the Quiere, after the Oblation is made, doo not receiue, onlesse he shew some reasonable cause of his so dooinge, that he stande Excommunicate. There was then neither sutch number of Altars, nor sutch cheuisance of Masses, as hath bene sithence. Al the Priestes receiued togeather at one Communion. The like law in the Church of Rome was afterwarde renewed by Pope Anacletus.

The Councel of Nice decreth thus: Accipiant Diaconi secundum ordinem post

Presby-

Ignatius ad  
Trallianos Το  
ἱερὸν σύστημα  
Chrysostom. in  
Liturgia.

Epistola Cornelij  
ad fabium An-  
tiochenum ex  
Eusebio. li. 6. ca.  
43.

Nazian. in  
Apologetico.  
καὶ ἐπὶ σκε-  
δῶν τῶν πλεί-  
ους κατ' ἄ-  
ριθμὸν, ἢ ὅπο-  
σων ἄρχουσιν.  
In Authen. Col-  
latione prima.  
Titul. vt deter-  
minatus sit nu-  
merus Clerico-  
rum.

Canon. Apost.  
ca. 9.  
ἐκ τοῦ κατὰ  
λόγου ἱερατικ-  
οῦ.  
De Con. dis. 1.  
Episcopus.  
Con. Nic. Can. 14.



*Presbyteros ab Episcopis, vel à Presbytero Communionem: Let the Deacons in order after the Priestes receiue of the Bishops, or of the Priest the holy Communion.*

*Concil. Carthagen. 6. ca. 18.*

*Likewise the Council of Carthage, Accipiant Diaconi ex ordine Eucharistiam post Presbyteros, eis dante Episcopo, vel Presbytero: Let the Deacons receiue the Communion in order after the Priestes, either the Bishop, or the Priest ministring it.*

*Concil. Laodic. ca. 59.*

*So the Council of Laodicea: It is lawfull onely for the Priestes of the Church, to enter into the place, where the Austare standeth, and there to Communicate.*

*Concil. Toletan. 4. ca. 17.*

*So the Council of Toledo: Let the Priestes, and Deacons Communicate before the Austare: the Clerkes in the Quire: and the People without the Quire.*

*Nicolaus Cusanus ad Clerum & literatos Bohemiae.*

*Nicolaus Cusanus writinge vnto the Clergie, and Learned of Bohemia, hath these wordes: Hoc est singulariter attendendum, quod Sacerdotes nunquā sine Diacono celebrabant: & in omni Missa Diaconus de manu Sacerdotis accepit Eucharistiam sub specie Panis, & Sacerdos de manu Diaconi Calicem: This thinge is specially to be noted, that the Priest did neuer Celebrate without a Deacon: and that in euery Masse the Deacon receiued the Sacrament in the kinde of Breade, at the Priestes hande: and the Priest the Cuppe at the Deacons hande.*

*Chrysostom. in Liturgia.*

*But what needeth mutche prouise in a case that is so plaine? Chrysostome him selfe in the Liturgie, that commonly beareth his name, soloweth the same order.*

*After that the Priestes haue receiued (saith he) the Archdeacon commaundeth the Deacons to come forth: and they so cominge receiue as the Priestes did before. This was the very order of Chrysostomes Masse, touchinge the Clergie, and that by the witnesse of Chrysostome him selfe.*

*Now let M. Hardinge iudge by right, whether these shiftes be so poore, as he woulde make them.*

*But if the whole Clergie had bene so negligent, that not one of them al, being so many, and so straitely charged, woulde haue Communicated with the Priest, as M. Hardinge seemeth to condemne them al, onely vpon his owne word without any euidence, Yet let vs see whether M. Hardinges Nemo, were hable of necessitie to shutte out al the rest of the people.*

*Chrysost. ad populum Antioch. Homi. 61.*

*Chrysostome in diuers places seemeth to diuide the whole multitude into three sortes, whereof some were Penitent, some Negligent, and some Denoute. The Penitent were commaunded away, and might not Communicate: The Negligent sometime departed of them selues, and woulde not Communicate: The Denoute remained, and receiued togetther. Now that the Denoute remained stil with Chrysostome the whole time of the holy Mysteries, it is plaine by the very same place, that M. Hardinge here allegeth for his purpose. For thus Chrysostome saith vnto the people: Thou art come into the Church, and hast songe praises vnto God with the rest, and hast confessed thee selfe to be one of the woorthy, in that thou departedst not forth with the vnwoorthy. By these wordes he sheweth that some were woorthy, and some vnwoorthy: that the vnwoorthy departed, and the woorthy remained. And agayne in the same Homily he saith: The Deacon standinge on high, calleth some to the Communion, and putteth of some: thrusteth out some, and bringeth in some. Chrysostome saith, Some are called, and, some are brought in, to Receiue with the Priest. Where then is now M. Hardinges Nemo? Verily if there were some people with the Priest, then was there no place for No body: If No body receiued, then is it not true that Chrysostome saith, that some Receiued.*

*Here of a false Principle, M. Hardinge, as his wonte is, gheasteth out the like Conclusion: If there were so few Communicantes in that populous Citie of Antioche, where the Scriptures were daily expounded and preached, the it is likely in Countrey Churches there were none at al. This argument hangeth onely by likelyhoode, as doo the rest of his makinge: and beinge set in order, it standeth thus: There was no Priuate Masse in the*

the greates Cittie of Antioche: Ergo, there was Private Masse in the Countrey. Surely (Good Reader) this is a very Countrey Argument; what soever it come to.

**Mr. Hardinge** And further, where as to advance the Cittie, and to abate the Countrey, he saith, The people in Cities were daily taught by open sermons, herein he must needs be content, that his gheasse geue place vnto the trueth. For Chrysostome him selfe saith the same otherwise. Thus he speaketh vnto the people in the Cittie. *Dom per Hebdomadam semel vocamus vos, & ignavi estis, & alii quidem non adueniunt, alii autem praesentes sine lucro discedunt, quid non faceremus, si nos hoc continuo faceremus?* Where as beinge called by vs but once in the weeke, yet ye be slothful, and some of you come not at all, and other some beinge present departe without profite, what woulde yee not doo, if wee should call you every daye? I note not this for that I mislike with daily preachinge, but for that vntrueth so boldly presumed should not passe vntouched.

Per saith the **Mr. Hardinge**, in small Countrey Churches either the Priest let cease the daily sacrifice, or els he receiue alone. But the daily sacrifice ceased not: for then that had bene left vndoone, that Christe commaunded to be done. Ergo, there was private Masse. **Mr. Hardinge**, is it not possible, your doctrine may stande without lies? So many vntruthes, in so litle rooms, without shame of the world, without feare of God: Where did Christe euer commaunde you to make your sacrifice? By what Commission? By what wordes? Where did Christe will you to doo it every daye? Where did Christe euer call it the daily sacrifice? Where euer learned you that the remembrance of Christes death pertaineth more to the priest, then to the people? And if your Masse be that sacrifice, whomeuer commaunded your priest to say your daily Masse: What Lawe, what Decree, what Decretal, what Legantine, what Provinciall? What Priest euer was there, that saide it daily.

**Recciam** in his Provinciall was neuer so strait. He saith no more but thus: *Statuimus ut quilibet Sacerdos, quem Canonica necessitas non excusat, consiciat omni hebdomada saltem semel.* Wee ordeyne that every priest, whosse he be excused by some Canonical necessity, doo Consecrate every weeke once at the least. There is odds betwene once a weeke, and once a daye. And **Littwoode** writinge vpon the same, allegeth these wordes of **S. Augustines**: *Quoniam Eucharistie communicatio, ne laudo, nec vitupero:* As for receiuinge the communion every daye, I neither praise it, nor dispraise it. **Innocentius** the thirde noteth, that there were priestes in his time, that woulde scarcely say Masse at foure times in the yere. And **Thomas of Aquine** thinketh it sufficient for a Priest that is not charged with Cure, to say Masse onely vpon principal feastes. It is also written in *Vitis Patrum*, that a certain holy man beinge made Priest, woulde notwithstandinge neuer say Masse: while he liued. Per was there none of these euer charged with the daily sacrifice, or leauinge vndoone that thinge, that Christe had commaunded to be done.

Concerninge the Priestes sole receiuinge, whiche is grounded onely vpon it selfe, without further prouise. Merly I see no faule, but that **Nicolaus de Cusa**, beinge a Cardinal of Rome, ought to carrie as good credite therein, as **Mr. Hardinge** with all his gheasses. He saith, and willett his wordes to be specially noted, that it is before touched, that in those daies the Priest did neuer receiue without the Deacon. Per hath **Mr. Hardinge** a certaine furmisse by him selfe, that the Priestes in the Countrey receiued alone.

But what a wonderful tale is this: The Masse, that wee must needs believe is so Ancient, so vniuersall, so Catholique, so holy, so glorious, cannot be founde neither in Churches, nor in Chapels, nor in secret Oratories, nor in private houses, in towne or Cittie, but must be sought out in some僻e parish in the Countrey, and that by conference onely, and by gheasse, and by litle records, as

directly

Chrysost. in Acta  
Apost. Rom. 45.  
Idem in Matth.  
Hom. 5.

De celebrat.  
Miss. Can. Alsissimus.

De Con. dist. 2.  
Quotidie.  
Extra de Celebratio. Miss. Dolentes.  
In Summa Par. te vltim. Qua. 82. art. 1.

Nicolaus de  
Cusa Ad Clerum

Bohemie  
de celebratione  
Missae



directly condemne the whole order of the Masse, and will suffer noman to be present thereat, but onely such as will receive.

Chrysostom. ad  
Ephesios hom. 3.

For thus saith Chrysostome: If thou stande by, and doo not Communicate, thou arte malaperte, thou arte shamelesse, thou arte impudent. Thine eyes be vnwoorthy the sight hercof, vnwoorthy be thine eares. O, thou wilt saye, I am vnwoorthy to be partaker of the holy Mysteries. Then art thou vnwoorthy to be partaker of the primers: thou mayst no more stande here, then a Heathen, that neuer was Christened. And touchinge him selfe he saith, In vaine wee come to offer the Daily Sacrifice: In vaine wee stande at the Altare: Meaninge thereby, as may appeare, that if he saide private Masse for lacke of compaignie, it was in vaine. Here M. Hardinge feelinge that his Masse, euen by his owne authoritie is wholly cracke, and leaste for bayne, assaileth to salve it, as wel as he may.

The Masse (saith he) is not in vaine in it selfe, but vnto the people that wil not come.

This is a Glose vnto the text: yet let vs take it, as it were true. But if hearinge of the Masse be a thinge pleasant vnto God, and meritorious vnto the people: if Christe be there offered in dede for the sinnes of the worlde: if the Priest alone may receiue for al the rest: if it be sufficient for the people to Communicate spiritually, as M. Hardinge hath auouched, then is not the sayinge of the Masse in vaine, no nor vnto the people: no although they neuer woulde Communicate.

Chrysostome saith, It is in vaine: M. Hardinge saith, It is not in vaine. And yet, to see a greater contradiction, M. Hardinge him selfe in this place saith, It is in vaine vnto the people: And yet the same M. Hardinge hath saide before, it is commanded by Councils: it is sufficient for the people to Communicate in spirite: it is not in vaine vnto the people.

Distinction 9.  
fol. 13. b.

If M. Hardinge will stande vnto the authoritie of Chrysostome, let him not dissemble, but speake plainly vnto the people, as Chrysostome spake. Let him saye to them that come to heare his Masse, If yee receiue not, ye are shamelesse, yee are impudent: yee are not woorthy to be partakers of the common prayers: departe yee from the Church: yee haue no more place here, then Turkes, and Heathens: Your eies be vnwoorthy to see these thinges: vnwoorthy be your eares: Our Masses can not profite you: they are not meritorious for you: they please not God: they prouoke his anger: they are al in vaine.

This is Chrysostomes sence, and plaine meaninge: and this is a fayre windinge up of M. Hardinges Clewe.

Now let vs examine this inuincible argument, wherein that euery Child, as M. Hardinge vaunteth, is able to proue the private Masse.

The Maior is this, The Sacrifice in Chrysostomes time was daily offered.

The Minor is this, But many times noman came to Communicate with the Priest.

The Conclusion, Ergo, There was private Masse.

Here the Maior is apparent false: The Minor proued at adventures onely by blinde gheasse, and so not proued at al: Therefore the Conclusion must needs follow after as it may. Onlesse M. Hardinge loke better to it, I troue it will proue but a Chylloish argument.

Council Constantinople  
Aug. tracta. 26.  
Basil ad Caesar.  
Council Laodic.  
ca. 49.

As for the Maior, it is plaine by the first Council of Constantinople: by S. Augustine vpon S. John: by S. Basile Ad Caesariam patriam: by the Epistle of the Council of Alexandria in the defence of Macarius, and by the Council holden at Laodicea, and by sundrie other authorities to that purpose before alleged, that the Sacrifice was not daily offered, as M. Hardinge imagineth.

Toucinge the Minor, it is not proued, but hangereth, as I haue said, onely by gheasse. M. Hardinge him selfe saith, that this is but a slender prouise, Chrysostome Ministred euery day, Ergo, he receiued alone. And therefore he laught further to

and

finde his Single Communion in the Countre. But Chrysostome saith, There is No body to Communicate. By this it may appeare, as I haue already saide, that Chrysostome him selfe did not Communicate: onlesse wee wil say, Chrysostome was No bodie: and so No body receiued alone: and No body him selfe saide M. Hardinges Private Masse. And therefore No body may come foorth, and iustly require me to subscribe. Thus the Maior beinge false, the Minor not proued, the Conclusion not followinge, thou seest, good Christian Reader, what inuincible force M. Hardinge hath brought to proue his Masse.

But bicause he seemeth to set somewhat by the windinge vp of his Clewe, it shal not be from the purpose, to vntwinde it againe, and to lay it abroade, and to consider the stuffinge of it, and to see how closely, and handesomely it is wounde together.

First, there is not one threade of the holy Scriptures in al this Clewe, but the plaine example of Christe, and his Apostles quite refused. 1

Secondely, the Private Masse is founded vpon the negligence, and, as M. Hardinge calleth it, the vndeotion of the people. 2

Thirdely, there is a way diuised, how two Priestes saieinge their Masses in diuerse countries, may Communicate together in Breakinge Breade, be the distance betwene them neuer so greate: and that without any manner warrant of Scripture, or Doctour. 3

Fourthly, Late people, women, sicke folkes, and boyes, that receiued or ministered the Sacrament alone, are brought in for this purpose: as though it had bene lawful then for women or boies to say Masse. 4

Fifthly, bicause S. Ambrose, S. Augustine, S. Hierome, S. Chrysostome, S. Basil, and such others woulde not serue, there is brought in a greate number of Pety Doctours, al of doubtful credite, and many of them longe sithence misliked, and condemned by the Church. 5

Sixthly, the mater is made good by Alisions, Dreames, and Fables. 6

Seuenthly, there are alleged Canons of Councils not extant in any Council, gathered without greate iudgement by one Gratian, and yet none of them neither prouinge, nor once naminge the Private Masse. 7

Eighthly, bicause M. Hardinge coulde not finde his Masse in the whole Church of Rome, within the space of fife hundred yeres after Christe, he hath therefore made searche at Alexandria in Egypte, at Antioche in Syria, at Casaria in Capadocia, a thousande Miles beyonde the Limites of al Christedome, where as was neuer Private Masse saide, neither then, nor before that time, nor neuer sithence. 8

Ninthly, for that he stood in despaire of Cathedral, and other like great Churches, he hath sought out Chapels, Celles, Oratories, and Private houses: and because he had no hope to speede in Townes, or Citties, he hath sought out the little Churches in the Countre. 9

Tenthly, notwithstandinge al this inquirie, he hath not yet founde neither the name of Private Masse, nor any Priest that euer ministered, and receiued alone. 10

To be shorte, the whole substance of his proufes hangeth onely vpon his owne surmise, without any certaintie, or appearance of truthe. 11

These be the contentes of M. Hardinges Clew, and thus substantiallyl hath he proued the antiquitie, and vniuersalitie of his Masse.

Now, good Reader, to geue thee onely a taste of some parte, that may be saide of our side, firste it is apparent, that Christe our Saaiour at his laste Supper Ministered the holy Communion, and no Private Masse, and bade his Disciples to doo the same in his remembrance.

Likewise S. Paule willed the Corinthians one to waite, and saie for an other, 12



# Communion.

Hieronym. in. I. Cor. II.

Ambros. I. Cor. II.

Can. Apost.

Canon. 9.

De Con. dist. 2.

Tracta.

De Con. dist. 1.

Episcopus.

De Con. dist. 2.

Si non.

De Con. dist. 2.

Si quis.

a Clem. Epist. 2.

b August. de sermone dom. in Monte. lib. 2.

c Augustin. in Psalm. 10.

d Clem. Strom. lib. 1.

Chrysostom. in. I. Cor. Hom. 27.

Chrysost. 2. Cor. hom. 18.

Gregorius Dialogor. li. 2. ca. 23.

Missa.

Isidorus in Lexico.

The breakinge of the Breade.

August. ad Paulinum. Epist. 52.

in the holy Administration, and to conformance them selves to Christes example.

Whereupon S. Hierome saith, as it is before alleged, The Lordes Supper muste be Common vnto al: for the Lorde deliuered the Sacramentes equally vnto al the Disciples that were present. And S. Ambrose likewise expoundinge these wordes, Inuicem exspectate, Waite one for an other, saith thus, That the Oblation of many may be celebrate together, and may be ministred vnto al.

In the Canons of the Apostles it is Decreed, that if any man resort vnto the Church, and heare the Scriptures, and abstaine from the Communion, he stande excommunicate, as one that troubleth the Congregation.

The like Decrees are founde vnder the names of Calixtus, Anacletus, Martinus, Hilarius, and others: by whiche it is certaine, that the whole Church then receiued together.

a Clemens, as P. Hardinge calleth him, the Apostles fellow, writeth thus: Let so many Hostes be offered vpon the Altare, as may be sufficient for the people.

b S. Augustine saith of the Congregation in his time: Every day wee receiue the sacramente of Christes Body. c And openinge the same more particularly, he saith thus: Vnde confido in eis, quibus heri Communicasti, & hodie Communicas, & cras Communicabis: VVhat trust can I haue in them, with whome thou diddest Communicate yesterday, and doost Communicate to day, and wilt Communicate againe to morrow?

d Clemens Alexandrinus saith, After that certaine, as the manner is, haue diuided the Sacrament, they geue euery of the people leaue to take parte of it.

S. Chrysostome plainly describeth the very order of the Communion that was vsed in his time, by these wordes: The spiritual and reuerende Sacramentes, are set forth equally to riche and poore: neither doothe the riche man enioye them more, and the poore man lesse: they haue al like honour, and like comminge to them. The Sacramentes bringe once laide forth (as then the manner was for the people to receiue) are not taken in againe, vntil al the people haue Communicate, and taken parte of that spiritual meate: but the Priestles stande stil and waite for al, euen for the poorest of them al.

Againe he saith, There are thinges wherein the Priestle differeth nothinge from the people: as when wee must vse the feareful Mysteries. For wee are al of one worthinesse to receiue the same.

S. Gregorie saith, that euen in his time the order was, that in the time of the holy Communion, the Deacon should stande by, and say aloud vnto the people: Si quis non Communicat, det locum: If there be any body, that is not disposed to Communicate, let him geue place.

This Latine worde, Missa, in the time of Tertullian, and S. Cyprian, signified a dismissing, or a licence to departe: and was specially applied vnto the Communion, vpon this occasion that I must here declare. They that were then named Catechumeni, that is to say, Prouises of the faith, and not yet Christened, were suffered to be present at the Communion, vntil the Gospel was ended. Then the Deacon commaunded them forth, pronouncing these wordes aloud, Catechumeni exeunto: Or thus, Ite, Missa est. Goe ye forth, ye haue licence to departe. At this dismissing, or departing forth of the Catechumeni and others, the seruice it selfe was then called Missa. The rest remained stil in the Church, and receiued the Communion together with the Priestle. Further, the breakinge of the

Breade, whiche euen now is vsed in the Masse it selfe, signifieth a distribution of the Sacrament vnto the people, as S. Augustine saith vnto Paulinus, Ad distribuendum comminuitur, It is broken to the ende it may be diuided. Moreover, the Priest him selfe in his Masse saith thus: This holy Mixture and Consecration we be vnto me, and to al that shal receiue it, vnto saluation. Thus the very name of the Masse, the very Breakinge of the Breade, the very Vestures & Wordes that the Priestle vseth

bleth at his Masse, beare manifest witness against Private Masse.

Here I leaue out a greate number of Councils, & Canons, and olde Fathers, as Iustinus Martyr, Dionysius, Tertullian, Epiphanius, and Eusebius, with sundrie other auncient writers, bothe Grækes, and Latines: thinkinge it sufficient by these fewe to haue geuen a taste of the reste.

Our proues hang not vpon coniecture, or vncertaine Chances: wee pray not ayde of Sicke folke, Wemen, Boyes, and Children, for the Masse of the holy Communion, as M. Hardinge is diuine to doo for Masse of his Masse: wee take not out secrete Oratories, or priuie Chapels: wee forge no new Doctors, sutch as the worlde neuer knewe before, as these men doo for lacke of others: wee allege neither Dreames, nor visions, nor fantastical Fables.

Wee reast vpon the Scriptures of God: vpon the authoritie of the aunciente Doctors, and Councils: and vpon the vniuersal practise of the moste famous Citties, and Churches of the worlde.

These thinges wel compared, and weighed together, Iudge thou now (gentle Reader) whether M. Hardinge haue hitherto iuste cause, either to blotne vp the Triumphe with sutch courage, or to require any man to subscribe.

¶ 2





## THE SECONDE ARTICLE

OF COMMUNION VNDER  
BOTH KINDES.*The B. of Sarisburie.***That there was then any Communion ministered  
vnto the People vnder one kinde.***M. Hardinge. The first Division.*

This being a Sacrament of vnitie, every true Christian man ought in receiuing of it to consider how vnitie may be achieved and kept, rather then to shew a strenghtnesse of conscience about the outward formes of Breade and wine, to be vsed in the administration of it: and that so matche the more, how mutche the ende of euery thinge is to be esteemed more, then that, whiche serueth to the ende. Other wise herein the breache of vnitie is so litle recompensed by the exacte keepinge of the outward Ceremonie, that accordinge to the sayinge of S. Augustine, who so euer taketh the Mysterie of vnitie, and keepeth not the bonde of peaces, he taketh not a Mysterie for him selfe, but a testimonie against himselfe. Therefore they haue greate cause to weigh with them selues, what they receiue in this Sacrament, who moued by slender reasons made for bothe kindes, doo rashly and daungerously condemne the Church, for geewinge of it vnder one kinde, to al, that doo not in their owne personnes Consecrate and offer the same in remembrance of the sacrifice once offered on the Crosse. And that they may thinke the Church to stande vpon good groundes herein, may it please them to vnderstande, that the fruite of this Sacrament, whiche they enioy that woorthely receiue it, dependeth not of the outward formes of Breade and Wine, but redoundeth of the vertue of the Fleashe and Bloude of Christe. And where as vnder either kinde, (46) whole Christe is verily present (for now that he is risen againe from the dead, his Fleashe and Bloud can be sundred no more, because he dieth no more) this healthful Sacrament is of true Christian people with no lesse fruite receiued vnder one kinde, then vnder bothe. The sacramentaries that beleue not the trueth of Christes Body and Bloud in this holy Sacrament, I remit to sundrie bodily treatises made in defence of the right faith in that point. I thinke it not necessari here to treat thereof, or of any other matter, whiche M. Iuel hath not as yet manifestly touched in his strum.

*The B. of Sarisburie.*

The former article of Private Masse, by M. Hardinges olde confession proceedeth not from God, but from the negligence of the people, but the abuse of the Communion vnder one kinde, from whence so euer it first proceeded, standeth now onely vpon the wilfulnesse of the Pastores: who seeinge, and knowinge the Institution, and Commendement of Christe, yet notwithstandinge haue diuiled waies against their owne knowledge, violently to repel the same. And that the whole case may the better appeare, the Question, that standeth betwene vs, is moued thus: VV whether the holy Communion at any time vvithin the space of fixe hundred yeeres after Christe, were euer Ministered openly in the Church vnto the People vnder one Kinde.

For proufe whereof M. Hardinge hath here brought in Wemen, Childzen, Sicke folkes, Infantes, and Madde men: that these haue sometimes receiued the one kinde: some in their Private houses: some in their death beddes: some other wise, as he did before, for proufe of his Private Masse. If in al this longe treatie, he haue brought any one example, or proufe sufficient, of the Ministration in one kinde openly vsed in any Church, it is good reason he be beleued. But if he after al these vauntes, hauinge published sutch a Booke, as al the worlde,

The. 46. vn-  
truth, Proce-  
dinge onely of  
the grosse er-  
rour of Tran-  
substantiation.

as it is supposed, is not hable to answere, haue hitherto brought no sutch, nei-  
ther example, nor proufe, then may we iustly thinke, there is nothinge to be  
brought at al: but that by his eloquence, and faire speache, he seeketh to abuse the  
simplicitie, and ignorance of his Reader.

The Council of Basile aboute one hundred and thirtie yeres passe, made no  
conscience to graunte the vse of bothe kindes vnto the kingedome of Bohemia: and  
this Council nowe presently holden at Trident, vpon certaine conditions hath  
graunted the same to other kingedomes, and Countreies: and were it not, they  
should seme to confesse, the Church of Rome hath erred, they woulde not doubt  
to graunte the same freely to the whole Worlde. None of them al can tel, neither  
when, nor where, nor how this error firste beganne. Some thinke it sprang  
onely of a certaine superstition, and simplicitie of the people. But whence so euer  
it first beganne, as Tertullian writeth of the forwardnes, that he saw in certaine  
of his time, it must now needes be mainteined, and made good against the trueth.  
His wordes be these: *Consuetudo initium ab aliqua ignorantia, vel simplicitate for-  
tita in vsum per successionem corroboratur, & ita aduersus veritatem vendicatur. Sed  
Dominus noster Christus Veritatem se, non Consuetudinem, cognominauit. Viderint er-  
go, quibus nouum est, quod sibi vetus est. Hæreses non tam nouitas, quam veritas re-  
uincit. Quodcunque aduersus veritatem sapit, hoc erit Hæresis, etiam verus consuetudo:*  
Custome, either of simplicitie, or of ignorance, geattinge once an entrie, is inured, and hardened  
by succession: and then is defended against the trueth. But Christe our Lorde called him selfe  
the Trueth, and not Custome. Let the take heede therefore, vnto whome the thinge seemeth  
newe, that in it selfe is olde. It is not so mutche the neweltie of the mater, as the trueth that  
reprooueth an Hæresie. What so euer sauoneth against the trueth, it is an heresie, be the Cus-  
tome thereof neuer so olde.

To come niere the mater, Vnitie, saith the *W. Hardinge*, is the substance of this sacra-  
ment, and who so receiueth not the same in Vnitie, receiueth a testimonie against him selfe. As  
this is true, & auouched by *S. Augustine*, and of our parte not denied, so is it also  
true that *S. Ambrose* writeth, *Indignus est Domino, qui aliter Mysterium celebrat,*  
quam ab eo traditum est. Non enim potest deuotus esse, qui aliter præsumit, quam da-  
tum est ab authore: He is vnworthy of the Lorde, that dooth otherwise celebrate the  
Mysterie, then it was deliuered of the Lorde. For he cannot be deuote, that taketh it  
otherwise, then it was geuen of the authour. But this excuse vnder the pretence and  
colour of vnitie, seemeth to importe some defaulte. For what, thinke these folke,  
that vnitie cannot stande without the breach of Christes Institution? Or that  
the Apostles, and holie Fathers, that ministred the Communion vnder bothe  
kindes, were not in vnitie? Or that there was neuer vnitie in the Church for  
the space of a thousande, foure hundred and moe yeres after Christe, vntil the  
Council of Constance, where this mater was firste concluded? Herein standeth  
that Physicall Vnitie, that one Breade is broken vnto al, and one Cuppe is deli-  
uered vnto al, equally without difference: and that, as Chrysostome saith, in the  
reuerende Sacrifice, there is no difference betweene the Priest, and the people,  
but al is equal. But our aduersaries haue herein forced a difference betweene  
the Priest, and the people, without cause: and say, There must needes be sutch  
a difference.

And when *Frenche King*, who vntil this day receiueth his in Bothe Kindes,  
had moued his Clergie, wherefore he might so do more then others, they made him  
answere, For that kinges are annointed, as wel as Priestes. Gerson saith, that if Laye  
men should Communicate vnder bothe kindes as wel as Priestes, *Dignitas sacer-  
dotis, non esset supra dignitatem Laicorum:* The dignitie of the Priest, shoulde not be aboue  
the dignitie of Laye menne. And Gabriel Biel extollet the Priest above our Ladie,  
& al Hallowes, because he may Communicate vnder bothe kindes, and they cannot.

Concil. Basil.

Concil. Trident.

St. G. in the Di-  
uels Sophistrie.  
Tertullian de  
virginibus ve-  
landis.Ambros. 1. Co-  
rinth. II.Chrysost. in 2.  
Corin. homi. 18.Iohan. sleidas  
nus. lib. 9.Gerson in Tra-  
ctatu contra  
heresim commu-  
nicandi Laicos  
sub vtraq; specie



Christe  
in either  
parte.

1. Corin. 11.

And so haue they altered the Sacrament of equalitie, and vnitie : and made it a Sacrament of difference, and dissension.

The frute of the Sacrament (saith M. Hardinge) hangeth not of the formes of Breade, and Wine. This is a strange forme of speache vnto the ignozant, that knoweth not what these formes meane. Beware, good Reader : for vnder this woozde there lieth a snare. S. Paule siue times in one place calleth it Breade : but this man saith, it is the Forme, the Appearance, and Shew of Breade : but he woulde haue thee beleue, that in deede it is no Breade.

We know wel, The frute of the Sacrament standeth not, neither in the Formes, nor in the Breade, or Wine, whiche are outwardely receiued with the bodily mouthe : but in the Fleashe and Bloude of Christe, whiche onely are receiued spiritually into the soule.

He addeth further, Whole Christe is vnder either kinde : therefore he, that receiueth in one kinde onely, hath no wronge. If any auncient Doctour had saide the same, it might the rather haue bene beleued. But M. Hardinge, of false Principles of his owne, thinketh he may boldly geather the like Conclusions. These toyes are sufficient to please bayne fantasie : but they are not sufficient to content a godly conscience. But dooth M. Hardinge so surely know, that whole Christe is in either kinde, and did Christe him selfe not know it? Or if Christe did know it, was not he hable to breake his owne ordinance, & to prouide for this inconuenience, as wel as others? We know, and it is our belefe, that Christes whole Humanitie both fleashe, and Bloud is in Heauen. But that the same humanitie of Christ is in the Sacrament, in such grosse sorte, as is supposed by our aduersaries, notwithstandinge many bolde vauntes thereof made, yet was it hitherto neuer proued. And although this mater be moned by M. Hardinge out of season, as being no parte of this Question, yet I thinke it not amisse bytely to signifie by the way, what the olde Catholike Fathers haue thought of it.

Lib. Epist.  
Epist. 146.

Consentius demaundeth this questio of S. Augustine, Whether the Body of Christ beinge now in Heauen, haue in it bloud, or no. Here to leane S. Augustines answere, it is easie for any man to consider, if Consentius had bene perswaded, as M. Hardinge woulde seme to be, that Christes Body hath Bloud in it in the Sacrament, he woulde neuer haue moued this question of the Body of Christe, y is in Heauen. To leane these new fantasies, whereof it dooth not appeare, that euer the olde Catholike Doctours made any reporte, we must vnderstande, that the Breade is the Sacrament of Christes Body, and the Wine is the Sacrament of his Bloud. So saith Beda, Panis ad Corpus Christi Mystice, Vinum refertur ad Sanguinem; The Breade in Mystical manner hath relation to the Body of Christe; the Wine hath relation vnto his Bloud. So likewise saith S. Paule, The Breade that we breake, is it not the Communication of the Body of Christe? And the Cuppe of the blessinge, whiche wee blisse, is it not the Communication of the Bloude of Christe? S. Paule saith not, eche parte is in other : but eche hath a peculiar signification by it selfe.

Beda in Lucam  
ca. 22. li. 6.

Alexander. 4.  
9. 3. M. L.

But if it were so as M. Hardinge, and certaine others of late daies haue grossly imagined, yet notwithstandinge the people takinge but one kinde onely, receiueth iniurie, as M. Hardinge may see by Alexander of Hales, and Durandus, and other of his owne Doctours. Alexanders wordes be these, Licet illa sumptio, quæ est in accipiendo sub vna specie, sufficiat, tamen illa quæ est sub duabus, est maioris meriti: Although that order of receiuinge the Sacrament, whiche is vnder one kinde, be sufficient, yet the other whiche is vnder bothe kindes, is of greater merite. And immediatly after: Sumptio sub vtraque specie, quem modum sumendi tradidit Dominus, est maioris efficaciz, & maioris complementi: The receiuinge vnder bothe kindes, whiche order the Lorde deliuered, is of greater strength, and of greater fulnesse. And the same Alexander againe saith, Totus Christus

Alexander. 4.  
9. 40. M. 3. art. 2.

Christus non continetur sub vtraque specie Sacramentaliter: sed Caro tantum sub specie Panis, & Sanguis sub specie Vini: Whole Christe is not contained vnder eche kinde by way of Sacrament, but the fleashe onely vnder the forme of Breade, and the Bloude vnder the forme of Wine. The like might be reported out of Durandus, and others. Here M. Hardinges owne Doctours confesse, that the people receiuinge vnder one kinde, receiue not the ful Sacrament, nor the Bloud of Christe by way of Sacrament: and that their dooinge therein is of lesse strength & merite, then the dooinge of the Priest. Wherefore M. Hardinge in sayeing, The people receiuinge onely vnder one kinde taketh no iniurie, dothe the people double iniurie.

But to passe ouer these Scholastical subtile pointes, it behoueth vs to know, that Christe the Sonne of God, appointed the Sacrament of his Body to be geuen in Breade, and the Sacrament of his Bloud to be geuen in Wine. These be the holy Mysteries of Christes Body and Bloud. Wee may not here accompte what may be in either of them by the drift of vaine fantasie: but rather we ought to consider, what Christe in the first Institution hereof did, and what he commaunded to be doone. Neither doe we here condemne the Church, as it pleaseth M. Harding vniustly to charge vs: but we wishe, and pray to God, that his whole Church may once be reformed after the example, & Institution of Christe: without whom the Church is no Church: neither hath any right, or claime without his promise: nor any promise without his worde.

Now, whereas M. Hardinge saith, The reasons that we make for the maintenaunce of Christes Institution, are so slender: If he had first weighed his owne, perhaps he woulde the more fauourably haue reported ours. I meane not the reasons, that others of that side haue taken of mennes Beardes, of feare of the Palsie, and shakinge, or other diseases, or inconueniences that may happen: but euen of the same, that he hath here planted in the firste ranke, and entrie of his cause. The firste is this:

It is a Sacrament of vnitie: Therefoe if it be abused, we maie seeke no redresse.

The seconde is this: The fruite of the sacrament dependeth not of the fourmes of Breade and Wine: Therefore we may breake Christes Institution.

The thirde is this: Whole Christe (as M. Hardinge saith) is in either parte of the sacrament: Therefore there is no wronge doone in barring the people from one kinde. Certaily these reasons seeme very slender, and specially to countermaunde the plaine Word of God. The sentence that S. Basile dieth in this case, is very terrible. Who so forbiddeth the thinge that God commaundeth: and who so commaundeth the thinge, that God forbiddeth, is to be holden accursed of al them, that loue the Lorde.

Basil. Moral. serm. 14.

M. Hardinge. The. 2. Diuision.

Nowe concerninge thoutwarde formes of Breade and Wine (47) their vse is employed in signification onely, and be not of necessitie, so as grace may not be obtained by woorthy receiuinge of the sacrament, onlesse bothe kindes be ministred. Therefore in Consecratinge of the sacrament, according to Christes Institution, bothe kindes be necessarie: for as mutche as it is not prepared for the receiuing onely, but also for renewinge, and stirring vp of the remembraunce of our Lodes death. So in as mutche as the sacrament serueth the sacrifice, by which the Death and Oblation of Christe is represented, bothe the kindes be requisite: that by diuers, and sundrie formes, the bloude of Christe shedde for our sinnes, and separated from his bodie, may evidently be signified. But in as mutche as the faithful people doo receiue the sacrament, thereby to attaine spiritual grace, and saluation of their soules, diuersitie of the formes or kindes, that be vsed for the signification onely, hath no further vse ne profite. But by one kinde, because in it whole Christe is exhibited, abundance of al grace is once geuen: so as by the other kinde thereto ouer added (whiche geueth the same, and not an other Christe) no further augmentation of spiritual grace may be attained. In consideration of this, the Catholique Church, taught by the Holy Ghoste al truethe, whiles in the daily sacrifice the memorie of our

The. 47. Vn-truethe. For the Breade, and Wine signifie the bodie, and bloud of Christe: the whitenes, the roundnes, and other outward formes signifie nothinge.



The. 48. Vn-  
trueth. For the  
churche neuer  
thus ministred  
the Sacrament  
vnto the people  
in any open  
Congregation  
vwithin the spa-  
ce of fixe hun-  
dred yeeres.

Lordes Death and Pasſion is celebrated, for that it is neceſſary therein, to expreſſe moſte plainly the ſheddinge and ſeperatinge of the Bloude from the Bodie, that was Crucified: hath alwaies to that purpoſe diligently vſed both kindes of Breaðe and VVine. But in diſtributinge of the bleſſed ſacra- ment to Chriſtian people, hath vſed libertie (whiche Chriſte neuer imbarred by any commandement to the contrary) ſo as it hath (48) yeuer bene moſte for the behouſe, and commoditie of the receiuers: and hath miniſtred ſometimes bothe kindes, ſometimes one kinde onely, as it hath bene thought moſt ex- pedient, in regarde of time, place, and perſonnes.

The B. of Sarisburie.

Here is mutche talke, and no prouſe. I graunt, the Prieſt if he miniſter the Communion orderly, and as he ſhoulde, dooth renewe the memorie of Chriſtes Paſſion, accordinge to his owne commandement, Doo this in my remembrance. Yet al this concludeth not directly, That therefore Chriſtes ordinaunce may be bro- ken. Neither is it yet ſo clearely proued, that the Prieſt in his Paſſe repreſen- teth the ſeparation of Chriſtes Bloude from his Bodie. For, beſide that there is no auncient Doctour here alleged for prouſe hereof, I might wel demaunde, by what woordes, by what geſture, or to whom dooth he repreſent this Separation: His woordes be ſtrange: his geſture ſecrete: the people neither heareth, nor ſeeth ought, nor knoweth what he meaneth. And beinge graunted, that the Separati- on of Chriſtes Body and Bloude, is repreſented in the holy Myſteris, yet howe knoweth M. Hardinge, that the Prieſt ought moze to repreſent the ſame, then the people: Doubtleſſe Chriſtes Bloude was ſhedde indifferently for al the faithfull, as wel for the People, as for the Prieſt; bitwene whom and the people, as I haue beſore ſhewed out of S. Chryſoſtome, in this caſe there is no difference. For where- as M. Hardinge taketh the name of Sacrifice for ſome ſhewe of prouſe in this ma- ter, it behoueth him to knowe, that not onely the portion receiued by the Prieſt, but alſo the portion that is diſtributed vnto the people, is of the olde Fathers cal- led a Sacrifice. S. Auguſtine hath theſe woordes, In Carthage the manner was, that Hymnes ſhoulde be ſaide at the Aultare out of the Booke of Pſalmes, either when the Oblas- tion was made, or when the thinge that was offered, was diuided vnto the people,

By theſe plaine woordes we may ſee, that bothe the prieſt, & people receiued one Sacrifice. And Clemens (as M. Hardinge calleth him, the Apoſtles fellow) ſaith thus: Tanta in Altario Holocauſta offerantur, quanta populo ſufficere debeant: Let there be ſo many Sacrifices offered at the Altare, as may ſuffice for the people.

And whereas it is further ſaide, that the Prieſte by receiuinge bothe partes in ſeueral, expreſſeth, as it were, vnto the eye, howe Chriſtes Body, and Bloude were done aſunder, the Scriptures, and auncient Fathers haue taught vs o- therwiſe, that not any geſture of the Prieſt, but the very Miniſtration of the holy Communion, and the whole action of the people, expreſſeth vnto vs the manner, and order of Chriſtes death. S. Paule ſaith, As often as ye ſhal eate this Breaðe, and drinke this Cuppe, ye ſhal declare the Lordes death vntil he come. And this, S. Paule writeth, not onely to the prieſtes, but alſo to the whole Congregation of the Co- rinthians. And in like ſorte writeth S. Auguſtine touchinge the ſame:

Cum frangitur Hoſtia, & Sanguis de Calice in ora fidelium funditur, quid aliud quam dominici Corporis in Cruce immolatio, cuiusque Sanguinis de latere effuſio designatur: When the Oblation is broken, and the Bloud from the cuppe is powred into the monthes of the faithfull, what thinge els is there ſignified, but the offeringe of the Lordes Bodie vpon the Croſſe, and the flowinge of his Bloude from his ſide? Thus it is cleare, that the ſepara- tion of Chriſtes Body and Bloude, is repreſented as wel by the People, as by the Prieſt. Therefore to diſtill a difference without cauſe, and of the ſame to con- clude an error, it is double folie.

The

Chryſoſt. in 2. ad  
Corin. Homi. 18.

Retracta. lib. 2.

Clemens Epist. 2.

1. Corin. II.

De Can. Dist. 2.

Cum frangitur.

The diuersitie of formes and kindes (saith the M. Hardinge) serueth for signification onely and hath no further vse ne profite. Notwithstandinge this sayenge were otherwise true, yet the issue thereof seemeth dangerous. It is our parte to be obedient, and not to discusse, or reasie Gods Commaundementes: and to saie, any thinge that Christe the Sonne of God hath appointed vs to doo, is utterly bolde of vse, and profite. As for the libertie of the Church, that is here claimed, if we shoulde demaunde where, and when it was graunted, perhaps the Chartar woulde not be founde. The libertie of the Church, is not to be against God, nor to controlle any his ordinaunce. Neither hath M. Hardinge yet proued, that the Church, within five hundred yeeres after Christe, in open Congregation and assemblie of people (whiche is the state of this question) ever vsed any such kinde of libertie.

In these wordes M. Hardinge hath princely couched sundrie arguments, which of what value or force they be, I pray the Gentle Reader to vnderstande.

The first is this; The prieste Consecrateth the Sacrament: Therefore the people is not bounde to receiue in bothe kindes.

The seconde is this; The priest offereth the Sacrifice, and representeth the separation of Christes Bodie and Bloude: Ergo, it is sufficient for the people to receiue in one kinde.

The thirde is this; The Church hath hir libertie, Ergo, she is not bounde to Christes Institution.

Alas, howe slenderly hange these thinges together: Yet these are the argumentes, that, as it is supposed, are neuer hable to be answered.

M. Hardinge. The. 3. Diuision.

As touching the wordes of Christe, Bibite ex hoc omnes: Drinke ye al of this: They pertaine to the Apostles onely, and to their successors. For to them (49) onely he gaue commaundement to doo that, which he did in his supper; as Clement saith: to them onely saynge, Doo this in my remembrance, he gaue Commission to consecrate, offer, and to receiue the sacrament, in remembrance of his deathe and passion, by the same wordes, ordeininge them priestes of the newe Testamente. Wherefore this belongeth not to the laye people, neither canne it iustly be gathered by this place, that they are bounde of necessitie, and vnder paine of deadly sinne to receiue the sacrament vnder bothe kindes.

The 49. v. truth. For these wordes pertaine as wel to the people, as to the priestes, as I hal appeare.

When I reade these wordes of M. Hardinges, I am stricken with horrour, to consider the terrible iudgement of God. It is muche to be feared, that he, that is ledde awaye of this sorte, offendeth not of ignorance; for so were the faulte the more pardonable, but againste the manifest knownen truthe, and againste the

Spirit of God. For whereas Christe saith, Drinke ye al of this, if he wil folow the letter, the wordes be plaine, that al shoulde drinke. If he wil leaue the letter, and take the meaninge, S. Paul hath opened it.

For writinge vnto the whole Congregation at Corinth, he saith thus, As often as ye shal eate this Breade, and drinke of this Cuppe, ye shal declare the Lordes deathe vntill he come. If he doubt

S. Pauls, yet the very practise, and continual order of the Primitive Church, fully declareth what Christe meante. And they saie, Consuetudo est optima interpres Legis. Custome is the best Interpreter of the lawe. If he wil take neither the wordes of Christe, nor Christes meaninge, then I know not how to deale with him.

Once againe he bringeth forth the Clement the Apostles fellowe. And what Clement: Verily euen the same, that annuised and delivered the holy Communion to the faithfull, that then were in Rome, vnder bothe kindes; as appeareth by the

Here M. Hardinge altereth the case.

1 Cor. ii.



the longe vsage of that Church, even as Christe deliuered it to his Disciples: and M. Hardinge is not hable to shewe, that the same Clement euer ministred otherwise. He saith, & knoweth, that the woorde Omnes, is against him: the meanings against him: the practise of the Church against him: his owne Clement against him. Yet he beareth his countenance so, as if al were with him. To be shorte, if Christ, when he saide, Drinke ye al, meant not that al shoulde drinke, why did S. Paule, and al the Apostles, and the whole primitive Church expounde it, and practise it, as though he had meante so: And if he meante so, why dothe M. Hardinge deceiue the worlde, and say, he meante not so?

But Clement saith, Christe spake these woordes, Doo this in my remembrance, onely vnto the Apostles. Therefore (saith M. Hardinge) these woordes, Drinke ye al, pertaine to the Apostles onely, and to their successors. Understande, good Reader, that Clement in the place here alleged, speaketh not one woorde, either of one kinde, or of bothe: but onely saith thus, That Christe appointed his Apostles to the office of the holie ministration, whiche he calleth the spiritual oblation. Wherefore thou maist see, that M. Hardinge shewinge thee one thinge for an other, and of the same concluding what him liketh, cannot seeme to deale plainly.

The argument that hereof is gathered, standeth thus: Clement saith, that Christe gaue onely vnto his Apostles the office of the ministration, and authoritie to offer the spiritual Sacrifice, Ergo, these woordes, Drinke ye al of this, pertaine nothinge to the people. Here is a very sainte conclusion. For by force of this reason, he may take from the people bothe partes of the Sacrament, as wel as one, and so leaue them no Sacrament at al.

M. Hardinge. The 4. Division.

And this vnderstoode they whiche aboute one hundred yeres past, changinge the olde custome of the Church of receiuing the Communion vnder one kinde by their priuate authoritie, would needes vsurpe the Cuppe also. For seeinge them selues not to haue sufficient proufe, and warrant for their dooings, of these woordes, drinke ye al of this; the better to bolster vp their new fangled attempts, they thought it better to allege the woordes of Christ in S. Iohn, Excepte ye eate the flesh of the Sonne of man, and drinke his bloude, ye shal not haue life in you: which woordes, for al that our new Masters of fourtie yeres past, wil be vnderstanded of the spiritual, and not of the sacramental eatinge, as it may be, and is taken for bothe, of the doctours, veried a parte: Yet in al that Chapter, there is no mention of the Cuppe, nor of VVine at al. VVherefore they that crie so mutche on the institution and commandement of Christe, cannot finde in al the scriptures neither commandement, where he gaue charge the sacrament so to be geuen, neither so mutche as any example, where Christe gaue it vnder bothe kindes to any oiber then to the apostles. VVhere as contrariwise it may be shewed of our parte, that the sacrament was geuen vnder one kinde onely to the two Disciples, that wente to Emaus: For that the Breade, whiche Christe there tooke, Blessed, Brake, and gaue to them, was not simple and common Breade, but the sacrament of the Bodie and Bloude of Christe. For so a Chrysostome, b Augustine, c Bede, and d Theophylacte, with one accorde doe witnesse. It appeareth also, that the Communion vnder one kinde was vsed at Hierusalem amonge Christes Disciples, by that S. Luke writeth in the actes of the Apostles of the breakinge of the Breade. If M. Iuel here thinke to auoide these places by their accustomed figure, Synecdoche, amonge his owne secte happely it may be accepted: but amonge men of right and learned iudgement, that shifte wil seeme ouer weake and vaine. Now to conclude touching the sixth Chapter of S. Iohn, as thereof they can bringe no one woorde mentioninge the Cuppe, or VVine, for proufe of their bothe kindes: so it sheweth, and not in vertie obscure wise, that the forme of Breade alone is sufficient, whereas Christe saith, Qui manducat panem hunc, viuet in eternum, he that eateth this Breade, shal liue for euer.

The 11. of sarisbury.

In these woordes M. Hardinge chargeth not onely vs, but also the Apostles of

spiritualis  
hostia.

The 30. verituth  
For they chaf-  
ged not, but re-  
stozed the olde  
custome.

of Chyſte, and al the Fathers of the Primitive Church, with greate ouersight: who in their times miniſtered the holy Sacrament vnto the Vulgare people, as it is now ſuppoſed by theſe men, without any example of Chyſte, and without Commiſſion.

Touching the Inſtitution of Chyſte, I haue already ſaide ſo muche, as vnto a quiet minde may ſeeme ſufficient. Yet for further declaration, I woulde demaunde of M. Hardinge, what thinge he requireth to Chyſtes Inſtitution. If woordes, Chyſtes woordes be plaine: If Example, Chyſte him ſelfe miniſtered in bothe kindes: If Authoritie, Chyſte commaunded his Diſciples, and in them al other Miniſters of his Church, to doo the like: If Certainetie of his meaninge, The Apoſtles indued with the Holy Ghoſte, ſo practiſed the ſame, and vnderſtoode, he meante ſo: If Continuance of time, He hadde the ſame to be continued vntil he come againe. If neither the woordes, nor Example, nor Commaundement of Chyſte, nor the vnderſtanding & practiſe of the Apoſtles, can warrant vs Chyſtes Inſtitution, alas what warrant then haue they, that being vtterly voyde of al theſe thinges, onely ſtay them ſelues, as it is confeſſed by the beſt of that ſide, by the ſimple deuotion of the people: When Chyſte had deliuered bothe kindes vnto his Diſciples, he ſaide vnto them, This doo ye, the ſame, that ye ſee, I haue done. But where did Chyſte euer ſaye, Miniſter vnto your ſelues one waye, and an other waye vnto the people: or, Receiue yee in bothe kindes, and let al the reſt receiue in one?

St. Gard. in the  
Diuels ſophiſtry.

Although theſe thinges be plaine, and euident of them ſelfe, yet that the ſolie of theſe men may the better appeare, it ſhalbe good to heare the reporte of one of their owne Doctours touching theſe maters. One Gerardus Lorichius, in a booke that he wrote De Miſſa publica proroganda, hath theſe woordes: Sunt Pſeudocatholici, qui reformationem Eccleſie quoquo modo remorari non verentur. Hi ne Laicis altera ſpecies reſtituatur, nullis parcunt blaſphemijs. Dicunt enim, Chriſtum ſolis Apoſtoliſ dixiſſe, Bibite ex eo omnes. Atqui verba Canonis habent, Accipite & manducate ex hoc omnes. Hic dicant, oro, num & hoc ad ſolos dictum ſit Apoſtoliſ. Ergo Laicis & à ſpecie panis eſt abſtinendum: Quod dicere eſt hæreſis, & blaſphemia peſtilens, & execrabilis: Conſequitur ergo, vtrumque verbum dictum eſſe ad omnem Eccleſiam: They be falſe Catholiques (ſaith this man) that are not aſhamed by al meanes to hinder the Reformation of the Church. They, to thintent the other kinde of the Sacrament may not be reſtored vnto the Laye people, ſpare no kinde of blaſphemies. For they ſaye, that Chyſte ſaide onely vnto his Apoſtles, Drinke ye al of this. But the woordes of the Canon (of the Paſſe) be theſe, Take and eate ye al of this. Here I beſeeche them, let them tel mee, whether they wil haue theſe woordes alſo, onely to pertaine vnto the Apoſtles. Then muſt the lay people, abſteyne from the other kinde of the Breade alſo. Which thinge to ſaye, is an Hereſie, and a peſtilent, and a deteſtable blaſphemie. Wherefore it ſoloweth, that eche of theſe woordes was ſpoken vnto the whole Church. Thus ſarre Lorichius, an earneſt defender of Tranſubſtantiation, of the Popes Supremacie, and of Priuate Paſſe: leſt M. Hardinge ſhould ſaye, he were one of Luthers Scholars, and ſo excepte againſt him, as beinge a partie. And Julius ſometime Biſhop of Rome, hearinge of certaine that vſed to dippe the Breade in the Wine, and ſo to deliuer it to the people, had no way to reſorme them, but onely by Chyſtes Inſtitution. For thus he ſaith: Quod pro complemento Communione, inſinctam tradunt Eucharistiā populis, nec hoc prolatum ex Evangelio testimonium receperunt: Whereas for accompliſhment of the Communion, they dippe the Sacrament, and deliuer it vnto the people, they haue not receiued this witneſſe of the Goſpel. He addeth further: Scorsum enim Panis, & scorsum Calicis commendatio memoratur. For the deliuerie of the Breade, and the deliuerie of the Cuppe, are mentioned aſunder. And thus he ſpeaketh of the miniſtration of the Sacrament, that is due not onely to the Miniſters, but alſo to the people.

Gerardus Lori-  
chius in. 7. parte  
Canonis.

De Con. diſt. 2.  
Cum omne.

The



The learned men of Bohemia sawe they coulde haue no holde of Christes Institution, and therefore to mainteine their new fangled attempts, as it pleaseth M. Hardinge to terme it, they were faine to take the wordes of Christe out of the sixthe Chapter of Iohn. Quesse ye eate the flesh of the Sonne of man, and drinke his Bloude, ye shal haue no life in you. But these wordes in the sixte Chapter of s. Iohn, saithe M. Hardinge, our new Maisters wil haue expounded of the spiritual, not of the sacramental eatinge. Of the Bohemians, I can not see why they should be called new fangled. Their request was none other, but that they might continue the order of the Primitive Church, whiche Thomas of Aquine saithe, had continued in diuers Churches from the Apostles vntil his time, for the space of a thousande and thre hundred yeres without controlment. And it may il become a Christian man, and a scholar of the apostolique See, to cal the doinge of Christe, and of his Disciples, New fangled. Touchinge their reasons made in this behalfe, I neede not to speake. Goddes name be blessed, they haue preuailed with the best learned of the worlde. What so ever their premises seeme to M. Hardinge, their Conclusion was this, that no mortal creature shoulde presume, to disallowe the ordinance of the Imortal God.

But our new Maisters (saith M. Hardinge) must needes haue these wordes of s. Iohn expounded of the spiritual eatinge. If it be either the violence of nature, or the manner of his Catholique doctrine, that driueth M. Hardinge thus to taunte, he muste be bozne with al: notwithstandinge it agreeth not with his promise. As touching the vnderstandinge of the wordes of Christe, in the sixthe of S. Iohn, they are not al new Maisters, that haue so taken them. For, to leaue S. Augustine, Origen, and others of that age, Nicolas Lyra, a man of later yeres, saithe, The saide wordes of Christe muste needes be taken spiritually, and none otherwise. Thus he saithe: Ita intelligi debent de manducatione, & potatione spirituali. Quia sequitur, Qui manducat meam Carnem, & bibit meum sanguinem, in me manet, & ego in eo. Quod B. Augustinus exponens ait: Hoc est manducare illam escam, & bibere illum potum, in Christo manere, & Christum manentem in se habere: quod nihil aliud est, quam esse in charitate Christi: These wordes must be taken of the spiritual eatinge and drinke. For it followeth, He that eateth my Flesh, and drinketh my Bloude, & dwelleth in mee, and I in him: Whiche thinge s. Augustine expoundinge, saithe thus: This is the eatinge of that foode, and the drinke of that drinke, for a man to dwell in Christe, and to haue Christe in him dwellinge: whiche thinge is nothinge els, but to be in the looue of Christ. Here wee see, that Nicolas Lyra a man that liued two hundred yeres agoe, and therefore no very New Master, expoundeth these wordes of the spiritual eatinge.

Yet M. Hardinge saithe, The same place may be taken also of the sacramental eatinge. But Lyra thinketh no, and therefore addeth further: Hoc verbum nihil directe pertinet ad Sacramentalem, vel corporalem manducationem. Nam hoc verbum fuit dictum diu, antequam Sacramentum Eucharistiae esset institutum. Ex illa igitur litera, de sacramentali Communione, non potest fieri argumentum efficax: These wordes pertaine not directly vnto the sacramental, or Corporal eatinge. For it was spoken longe before the sacrament was ordeined. Therefore out of this letter, there can not be made any good argument for the sacramental Communion.

Likewise one Michael Vabe one of late yeres, a man of M. Hardinges owne side, touchinge the same matter, writeth thus: Infirmum est argumentum: Quae enim de spiritali manducatione dicta sunt, illae ad sacramentalem torquet. This (saith he) is but a weake reason: For the wordes that be spoken of spiritual eatinge, he applyeth to the sacramental eatinge. Here may M. Hardinge see, besides S. Augustine, Origen, and other olde Catholike Fathers, whose wordes I haue not alleged, what menne he hath called New Maisters. Nicolas Lyra was an English man, and liued two hundred yeres before Luther: Michael Vabe was of late yeres, and wrote namely against Luther. Verily if Christe and his Apostles were now conuersante in the

Par. 3. q. 82.  
art. 12.

Nicol. Lyra in  
Psal. III.

Nicol. Lyra in  
Psal. III.

Michael Vabe  
tractatu. 5. con-  
tra Lutherum.

the worlde, otherwise they woulde forsake their owne doctrine, they shoulde be called New Masters, as well as others.

And notwithstanding these wordes in the fifth Chapter of S. John be spoken, and taken, of the spiritual eatinge, as it is already proued: yet are they oftentimes by the olde fathers applied vnto the Sacrament: but vnderstande, as it is before noted by Lyra. To allegre the places, specially beinge so many, and not vnderstande vnto the learned, it woulde be tedious. Chyestes Beinge at Emmaus, and the Disciples Breakinge of Breade at Hierusalem, because it hath plentifull wordinge to bringe them to wise, that be afterwarde answered in these places.

The reasons, that M. Harding hath here gathered, be these: In the sixth Chapter of S. Iohn there is no mention made of the Cuppe or Wine: Ergo, the people may receiue vnder one kinde. This reason is very weake: for he may as wel conclude of the same wordes: Ergo, the Priest may receiue vnder one kinde: whiche he hath selte saith is against Chyestes Institution. He might farre better haue concluded the contrary: The laye people beinge faithfull, and good, by faith, and in their hartes do in dede, & verily drinke the Bloude of Christe: Therefore they may drinke the Sacrament of the same. And as Echius a Doctour of that side saith, The people kinde in the person of the Prieste, Therefore, they may drinke in their owne person, as wel, and without daunger.

Ecclus. in lect.  
communis.  
in d. 2. c. 1.

Another reason is this: It dothe not appeare, that Christe euer ministered in both kindes, but onely to his Disciples: Ergo, y people may receiue in one kinde. I maruel, what lucke M. Harding hath to such Conclusions. For what necessarie sequelle can there be, either from th apostles to the people: or from bothe kindes to one kinde: or from an Affirmative to a Negative? The summe of the reason standeth thus: Th apostles are commaunded to receiue Bothe kindes: Ergo, the people is not commaunded to receiue Bothe kindes. The weakenesse wherof is euident, & he woth it selte. It wil mutche rather, and better follow thus: The people is commaunded to receiue, as th apostles receiued, for there is expresse no difference: The Apostles receiued in bothe kindes: Ergo, the people is commaunded to receiue in bothe kindes. And thus, notwithstandinge it be here stoutely auouched, that we haue neither example, nor Institution, yet I truste it dothe wel appeare, that we haue bothe the example of Christe, that ministered the Sacrament in bothe kindes: and also Chyestes Institution, that bade his Disciples to do the same.

M. Harding. The 5. Diuision.

Thus our aduersaries haue nothinge to bringe out of the Scriptures, against the vse of the Catholike Church, in ministringe the Communion vnder one kinde. And yet they cease not crieinge out vpon the breach of Christes expresse commaundement. And M. Iuel for his parte in his firste answer to D. Ale. saith, that the Councel of Constance pronounced openly against Christe him selfe. But for as muche as they are so hote in this pointe, I wil sende them to Martin Luther himselfe their Patriarke, that either by his sobrietie in this mater they may be some what colde, or by his, and his scholars inconstancie herein, be brought to be ashamed of themselves. Though the places be wel knowne, as oftentimes cited of the Catholike Writers of our time against the Gospellers, yet here I thinke good to rehearse them, that the vnlarned may see, howe them selues make not so great a mater of this article, as some seeme to beare the people in hande it is. Luther writeth to them of Bohemia these very wordes. Quoniam pulchrum quidem esset, vtriusque specie Eucharistia vni. & Christus hac in re nihil tanquam necessarium praecepit: praestaret pacem & vnitatem, quam Christus vbiq; praecepit, sectari, quam de speciebus Sacramenti contendere: Where as it were a faire thinge (saith he) to vse bothe kindes of the Sacrament, yet for that Christe herein hath commaunded nothinge, as necessarie, it were better to kepe peace and vnitie, which Christe hath euery where charged vs w. th al, the to strue for the outwarde kindes of the Sacrament. Againe his wordes be these in a declaration that he wrote of the sacrament. Non dixi, neque consueui, neque est intentio mea, vt vnus aut aliquot Episcopi, propria auctoritate alicui inciperent

K

vtramque



utramque speciem porrigere, nisi ita constituerent, & mandarentur in Concilio generali. Neither haue I saide, nor counsaied, nor my minde is, that any one, or moe Bishops, beginne by their owne authoritie, to geue bothe kindes (of the Sacrament) to any person, onlesse it were so ordeined, and commaunded in a general Council.

The B. of Sarisburie.

It grieueth M. Hardinge that we should say, the Council of Constance decreed against Chyriste him selfe, and therefore he sendeth vs to Luther him selfe, that seeinge his inconstancie, we may be ashamed of our selues. And thus with one poynt lable, he thought it good merily to refreshe him selfe: yet touchinge inconstancie, wherein he so triumpheth against M. Luther, he seemeth viterly to haue forgotten him selfe. For it is knowne to the worlde, that M. Luther in al his life, neuer changed but once, & that from manifest error to the open confessed truth. But M. Hardinge, vpon hoim good occasions I wil not say, hath changed his doctrine, and whole faith, twise within the space of two yeres. And so muche would I not now haue touched, sauinge onely to put him in remembrance of him selfe.

That the determination of a Council of Constance was against Chyriste, besides Gerardus Lorchius, a Doctour of M. Hardinges owne Schoule, who affirmeth it in vehement wordes, what canne there be so plaine, as that S. Paule writeth vnto the Corinthians: That I receiued of the Lorde, the same haue I deliuered vnto you. After he mentioneth eche kinde aparte, & sheweth, that as Chyriste tooke the breade, so he also tooke the Cuppe: & that the Apostles receiued both at Chyristes handes, not onely for them selues, but also for the vse, & behouise of the people. Therefore, where as M. Hardinge crieth so often against vs, that the deliuerie of the Cuppe vnto the people, is no parte of Chyristes Institution, if he had considered these thinges wel, or had conferred herein with the olde Catholike Fathers, he would haue better aduised him selfe. For in steede of many, for shortnes sake, to allege but one, S. Cyprians wordes in this mater he very plaine, Quidam vel ignorantes, vel simpliciter, in Calice Dominico sanctificando, & plebi ministrando, non hoc faciunt, quod Iesus Christus Dominus & Deus noster huius Sacrificij Author, & Doctores fecit, & docuit: Some there be, that in sanctifyinge the Cuppe, and deliuering it vnto the people, doo not that thing, that Iesus Chyriste our Lorde and God, the author and teacher of this Sacrifice, both did and taught. And addeth further, If any man be in this error, seeinge the sight of the truth, let him returne againe vnto the roote, and vnto the original of the Lordes Traditio. And after in the same Epistle, We keepe not the thing that is commaunded vs, onlesse we doo the same, that the Lorde did. In these few wordes S. Cyprian saith, The Lorde both did it, and taught it to be doone: He calleth it The Lordes Tradition: he calleth it The Lordes commandement. And here cannot M. Hardinge steale away in the miste, & say, S. Cyprian meante al this of the Cuppe, that the Priest consecrateth for him selfe: for his very wordes be plaine to the contrary, In Calice Dominico sanctificando, & plebi ministrando: that is, In sanctifyinge the Lordes Cuppe, and ministringe it vnto the people. And if S. Cyprian might wel write thus against the Heretiques called Aquarii, whiche in the holy Ministration would vse no wine, but in steede thereof did Consecrate water, & ministrered it vnto the people, muche more may we say the same against our aduersaries, whiche Consecrate and minister vnto the people no Cuppe at al. Wherefore at the ende of the same Epistle he concludeth with these wordes: Not to doo that thing, if at the Lorde did, what is it els, then to cast of his Woordes, and to desise his Discipline, and to comitte not worldly, but spiritual robbrie, and adulterie, while as a man from the truth of the Gospel, stealeth away both the sayings, and dooings of the Lorde, and corrupteth, and defileth Gods commaundementes? So it is writte in the prophete Hieremie, V What is Chasse in comparison of Corne? Therefore vvil I vpon these prophetes, saith the Lord, that steale my vwoordes eche one of them from his neighbour, and deceiue my people in their lies, and in their errors.

The wordes that Luther wrote to them of Bohemia, and the others here reported,

*De Missa publica  
pro propaganda  
1. Corinth. II.*

*Cyprian. lib. 2.  
Epist. 3.*

*Ad originem  
Traditionis  
Dominicae.  
Quod mandatum est.*

*Hierem. 23.*

posted, were written by him before God had appointed him to publish the Gospel; and therefore are no more to be alleged against him for that he wrote afterwarde, as note of inconstancie, then M. Hardinges Sermons preached openly in the time of kinge Edward, are to be alleged against that he writeth now.

M. Hardinge. The 6. Diuision.

Thus he wrote before he had conceiued perfit hatred against the Church. But after that he had bene better acquainted with the Diuel, and of him, appearing vnto him sensibly, had bene instructed with argumentes against the Sacrifice of the Masse, (si) that the memorie of our Redemption by Christ wrought on the Crosse, might utterly be abolished: he wrote hereof farre other wise. Si quo casu Concilium statueret, minimè omnium nos vellemus vtraque specie potiri: imo tunc primum in despectum Concilij, vellemus aut vna, aut neutra, & nequaquam vtraque potiri, & eos plane anathema habere, quicunq; talis Concilij auctoritate potirentur vtraque. If in any case the Councel would so ordeine, we would in no wise haue bothe the kinds: but even then in despite of the Councel, wee would haue one kinde, or neither of them, and in no wise bothe: and holde them for accursed, who so euer by authoritie of suche a Councel would haue bothe. These wordes declare, what spirit Luther was of. They shew him like him selfe. VVho so euer readerh his booke with indifferent iudgement, shal finde that sithens the Apostles time, neuer wrote man so arrogantly, ne so despitefully against the Church, nor so contrarily to him selfe. VVhiche markes be so euident, that who so euer wil not see them, but suffereth him selfe to be caried away into error, hatred of the Church, and contempt of al godlinesse, either by him, or by his scholars: excepte he repent and returne, he is guiltie of his owne damnation, utterly ouerthrowen, and sinneth inexcusably, as one condemned by his owne iudgement. But for excuse hereof, in his booke of the Captiuitie of Babylon, he confesseth, that he wrote thus, not for that he thought so, nor for that he iudged the vse of one kinde vnlawful, but bicause he was stirred by hatred and anger so to doo. His wordes doo sounde so mutche plainly, Prouocatus, imo per vim rapius. I wrote this, saith he, other wise then I thought in my hart, prouoked, and by violence pulled to it, whether I would or no. Here I doubt not, but wise men wil regarde more, that Luther wrote when his minde was quiet and calme, then when it was enraged with blustering stormes of naughty affections.

The 51. vnto truth  
loyned with a  
sclaunder. Ne-  
uer man spake  
more reuerently  
of the Oblation  
of Christe vpon  
the Crosse,

The B. of Sarisburie.

There is nothing so easie as to speake ill. There was nothing further of from Luthers minde, then vpon any determination of any Councel, to minister the Sacrament vnder one kinde, and so to bryake Christs Institution into halles. But he thought it not meete, that Goddes trueth immortal, should hange of the authoritie of a mortal man, and stande for true no further, then it shoulde please a man to allowe of it. Notwithstandinge such interest, and authoritie the Pope hath claimed to him selfe, forcing the worlde to beleue, as he him selfe writeth, That he hath al right and lawe in the closet of his breaste. And one Syluester Prierias gouernour of Pope Leos Palace, was not ashamed, nor afraide, to write these wordes, A Doctrina Romana Ecclesia, & Romani Pontificis, sacra Scriptura totum, & auctoritatem trahit. The holy Scripture taketh strengthe, and authoritie of the Church, and Bishop of Rome. This was the thinge, that D. Luther misliked, and thought intolerable. And therefore he saide, he would haue Goddes worde receiued, onely bicause it is Goddes worde, and spoken by him, not bicause it is authorized by a Councel: and if the Councel would allow the Administration in one kinde, then, he saide, he would vse Bothe, bicause Christe in his Institution appointed Bothe. But if the Bishops in the Councel would agree vpon Bothe kinds, as a matter standinge wholly in their pleasures, as though they had full power to controule, or to ratifie the will of God, then, he saide, he would haue no regarde vnto the authoritie of such a Councel, that setteth it selfe aboue God, but rather would vse one kinde onely, or none at al. For this cause M. Hardinge reproveth Doctor Luther so bitterly, and calleth him arrogante: bicause he would not haue Goddes

Extra de Const.  
Licet Romanus,  
Syluester Prie-  
rias, Magister  
Palatii.



will subiecte to the will of man.

*Act. 16.*

Yet it appeareth that *S. Paule* in the like case did the like. For notwithstandinge he had Circumcised *Timothæ*, yet when he sawe certaine come in, that woulde needes force the same vpon *Titus* also, and so make it necessarie, he with-  
*Galat. 2.*  
 stood them stoutely, and woulde not yeelde. Thus he writeth: Neither was *Titus*,  
 that then was with me, compelled to be Circumcised, for the cominge in of certaine false Bre-  
 thren, whiche came vpon vs to trie out our libertie, that wee haue in *Christe Iesu*, to the intent  
 to bringe vs into bondage. Vnto whom wee gaue no place by yeelding, no not for any time,  
 that the trueth of the Gospel might remaine amonge you.

*Eusebius lib. 2.  
 ca. 2.*

*Eusebius* in his storie saith, there was an olde lawe in *Rome*, that no Empe-  
 rour should consecrate a God, onlesse the same God had beene first allowed by the  
 Council. *Liberius* beinge Emperour, when he hearde of the woonderful workes,  
 that were wrought by *Christe* in *Iewrye*, thought therfore he was a God, and pro-  
 moted a bil vnto the Council, that *Christe* might be proclaimed, and taken for a  
 God. But the Council was otherwise bente, and woulde allow him for no God.

*Tertul. in Apo-  
 logetico.*

*Tertullian* laugheth at their folie. His wordes be these: Apud vos de humano ar-  
 bitrio diuinitas pensatur. Nisi homini Deus placuerit, non erit Deus. Homo iam Deo  
 propitius esse debet. Emongst you the diuinitie, and state of God, is weighed by mans iudge-  
 ment. Onlesse God please man, God (emongst you) shalbe no God. Now therefore, man must  
 be good and fauourable vnto his God. The like folie seemeth to be in them, that thinke  
 Goddes trueth is no trueth, onlesse the Consent of a Council allow it to be trueth.

*Ad nobiles Or-  
 dinis Teutonici.*

To this same purpose *Luther* wrote a booke vnto the *Knights* of the order of  
*Rossia*, after they had obtained from the *Pope* a dispensation to marie notwith-  
 standinge their vow. He chargeth them, that in any wise they marie not by warrant of  
 that dispensation: otherwise (he saith) they offende God, and be woorse then adulterers, as  
 hauinge more regarde vnto man, then vnto God: and hauinge Goddes owne dispensation, as if  
 it were not sufficient, woulde seeke further for the dispensation of a man.

*Gal. 2.*

*Luther* wrote not this in the despite of any godly Council, no more then the  
 prophete *Esaie*, when he said, Inire Concilium, & dissipabitur: Goe, geather your Coun-  
 cel, and it shalbe broaken. But he coulde not suffer to see Goddes glorie so defaced, that  
 a compaignie of men shoulde presume to allowe, or disallow his trueth, as if it were  
 not true in it selfe, but must sal, or stande onely at their pleasure.

The rest that followeth, is nothinge els, but vnsermelye slander. But God be  
 blisfed, that hath deliuered that godly man from lypnge tongues.

*Act. 21.*

But *Luther* (saith *M. Harding*) was contrary vnto him selfe. Euen so *Marcion*  
 the Heretique charged *S. Paule*, that he spake against the Ceremonies, & yet him  
 selfe shaued his head at *Cenchrea*, and obserued the Ceremonies: that he woulde  
 not circumcise *Titus*, & yet had circumcised *Timotheus*: that he woulde sometime  
 defende the law, & sometime reprove the law: & so was euermore contrary to him  
 selfe. And he that had *M. Hardinges* spite, perhaps woulde no more doubt to finde  
 faulte with *S. Paule* for inconstancie, then with *Luther*. If *Luther* were euer  
 contrary to him selfe, yet might no man worse charge him in that behalfe, then *M.  
 Harding*. But *Luther* euermore followed Gods callinge, & neuer returned backe  
 vnto his vomite, neither fought against his owne conscience, nor against the ma-  
 nifest knowne trueth. And therefore although he were contrary vnto him selfe, as  
 passing from error vnto trueth, yet was he not contrary vnto God.

*M. Harding. The. 7. Diuision.*

Now to put this matter, that *Luther* iudged it a thinge indifferent, whether one receiue the sacra-  
 ment vnder one kinde or bothe, more out of doubt, *Philip Melancthon*, his scholar, and nearest of his  
 counsaile, writeth: Sicut edere suillam, aut abstinere a suilla, sic alterutra signi parte vti me-  
 dium esse. That as it is a thinge indifferent to eate swines fleashe, or to forbear swines fleashe, so murther  
 it is

it is also to vse, whiche parte of the signe a man listeth. By the woorde, Signe, he meaneth the Sacrament, liking better that strange woorde, then the accustomed woorde of the Church: least he might perhaps be thought of the bretherne of his secte, in some what to ioyne with the Catholikes.

Bucer also is of the same opinion, who in the conference that was had between the Catholiques and protestantes for agreement in controuersies of religion at Ratibone, confirmed, and allowed this article by his full consent with these woordes: Ad controuersiam, quæ est de vna aut vtraque specie, tollendam, cum primis conducturum, vt sancta Ecclesia liberam faceret potestati, Sacramentum hoc in vna, vel in vtraque specie sumendi. Ea tamen lege, vt nulli per hoc detur occasio, quem vltum tantopere retinuit Ecclesia, temere condemnandi, aut inuicem iudicandi: That the controuersie for the one, or bothe kinds, may be taken away, it shalbe very wel doone, that holy Church made it free, to receiue this Sacrament in one or bothe kinds: yet vnder such condition, as hereby no occasion be geuen to any bodie, rashely to condemne the vse, whiche the Church hath so longe time keapte, nor to iudge an other. Soothely he whiche woulde haue it free and at libertie, to receiue the Sacrament vnder one or bothe kinds, and holdeth opinion, that the olde custome of the one kinde onely is not to be condemned, seemeth plainly enough to confesse, that nothing hath beene instituted or commaunded of Christe touching this mater, as necessarie to saluation.

Thus wee may see plainly, that they whiche haue diuided them selues from the Mystical bodie of Christe, that is, his Church, who were of greatest learninge and iudgement, make it a mater indifferent (as it is in deede of it selfe lesse to the libertie of the Church) whether the Sacrament be ministred vnder one kinde, or bothe. And thus mutche hath been confessed against M. Iuel, and his secte, not onely by the learned aduersaries of the Church in our time, but also by a learned mā of Bohemia aboue fixe score yeeres past. His name is Iohn Præxyssam, of whose writings, some are set foorth in print. This learned man, where as he endeouored to prooue the vse of bothe kinds of the woordes of Christe written by S. Iohn. Excepte ye eate the fleass he of the sonne of man, and drinke his bloude, ye shal not haue life in you, at length vitereth these woordes accordinge to the eloquence of his time. Verumtamen hic Deum timens, & mores impios aliorum præcauens, fateor, quod quilibet personas de Ecclesia Communioni fidelium sub vtraque specie repugnantes, damnare aut hereticare non intendo: But heare hauinge the feare of God before mine eyes, and beinge wel ware, I followe not the wicked condicions of others, I graunte, that what persones so euer of the Church repine against the Communion of the Faithful people vnder bothe kinds, I intende not to condemne them, nor to holde them for Heretiques. But if it be the commaundment of God, that the Sacrament be receiued of al vnder bothe kinds, why shoulde he be forbidden by the feare of God, to condemne those that withstande that order of Communion? seeinge that, who so enter goeth against Gods commaundment, is woorthie to be condemned. Therefore by his testimonie the vse of one, or both kinds is indifferent.

Thus wee are hable to allege Luther, Melancthon, Bucer, and that learned Bohemian, for the indifference of the Communion to be ministred either vnder one kinde or bothe. Vwhereby I meane not, that the vse of the Sacrament is so left to euery mans libertie, as he that listeth may require bothe kinds, and an other may content him selfe with one kinde. Not so: euery man is bounde to follow the order of the Church: but the Church is not bounde of necessitie by Goddes commaundment, to minister it vnder bothe kinds to the Laitie.

The B. of Sarisburie.

To proue that the halfe Communion is a thing indifferent, he bringeth forth the authoritie of Melancthon, Bucer, & a certaine learned man of Bohemia: some of them falsely alleged, & some without any allegation at al. Neither doth he bringe them to the intent to take them for his authours, & to folow them: for they neither in their booke, nor in the order of their Churches, euer consented to the breach of Christes Institution. But herein he betwaiseth his wante of olde Doctours: for, hauinge the authoritie of them, he woulde neuer haue alleged any of these.

In Melancthon he misliketh mutche the manner of his speache, in that he calleth the Sacrament a Signe: whiche woorde (as he saith) is strange, and not the accustomed woorde of the Church. Hauinge that he seeketh occasions, and quarels with one cause, as his woonte is, otherwisse he knoweth, that a Sacrament hath beene called



Lib. 4. dist. 1.

August. De Do-  
ctrina Christia.

Lib. 3. ca. 15.

In Iohan. Tra-  
ctatu. 45.Augustin. contra  
Adimantum,  
ca. 12.Chrysostom. in  
Matthe. hom. 83August. de Do-  
ctrina Christ.  
lib. 2.De Con. Dist. 2.  
Signum est.

called a Signe in all times, and ages of the Church.

Petrus Lombardus thus defineth a Sacrament, *Sacramentum est Signum rei Sacrae*: A Sacrament is the signe of a holy thing. And as it is thought, the very substance and nature of a thing cannot be better knowen, then by the Definition. S. Augustine saith, *Signa cum ad res diuinas adhibentur, sacramenta vocantur*. signes, when they be applied to godly thinges, be called Sacramentes. And againe, writinge of the difference that is betwene the Sacramentes of the Olde Law, and of the New, he saith thus, *In Signis diuersis, eadem fides*: The Signes bringe diuerse, the faith is one. And writinge against one Adimantus, he saith: *Non dubitauit Dominus dicere, Hoc est corpus meum, cum daret Signum Corporis sui*: The Lorde doubted not to saye, This is my Bodie, when he gaue the Signe of his Bodie. Likewise saith Chrysostome, *Si mortuus Iesus non est, cuius symbolum, ac Signum hoc Sacrificium est?* If Iesus died not, whose token, and whose signe is this Sacrifice? And lest any man shoulde be deceiued in the meaninge of this woorde Signe, S. Augustine him selfe hath expounded it thus: *Signum est res, prater speciem, quam ingerit sensibus, aliud quiddam faciens ex se in cognitionem venire*: A signe is a thinge, that besides the sight it selfe, whiche it offereth vnto the senses, causeth of it selfe some other certaine thinge to come into knowledge. Hereby it may appeare, that this woorde Signe, is not so strange, as M. Hardinge woulde haue it seeme, nor so vnaccustomed vnto the Church. Although it mislike him, that wee shoulde do, as the olde Fathers did, yet he might geue vs leaue, to vse suche wordes, and phrases, as the olde Fathers vsed.

But (saith he) Melancthon, and Bucer accompted it a thinge indifferent. In deede these godly learned men, when they saw, that through the malice of their aduersaries, they coulde not obtaine, that Christes Institution might vniuersally be receiued, yet they desired at the least, it might be leaste free without restrainte, for euery Church to do therein, as they shoulde thinke good, and that without murmure, or offence of others. And thus farre forth their desire was, it might be iudged free: not that they thought, Christe had not ordeined the Sacrament to be ministered vnto the people in bothe kindes, or that in it selfe it is indifferent: but that the faithful of God might indifferently, and freely vse it without controullement, and that it shoulde not be iudged Heresie, to do as Christe had commaunded.

So the godly Fathers at the beginninge, when they coulde not perswade the Princes of the worlde, with their people, to receiue the Gospel, yet they thought they were gainers, and gaue God thanks, when they might haue place, and libertie for them selues, freely, and with quiet conscience, to meete together, and to preache the Gospel.

This libertie M. Hardinge cannot like withal. He woulde haue it free for the whole Church to determine of it: but not for euery Church particular. This is a shifte to deceiue the ignorant. For he knoweth wel, that at other Churches throughout the worlde, from the first plantinge of the Gospel vntil this day, doo still minister the Holy Communion in Bothe kindes, as Christe commaunded: and that Christes Institution was neuer openly, and by consente broken, but onely in the Church of Rome: whiche Church also is not vniuersal, but meere particular: and that the same breache in the same Church of Rome, sprang not of any consent of Bishoppes, or other learned men, but, as it is proued before, onely of the simple deuotion of the people. And dooth M. Hardinge thinke, the people may safely breake Christes Institution, without any General Council: and may not safely returne againe to the same, without a general Council? Verily there needeth no Council, where as nothinge is doone by Council.

Touching the indifferencie of this mater, wherupon M. Hardinge hath built this whole treatie, and in what sorte the breache of Christes Institution may seeme

seeme a thinge indifferent, I know no better answere, then that is already made by S. Cyprian, who in the like case maketh answere thus: Si quis de antecessoribus meis non hoc obseruauit, & tenuit, quod nos Dominus exemplo, & magisterio suo docuit, potest simplicitati eius de indulgentia Domini venia concedi: nobis vero non poterit ignosci, qui nunc à Domino admoniti, & instructi sumus &c. If any of my predecessors haue not followed, and keapte that thinge, whiche the Lorde by his example, and commaundement, hath taught vs, he for his simplicitie may be pardoned: but (if wee wilfully offend) there is no pardon for vs, that are already warned, and instructed of the Lorde. Wee geue God thanks, that whiles he instructeth vs, what wee shal doo for the time to come, he forgetteth vs that is past, because wee haue erred of simplicitie. Thus farre foorth the breach of Gods ordinance may be bozne withal by the iudgement of S. Cyprian. But he addeth further, Post inspirationem vero, & reuelationem factam, qui in eo quod errauerat, perseuerat, prudens & sciens, sine venia ignorantia peccat, presumptione atq; obstinatione superatus: After that God hath once opened and reueled (his truth) who so continueth stil in his error, willingly and wittingly offendeth without hope of pardon, as beinge overcome with Presumption, and Wilfulnesse.

Cyprian. li. 2.  
Epist. 3.

Cyprianus  
Ad Iubaranum  
de Hereticis  
Baptizandis.

M. Hardinge. The 8. Diuision.

And where as it was ministred in bothe kinds at Corinth, as it appeareth by S. Paule, and in sundrie other places, as wee finde moste evidently in the writings of diuers auncient Fathers: Yet the Church hath bene moued by diuerse and weighty causes, to take order, that the people shoulde receiue their Communion vnder one kinde, not onely in the Councel of Basil, but also in that of Constance, and longe before them about a thousande yeeres, in (2) the firste Councel of Ephesus, as many doo probably geather, and namely Urbanus Reginus a Doctour of Luthers schoole, confesseth in his Booke De locis Communibus. One cause, and not the least, was, that thereby the heresie of Nestorius might the rather be extinguished, who amongst other errors helde opinion (3) that vnder the forme of Breaide in the Sacrament is contained the Body of Christe without his Bloud: and vnder the forme of the Wyne, his Bloud onely without his Body. Many other causes moued these Fathers to take that order, for the auoidinge of many inconueniences, daungers and offences, whiche might happen in the vse of the Cuppe, as vnuerence of so high a Sacrament, whereof Christen people at the beginninge had a maruelous care and regard: the lothesomenesse of many, that can not brooke the taste of wine: the difficultie of gettinge, and impossibilitie of keepinge wine from corruption, in countreies situated neare to the Northe Pole, in that Chyme, where is knowne to be greate extremitie of colde, beside a number of the like. So that it had bene besides reason, to haue bounde al to the necessitie of bothe kinds.

The. 52. vnttruth  
For there was  
no such Canon  
reached, or  
once moued  
in that Councel.  
The. 53. vnttruth  
For Nestorius  
neuer dreamed  
of any such  
folie.  
Vv eighty con-  
siderations,  
wherefore  
Christes Institu-  
tion shoulde be  
broken.

The B. of Sarisburie.

He graunteth that S. Paule at Corinth, and sundrie other holy Fathers, in their seuerall Churches ministred the Sacrament in Bothe kinds. He might as wel haue saide, Al the Apostles, and al the holy Fathers, sauinge for hindring of his cause. But the Church afterwarde vpon good causes (as it is here alleged) tooke order to the contrary, and namely to confute the Heretique Nestorius.

Here must thou marke, good Christian Reader, The Question is, whether M. Hardinges halfe Communion, were euer ministred openly to the people in the Church, within the space of sixe hundred yeeres after Christe. For prouise hereof he allegeth, that this order was allowed in the Councels of Constance, and Basil, the former whereof, was begunne & holden in the yeere of our Lorde a thousande, foure hundred and fouretenth: and the same, neither general, nor euer generally receined. And what force can he finde herein to prouue his purpose: it is also probably geathered (saith the M. Hardinge) that the same order was taken a thousande yeeres before, in the firste Councel of Ephesus. Here he is driuen

Anno 1414



utterly to leaue his learning, & as he commonly dooth, onely to holde by bare gheasse. But if this newe diuise were brought in to confute the Heretique Nestorius, why then toke it place first in the Councils of Constance, and Basil, a thousande yeeres after that Nestorius was dead, & his Heresie quite forgotten? If it were so ordered in the Council of Ephesus, why is there no Ade, or mention thereof extant in that Council, nor any learned man within a thousand yeeres after to recorde the same?

But Vrbanius Regius a Doctour of Luthers schoole confesseth it. First, Vrbanius Regius departed this life not aboute twentie yeeres agoe: and therefore is a very younge witnesse, to testifie a thinge done so longe before. Besides this, the Booke of Common Places, that is abroade in his name, is nothing els but a heape of thinges gathered together by longe readinge, as the manner of Studentes is, out of diuers and sundrie bookes, and that as wel of the one side, as of the other, onely for heaule of memoire, and increase of knowledge. Neither was that Booke euer corrected or published by him, but onely deliuered to the Printer, as it was, by his widow after his death, as appeareth by Pomeranus, that dedicated that booke to the Prince of Mensburg. And therefore these collections do witnesse his diligence, but not his iudgement. As touching that note concerninge the Council of Ephesus, it may be thought, he had it out of Alardus, or Michael Væhe, or some other like writer of this age.

Nestorius amongst other errors (saith the M. Hardinge) helde opinion, that vnder the forme of Breade in the sacrament is contained the Body of Christe without his Bloude, and vnder the forme of Wyne, the Bloude onely, without his Body. Why shoulde this man thus delite him selfe, to vpholde one falseheade with an other? First he saith, The Council of Ephesus decreed against Bothe Kindes. This is vnttrue, and was neuer yet proued. Perte, some cause muste be deuised, that shoulde leade the Fathers to that Decree. Whiche, as it is here surmised, was this error of Nestorius. A cause that neuer was, is good yenough to proue the effecte that neuer was. Thus is M. Hardinge dyuen not onely to forge fewe Doctours, and fewe Decrees of Councils, but also to imagine fewe Heresies, such as were neuer hearde of before: even in like sorte, and to like purpose, as by some it is supposed, that Aristotle sometime imagined strange, and monstrous opinions to be taught by Democritus, Parmenides, Melissus, and other olde Philosophers: not because thei had euer taught, or written so in deede, but to the ende to finde occasion of talke, and the better to set abroade his owne learninge. If it be true, that is surmised by Nestorius, the M. Hardinges whole defence standeth but vpon an Heresie: if it be vnttrue, as in deede it is, then it standeth vpon an open falsehead: and so, whether it be true, or false, it hath a very weake foundation.

As for Nestorius, it is knowen, he was a wicked, and a blasphemous Heretique, and was woorthily condemned by sundrie holy Fathers and Councelles. Philastrius, Epiphanius, and S. Augustine, haue written namely of his errors: The Council of Ephesus, the Council of Chalcedon, Celestinus, Gelasius, Leo, Bishops of Rome, Cyrillus Bishop of Alexandria, haue ripte by, and condemned al the bzaunches of his Heresies. Yet none of them al euer charged Nestorius with this newe Heresie of M. Hardinges makinge. If there had bene in it any shewe of truethe, M. Hardinge, as he is eloquente, woulde haue laied out al the Circumstances, when this strange error firste beganne, where, and howe longe it continued, who wrote againste it, and by whom, and in what Council it was condemned. Verily this great silence declareth some wante. It muste needes be a very strange Heresie, that neuer had neither beginninge, nor endinge: nor defender, nor reprouer: nor mouthe to vtter it: nor eare to heare it: nor penne to write it: nor time to laste in: nor place to rest in. And if al this had bene true of Nestorius

rius

rius, yet had it bene no reason, that for any one mans private error, Christs Institution shoulde be broken.

But that the vaine folke, and manifest falseheade of these men may appeare, vnderstande (Good Reader) that where as Pestorius dwelte, and his Heresie tooke place, in those countreys they haue euermore kepte Christs Institution in bothe kindes: but in these countreys, where as neither the name of Pestorius was euer hearde of, but onely vnto a fewe, nor his Heresie euer receiued, there haue they made greate prouidoes against Pestorius, yea a thousande yeres after Pestorius was dead.

The rest of the causes whiche he calleth so weighty, are scarcely woorthie any answere. Some menne dooe lothe wine: some people can hardly geatte, some can hardly keepe wine: Ergo, there muste be made a lawe general, that the whole worlde shal Communicate in one kinde. If the Conclusion had bene, that sutch as haue these impedimentes, or wantes, might so Communicate, it had bene more tolerable. For, as it is wel noted by Pomponius, Lawes muste touche thinges that happen commonly, and for the moste parte, not thinges that happen to fewe, or seldome. Otherwise, the like reason may be made for y Priestes: Some Priestes by meane of disease can taste no wine: some in certaine countreys can hardly geatte, some can hardly keepe wine: Therefore it were wel prouided, that al priestes shoulde minister vnder one kinde. Certainly where as wine may be prouided for the priest, there may also wine be prouided for the people. For it were strange to heare, that a carte, or a whole shippe, shoulde come loaden onely with one bottle of wine into a countrie.

*De legib. & se-  
natu. con. & lo-  
ga consuetud.  
ἐπὶ τὸ πλεῖστον  
ἐκ παραλό-  
γου.*

Some saie, that the Priestes in Russia for lacke of wine, vled to Consecrate in Metheglen: Some other saie, that Innocentius the eighth, for the like wante, dispensed with the Priestes of Poreweye, to Consecrate without wine. It were no reason to binde the whole Church to the necessitie, or imbecillitie of a fewe. For otherwise the same wante, and impossibilitie, that M. Hardinge hath here founde for the one parte of the Sacrament, may be founde also for the other. For Arrianus de rebus Indicis, and Strabo in his Geographie, haue written, that there be whole Nations and Countreys, that haue no breade. Therefore it shoulde seeme necessary by this Conclusion, that in consideration of them, the whole Church shoulde abstaine from the other portion of the Sacrament also, and so haue no Sacrament at al.

*Cornel. Agrippa  
de vani. sciētia.  
Volaterranus.*

*Arrianus, lib. 8.  
Strabo.*

M. Hardinge. The. 9. Diuision.

Nowe in very deede, if we woulde graunte to our aduersaries, whiche in no wise we doo not graunte; that it hath bene commaunded of Christe, the laye people shoulde Communicate vnder bothe kindes, by these woordes, **Drinke ye al of this,** yet this notwithstandinge, the exacte straightnesse of Goddes ordinance may without sinne in cases be omitted, in sutch thinges whiche be not necessarily to be obserued of them selues, or of the prescripte of the lawe of nature: so that greiue and weightie causes (the rule of charitie exactly obserued) require the same. For euident proufe of this, we haue examples bothe of the Olde, and also of the Newe Testament. Did not God commaunde, that none should eate of the shew breade, but the Priestes onely? Dauid eate thereof, and yet Christe cleareth him of al blame. The lawe of Circumcision so straitly commaunded, was for the space of fouertie yeeres, by the people of Israel quite omitted, whiles they passed from Aegypte to the lande of Promise, and God founde no faulte with them for it. God gaue the lawe of keepinge holy the Sabothe day without exception. The Machabees notwithstandinge stucke not to arme them selues againste Antiochus, and to spende that daye in the fildes in their defence, hauinge no scruple of conscience for breache of that lawe. Many the like examples we finde in the olde Testament: But let vs come to the Newe Testament, and to the sacramentes of the time of Grace. In due consideration of whiche we may finde, that Christe hathe scarcely commaunded any our warde thinges: the moderation, qualifi-  
fience,

Leuit. 24.  
Regum. 21.  
Mar. 2.  
Genes. 17.  
Exod. 20.  
Mach. 1.



feing, and orderinge whereof he hath not leste to his church; as accordinge to the condition of the time, it hath bene scene moste expedient for the common preferment, and edifyinge of the same. So that, notwithstandinge there be no swaruinge from the scope, and principal intente, and no creature defrauded of that good, whiche by the outwarde thinges is to be attained.

The .v. vn-  
truth. A foule  
depravation of  
the Scriptures.

Touthinge the Sacrament of Baptisme, though nothing be saide of the reaching of them that should be Baptized, neither of the dippinge of them into the water, whiche Christes charge in this behalfe geuen seemeth plainely to require, Goo you (saith he to his Apostles) and teache al nations, baptizinge them &c. And yet the Church hath not feared to baptize Infantes, that be without capacitie of reaching, and for the due administration of this Sacrament, to many, hath thought powring, or sprinklinge of water vpon them sufficient: though this be not spoken of, I say, it is muche to be considered to this purpose, that the Apostles sliktie not for a time to alter, and change the very essentiall forme of woordes, with whiche Christe woulde this Sacrament to be ministred. For whereas he commaunded them to baptize in the name of the Father, and of the Sonne, and of the Holy Ghost, they Baptized in the name of Iesus Christe (54) Onely, intendinge thereby to make that to be of more fame and celebritie. so to retourne to the Sacrament of the Body and Bloud of Christe, whereof we teate, no man can denie, but many thinges were at the institution of it, doone, by the example of Christe, and by him commaunded, whiche now be not obserued: and yet in that respect no faulte is founde.

Christe washed the Apostles feete, and gave them an expresse commaundement to doo the same, with these moste plaine woordes: If I that am your Maister and Lorde haue vvashed your feete, you also ought to vvashe one an others feete. For I haue geuen you an example, that as I haue doone, you doo so likewise: Vvhiche commaundement of Christe accordinge to the outwarde letter, verily bindeth no lesse, then these woordes: Drynke ye al of this: yet this commaundement is not keapte, but cleane growen out of vse. Though it appeare by S. Bernarde who calleth it Magnum Sacramentum, A greate Sacrament, and longe before, by reporte of S. Cyprian, that Christe did not onely washe his Apostles feete, but commaunded also by solenne request, and ordeined that the Apostles afterwarde shoulde doo the same. Vvwhether this ordinance of Christe hath bene abolished, for that it should not be thought a rebaptization, as it may be gathered of S. Augustine, or for any other cause, it forceth not greatly. But this is muche to be marueled at, that this so earnestly commaunded, is so quietly, and with such silence suffred vndoone, and in the ministratō of the Sacrament, the vse of the cuppe so factiously, and with so muche cryinge out required. Neither in many other rites and ceremonies, wee doo not as Christe did. Christe celebrated this sacrament after that he had supped: wee doo it in the morninge, and fastinge. Christe sate at the table with his xij. Apostles: neither sate wee at a table, neither thinke wee it necessaric to obserue such number. Christe brake the breade: wee thinke it not necessaric to breake the hoste, that is to be deliuered to the faithful participantes. Here is to be noted, that S. Cyprian rebukinge them, whiche thought sprinklinge or powring of water not to be sufficient for Baptisme, declareth, that the Sacramentes be not to be esteemed accordinge to their extreme and rigorous obseruation, or administration of al the externe elementes: but rather accordinge to the integritie and soundnesse of faith of the geuer, and of the receiuer: and that diuine thinges vsed in a compendious sorte, conferre, and geue neuerthelesse to the righte beleeuers their whole vertue. lib. 4. Epist. 7. Many other commaundementes of God concerninge ourwarde thinges might here be rehearsed: whiche notwithstandinge by litle and litle in the Church haue bene omitted: as the forebearinge of strangled thinges and bloude: whiche was commaunded by God in the Olde Testament, and accordinge to the pleasure and aduise of the Holy Ghoste, decreed by the Apostles in the Newe Testament: Yet for as muche as concerneth ourwarde thinges, bothe this and many other the like, haue in proesse of time growen out of obseruatiō, and haue without any scruple of conscience bene abrogated.

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The best state, that these men can lay holde vpon, is to denie Christes Institution. And therefore M. Hardinge saith here, In no wise wee doo not graunt it, whiche is an argument of good contrage, but of final proude. But he addeth further, If it were

In the name of  
Christe  
onely.

1 Samuel. 21.

Iosue. 5.

1 Machabe. 2.

1 Samuel. 21.

Iosue. 5.

1 Macha. 2.

Matth. 12.

Dion.

Ezechiel. 16.

M. Harding falsifieth the wordes of S. Luke.

Acton. 8.

Onely.

were Christes Institution, yet notwithstandinge by the authoritie of the Church, and vpon good consideration, it might be broken. His reasons be these: In the olde Testament, Dauid did eate the Shewbreaide, notwithstandinge it were forbidden: the people in the wilderness were sealed from Circumcision, notwithstandinge it were commaunded: the Machabees fought, and defended them selues vpon the Sabbath day, notwithstandinge God had appointed that day to rest. In the New Testament, wee Baptize Infantes, that can receiue no teachinge: and sometime wee thinke it sufficient to sprinkle them, or to poure them ouer: and the Apostles contrary to Christes Institution, Baptized in the name of Iesus Onely. If M. Harding coulde haue brought any such example, or authoritie, as was required, such poore heales should not haue needed. For these allegations are partely true, partely false, partely not agreeing to that wee haue in hande, neither in place, nor in time, nor in ende, nor in manner of doing, nor in other circumstances: therefore make litle to this purpose.

David tooke of the shewbreaide: but he was forced thereto by extremitie of famine: neither did he euer decre, y it should be lawfull for al others to doe like. The people ceased from Circumcision in the wilderness: but they had Gods special dispensation so to doe, as it is noted by Lyra: for that they were in continual trauel from place to place: and people beinge newly Circumcised coulde abide no labour: yet made they no law, that Circumcision should quite be abolished.

The Machabees might lawfully defende them selues vpon the Sabbath day, for, as Christe expoundeth the law, Man is not made for the Sabbath, but the Sabbath is made for man: And therefore the Jewes did it, that beinge besieged vpon the Sabbath day, as Dion saith, stood still, and yielded them selues vnto their enemies. Yet did not the Machabees proclaime, that it should be lawfull vpon the Sabbath to goe to the fildes.

Touching Baptisme, first wee teache the Fathers, & afterwarde wee Baptize them, and their children: and this is no breach of Christes commaundement. For after wee be once become Gods people, God hath promised, That he wil be our God, and the God of our children: And by the prophet Ezechiel he saith, Your children be my children. They that sprinkled them that they Baptized, vled bothe the woorde, and also the element or kinde of water, that was commaunded: neither dooth it appeare, that Christe gaue any commaundement of dippinge the partie into the water. But these men take quite away from the people, bothe the element & kinde of wine, and also the woordes of Consecration.

Last of al, in that he saith, The Apostles contrary to the Institution, Baptized in the name of Christe Onely, Besides the mere sophistication of the mater, he also falsifieth the woordes, putting that behinde, that S. Luke set before.

And that thou maist the better perceiue the fraude, I must doo the Christian Reader, to vnderstande, that in the time of the Apostles, some that were Baptized, receiued the Holy Ghost in sensible signes, and were habile immediatly, some to speake sundrie tongues, some to woork other miracles: Some others receiued no such miracle, but Baptisme onely: as they of Samaria, that were Baptized by Philip. Therefore, saith S. Luke, Peter and John prayed for them, that they also might receiue the Holy Ghost in visible signes, as wel as others. For the Holy Ghost vntil that time, was come vpon none of them, but onely they were Baptized in the name of the Lorde Iesus, by this woorde, Onely, excludung nothing els, but the outwarde miraculous giftes of the Holy Ghost.

But M. Harding transpoeth, and shifteth S. Lukes woordes at his pleasure, and placeth this woorde Onely, in the ende, and thereby excludeth the essential forme of Baptisme, as if they had bene Baptized in the name of Christe Onely, and so not in the name of the Father, and of the Holy Ghost. This error must needs holde



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holde by the canuallinge of the Scriptures.

AE.16.

The objection of washinge of feete is common; & hath been often answered:  
S. Bernard calleth it a sacrament. I grante. But S. Bernard is a Doctor but of late  
yeres, and therefore his authority is herein much weight the lighter: y<sup>e</sup> rather doubt  
he is call it according to the Nature, and common Definition of a Sacrament: For  
neither was there any certaine element namely Chosen, nor any Special benediction  
appointed to make it a Sacrament, nor any promise of Grace thereto annexed.  
Onely he calleth it a Sacrament by a general kinde of takinge. And in that mean-  
ing S. Hieronim saith; The sacrament of Fasting: the Sacrament of Fastinge: the Sacrament  
of Penance: the Sacrament of Thistle: the Sacrament of Weeping. And S. Bernard in an  
other place in like sort saith; The Sacrament of a painted Crosse: and in this place  
he saith, that the washinge of feete betokeneth the washing, and purging of veni-  
al finnes, whiche signification he calleth a Sacrament.

But Christe saith, I haue geuen you an example, that as ye haue seene mee  
do, ye also doo the like. Therefore (saith St. Bernard) this commandment bindeth

as well as the other; Drinke ye al of this: How may a man trust in Savings in the darke; that will thus bereave him in the light: For he knoweth that the waile thinge of sate was neither Institution of Chryste, nor any parte of the Sacrament; nor specially appointed to be done by the Apostles; nor the breach thereof ever deemed Sacrilege; as Celasius writeth of this disorder of the haile Communion. Whether the Apostles for any time after Christs Resurrection observed

it oꝛ no, it appeareth not. Neither is there any thing, to any remembrance, wor-  
ten of it. As we may perceiue by S. Paule, it was an office moze belonging vnto  
women, then vnto men. And it seemeth by S. Augustine, that this Ceremonie in  
the Church had relation vnto some other cause, and not vnto the Institution of  
Chyrist, neither to the example oꝛ practise of the Apostles. For thus he wryteth vn-  
to his frende Ianuarius touching the same: If thou demande, vpon what considera-  
tion this Ceremonie of wasshinge feete beganne first, notwithstandinge I haue wel thought of  
it, yet can I finde nothinge, that seemeth more likely, then this; for that the Bodies of them  
that had appointed to be Baptized (at Easter) beinge ill cheernished by reason of the Lenten fast,  
woulde haue had some lothsomnesse in the touchinge, onlesse they had beene washte at some  
time before: And that therefore they chose this day chiefly to that purpose, vpon whiche  
day the Lordes Supper is yerely celebrate. Here S. Augustine saith, it was the fulsom-  
nesse of the bodies, and lothsomnesse of the senses, that first began this Ceremonie,  
and not the Institution oꝛ commaundement of Chyrist. But as touching the Admi-  
nistration of the Communion in Bothe Kindes, it is most certaine, that þe Apostles  
vsed it, and that Chyrist commaunded it to be vsed til vntil his comminge.

With what indifferent judgement then can P. Hardinge thus compare these things together: a Sacrament, with no Sacrament: an Institution, with no institution: a thing, that in the Primitive Church was every where vled, with that thing,

2. 7. 34.

thing, wherof no proufe can be made, that vpon Chyristes commaundement it was euer vfed. Neither did Chyriste therefore so abase him selfe, to washe his Disciples fete, to the intende they according to the letter should do the same: but in him selfe to shew them a perfitte example of humilitie. For they were yet in a deepe dreame, that Chyriste should come like a King with al worldly Maestie, and that they should be Princes, & sit with him to rule the worlde. Therefore to breake them out of this sleape, he toke vpon him this vile, and seruile office, that they might see, that his comming was to serue them, and therefore might learne humilitie, by his example one of them to serue an other. In like manner Chyriste set a childe before his Disciples, & willed them al to be as children. He bad them to shake of the dust from their shooes, & to carie neither rodde nor scrippe aboute them, and to salute no man vpon the way: not that they shoulde practise these thinges according to the rigour of h<sup>e</sup> woordes, but to the intent h<sup>e</sup> by the same, they might be induced to a deeper vnderstanding. Such, was h<sup>e</sup> Sacrament, & meaning of the Waslinge of fete.

Matth. 20.

Matth. 18.

Matth. 10.

Matth. 2.

The reasons that folow, are of like value. For Chyriste saide not, Doe this after supper, or sittinge, or at a table, or beinge so many togeather: Neither did the Apostles euer so vnderstande his woordes. But when he had Ministred the Sacrament vnto his Apostles in Bothe Kindes, he bade them do the same, that he had doone: and so they vnderstoode his woordes, and Ministred the Sacrament vnto the people in bothe Kindes accordingly.

The woordes of S. Cyprian here alleged, are spoken of sprinkeling; or powring on water ouer them, that were Baptized: which is but a Ceremonie, and therefore ought to be at libertie, and is not of the substance of Baptisme. Neither dooth it follow, Wee may breake a Ceremonie, Ergo, Wee may breake the substance of Chyristes Institution. This reason rather maketh against M. Harding, and his fellowes. For if Ceremonies should be vsed freely, and without rigour, as S. Cyprian saith, why then be they so precise in their Dyle, their Balme, their Lightes, and other thinges of like value, h<sup>e</sup> be the abuse thereof neuer so greate, yet they wil remitte nothinge: And if they be so precise, and so earnest in Ceremonies, & deuises of their owne, how mutche moze ought we to be earnest, in maters touching the essential forme of the Institution of Chyriste?

M. Harding. The. 10. Division.

I trust no man wil geather of that I haue saide here, that it is none offence to doo against Goddes commaundement. My meaning is farre other wise. Neither say I, that this sayenge of Chyriste in Matthe w, Drinke ye al of this, or that in Iohn, Eccepre ye eate the fleashe of the sonne of man, and drinke his Bloud, ye shal not haue life in you: Or other commaundementes of Chyriste be not to be keapte: but this is that I say, and that euery Catholike man saith: that the vniuersal Church dooth better vnderstande, whiche are the commaundementes of Chyriste, and how they ought to be keapte, then Berengarius, VViclese, Hus, Luther, Zuinglius, Caluine, Cranmere, Peter Martyr, or any their scholars, and followers, which now be sundrie sectes. As for example: God hath thus commaunded, Thou shalt not sweare: and, Thou shalt not kil: and if thine eye cause thee to offende, pul him out, and cast him a way from thee. VVhereas certaine sectes of Heretiques, as namely they whiche be called VValdenses, and Picardi, by their construction hereof haue mainteined opinion, that no othe ought to be geuen or made in no case or respecte: like wise that in no case or respecte a man may doo an other to death: and also that after the outwarde letter of the Gospel, sometime a man is bounde to pul out his eye, and cast it from him: whiche thinge hath been doone by some of the Picardes, as it is reported, as though els Gods commaundement were not keapte: this hath so bene vnderstanded by the Catholike Church, confessing neuerthelesse these to be Gods commaundementes, as in time, in place, and in certaine cases, a man might, and ought, without breache of Commaundement, bothe sweare, and kil: and like wise keape his eye in his head: and therein offende God nothinge

Matth. 5.  
Iod. 20.



The. 55. Vn-  
trueth. For the  
Catholike, or  
vniuersal  
Church neuer  
vnderstoode it  
so. But onely  
the Church of  
Rome, whiche  
is bothe late,  
and more Pars-  
ticular.

at al. so the Catholike Church vnderstandeth, Drinke ye al of this, to be Christes Commaundement, and of necessitie to be obserued: but of Priests onely, I meane of necessitie: and that when in the Sacrifice of the Church is celebrated the memory of Christes death, whiche in that degree be the successours of the Apostles, to whom that commaundement was specially geuen, when they were consecrated priests of the Newe Testament: who so did drinke in deede, as S. Marke witnesseth: Et biberunt ex eo omnes, and they dranke al of it. To these onely, and to none other, the Catholike Church hath euer reserved the necessitie of that commaundement. Els if the necessitie of it shoulde pertain to al, and because Christe saide, Drinke ye al of this, if al of euery state, and condition ought to drinke of this Cuppe, of necessitie, howe is it come to passe, that our aduersaries themselves (who pretende so streight a conscience herein) keepe from it infants, and yonge children, vntil they come to good yeeres of discretion: specially where as the Custome of the Primitiue Church was, that they also shoulde be partakers of this sacrament, as it may plaine be seene in S. Dionysie, Cyprian, Augustine, Innocentius, Zosimus, and other auncient Fathers? What better reason haue they to keepe the infants from the Cuppe, then the Anabaptistes haue to keepe them from their Baptisme? If they allege their impotencie of remembreinge the Lordes deathe, the Anabaptistes wil likewise allege their impotencie of receiuinge, and vnderstandinge doctrine, that Christes Institution in this behalfe seemeth to require.

Marke.

Thus the aduersaries of the Church themselves doo agnise, that the vse of the Cuppe in the sacrament, pertaineth not to al of necessitie. So haue they neither Godly charitie to ioyne with the Church, neither sufficient reason to impugn the Church.

#### The B. of Sarisburie.

The best defence to colour disobedience, is to improue Goddes Commaundement. Therefore saith the M. Hardinge, The halfe Communion is no breache of Christes Institution. For Christe neuer commaunded, that the whole Communion shoulde be ministred vnto the people in bothe kindes. And that (saith he) the Church knoweth better, then Luther, or Cramere, or such others. What so euer ordinary lighte the Church hath, she hath it not of hir selfe, but of Goddes holy Woorde, that is a lanterne vnto hir feete. And it is no Christian modestie, to make such boastes of the giftes of God. Goddes holy Spirit bloweth where it thinketh good. Daniel alone sawe the innocencie of Susanna: the Judges, and Elders sawe it not. Paphnutius alone was heard against al the rest of the Nicene Council. S. Hierome alone is receiued against al the whole Council of Chalcedon. And for as muche as M. Hardinge delicteth him selfe with odious comparisons without cause, why might not a man likewise saye, The Primitiue Church in the time of the Apostles, and other Catholike Doctours, and olde Councils, that ministred the whole Sacrament vnto the people in Bothe kindes, vnderstoode Christes Institution, as wel as did afterwarde the Council of Constance, in whiche Council holden fouretene hundred yeres after Christe and more, it was determined, that the Laitye shoulde contente them selves onely with the halfe Communion in One kinde. But therefore hath God geuen his holy Scriptures, that the Church shoulde be directed, and neuer erre. And S. Augustine saith: Dominus semper veraciter iudicat: Ecclesiastici autem Iudices, sicut homines, plerunque falluntur: The Lorde alwaies iudgeth truly: but the Ecclesiastical Judges, for that they be men, are oftentimes decciued.

Psalm. 118.  
Iohan. 3.  
Daniel. 13.  
Socrumenus. li. i.  
Cap. 23.  
36. Quest. 2.  
Tria legitima.

August. contra  
Crescontium  
Grammaticum.  
lib. 21. cap. 2.

Exod. 20.  
Leuit. 20.  
Deuterom. 18.

The examples of killinge, swearing, pulling out of eyes, eatinge of bloude, and strangled thinges, that are here brought in, stande more for a countenance, then for prouoe of the mater. Touchinge the firste, God saith vnto the priuate man, Thou shalt not kil: but vnto the Magistrate he saith, Thine eye shal not spare: Thou shalt not suffer the wicked forcerer to liue. This case was neuer doubtfull: or if it were, let M. Hardinge shewe, in what Council it was determined. Touchinge Oathes, it is forbidden, that any shal sweare vnadvisedly, or without iust

last cause, & so to abuse the name of God: But otherwise, to sweare before a Judge in the way of Judgement, Justice, and Trueth, God him selfe hath commaunded.

Hieremie. 4.

The pullinge out of the eye is an allegorie, wherein by a figure, or manner of speache, one thinge is conceiued of an other: and Christs meaninge is, that who so will followe him, muste put out, and cast from him his affections, his goodes, and his frendes, for the Gospelles sake, ye though he loue them as his eyes. And if the Picarde tooke it otherwise, it was an error of simplicitie, mutche like the error of Origen, and certaine others, who, as it is written of them, grossely, and accordinge to the letter, ghelded them selues for the kingdome of heauen: Or the error of the Bishop of Rome, who vpon smal occasion of these woordes, Ecce duo gladij hic, Beholde, here be two swordes, claimeb vnto him selfe bothe the Spiritual, and also the Temporal swerde, and so the whole iurisdiction of al the worlde.

Marth. 5.

Eusebij lib. 6.

cap. 8.

De Maioritate,

et obedientia,

vnam sanctam.

Act. 15.

The forbearinge of bloude, and strangled meates, beganne emonge the faithfull in the time of the Apostles, not as of Gods commaundement, or to continue for euer: but onely of charitie, to beare with the weakenes of the Jewes, vntil they might growe to a perfecte knowledge in Christ: duringe whiche weakenes, this charitable order amonge the rest of the faithfull Christians, continued still, as may appeare by Tertullian, by Arnobius, by Eusebius, by Decumenius, and others. But after that the Jewes were thoroughly perswaded, that al creatures of God were cleane, this forbearinge, whiche beganne onely for their sakes, had an ende.

But how can M. Hardinge applie these thinges to his purpose? Or howe can he hereby warrante the manifest breache of Christs Institution: The Church in euery of these orders was directed, and guided by Goddes worde: Touchinge killinge, God saith vnto the Magistrate, Thou shalt not suffer the wicked to liue.

Touchinge swearinge, God saith, Thou shalt sweare in trueth, in Judgement, and in Justice. Touchinge pullinge out of our eyes, S. Paule saith: No man euer hated his owne fleashe, but dooth nourishe, and chearish it. And touchinge bloude, and strangled meates, Christ saith, The thing that entreth into the mouthe, defileth not the man: And S. Paule saith: Every creature of God is good. Therefore the Church in these cases distulled no newe thinge of hir selfe, nor brake any of Gods ordinaunces, but onely followed the worde of God.

Hieremie. 4.

Ephes. 5.

Nowe of the other parte, let M. Hardinge shewe, what Worde of God the Church of Rome had to followe, in the ordering of the halfe Communion. Where did Christ, or his Apostles euer saie, Let not the people receiue the whole Sacrament, as it was ordeined at the first, but let it be sufficient for them to receiue one portion: If there be no sutch commaundement to be shewed, then be not these cases like. And if the cases be not like, why dooth M. Hardinge deceiue the worlde, and compare them thus togeather, as though they were like: What, troveth he, there is no difference betwene obeying Gods Commaundement, and breaking Gods commaundement? Or thinketh he, because it was lawfull for Abraham, hauing Gods Commaundement, to haue slaine his Sonne Isaac, that therefore it was lawfull for him to slaine Ismael also, hauinge no commaundement? It is a daungerous doctrine, to saie, The Church is Omnipotent, and may allowe, or disallowe Goddes Commaundements without difference, at her pleasure. For as it is discretely noted by the Emperours Valentinian, & Martian, Who so euer, after the

Genesis. 22.

In Edicto Im-

perat. Valentin.

et Martia. in

Chalced. con.

Act. 13.

truth is once founde, seeketh further, he seeketh for a lie, and not for the trueth. But to minister vnto the vulgare laye people in bothe kindes (saith M. Hardinge) was not Christs institution. Thus he saith, and saith it often, and onely saith it. Other authoritie then his owne, he bringeth none. The reason that moueth him, I wene is this: for that there was no Laye people at that Banket with Christ, but the Apostles onely: But this reason woulde spoile the Laye people, not of one parte one.



*De Missa publi-  
ca prouocanda.*

ly, but of al together. Surely one Loxichius a Doctour of M. Hardinges owne schole saith thus: Ipsius Sacramenti Institutio vult, vt omnes vnā manducemus, & bibamus. The very Institution of the Sacrament willet, that we al Eate, and Drinke together. M. Hardinges Doctour saith, It is Christs Institution: M. Hardinge him selfe saith, It is not Christs Institution. Whether of them two a man may beleue. I leaue it to others.

Howe be it in the meane time, while these Doctours can better agré, it cannot be denied, but Chyiste ministred vnto his Disciples the whole Sacrament in Bothe Kindes, & gaue them in charge, in plaine expresse wordes, to do the same. But of the halfe Communion in one kinde, Chyiste neither gaue them charge, nor spake any one woorde at al.

If M. Hardinge wil replie, that Chyistes wordes in this case be doubtful, & may be diuersly taken, yet is that obiection already answered.

*De Legibus &  
sonatus consue-  
tudo longa consue-  
si de.*

For the lawe saith: Si de interpretatione Legis queratur, in primis inspiciendum est quo iure Ciuitas retro in huiusmodi casibus vsa fuerit. Optima enim est Legum interpretatio Consuetudo: If question happen to be moued touching the meaninge of a lawe, first of al we must see, what order hath bene vsed in the like cases in times past. For the Custome, and practise of the people, is the best expounder of the Lawe. Now it appeareth plainly, that the Custome & practise of the purest Church, in the time of the Apostles, & others olde Catholike Fathers was, to minister vnto the people in Both Kindes: wherof we may conclude, that the same was Chyistes Institution, & very meaninge. But if M. Harding wil applie thautozitie of Custome vnto his purpose, for y the comon practise of the Church of Rome for a fewe late yeres, hath bene to the contrary, that therfore this was Chyistes meaninge, this obiection is also sone answered.

*De rebus dubijs.  
In ambiguo.*

For bothe Lawe, & common reason saith: In ambiguo sermone non vtrunq; dicimus, sed id duntaxat quod volumus: In a doubtful speache we speake not bothe the thinges (that may be geathered) but that thinge onely, that we meane. Nowe if Chyiste meante bothe the order, that was practised by Thapostles, & Olde Fathers, and also the contrary order, that of late hath bene practised in the Church of Rome, then had Chyist at one time, and in the uttering of one sentence, not onely two, but also diuers and contrary meaninges: and so by M. Hardinges iudgement, Chyiste must needs construe his owne wordes in this wise: Drinke ye all of this, I meane, let priestes onely drinke of this: Drinke ye al, I meane, some maie not Drinke: Drinke ye al, I meane contrary, Drinke ye not al. And when I saye, Dooe ye the same that I haue doone, my meaninge is otherwise, Dooe not the same that I haue doone. M. Hardinge, It is an olde sayinge, Maledicta glosa quæ corrumpit textum: Cursed be that gloasinge construction, that destroyeth the texte.

We saye, The priestes are bounde of necessitie to receiue Bothe Kindes: but the Laye people is not bounde: and so we conclude, that Chyiste ordeined two sundrie Communiones, the one not like the other: the one for the priestes, the other for the people. And therfore by your aduise, we must correcte S. Hierome, that saith: The Lordes Supper must be common to al: And likewise Chrysostome, that saith, In the holy Mysteries, there is no difference betweene the Priest and the People. For it is nowe otherwise agréed, that the Lordes Supper may not be Common vnto al: and that in the Mysteries there must be a difference betweene the Priest and the People.

*Hieronym.  
1. Corinth. II.  
Chrysost.  
2. Corinth. 13.*

The obiection that is made of keepinge children from the Communion, is but childlike, and nothinge to the mater. For in so doinge we diuide not the Mysteries, nor breake any parte of Chyistes Institution: no more then when by order of Excommunication, we remoue the wicked from the whole vse of the Sacrament.

For notwithstandinge it appeare by S. Augustine, S. Cyprian, and others, that Infantes in the Primitive Church in sundrie places were admitted to the holy Communion, yet afterwarde vpon god aduise, they were iustly remoued from it: because that beinge in that age, they were not thought hable to examine and proue

proue them selues accordinge to the doctrine of S. Paule, and so to eate of that Breade, and to drinke of that Cuppe. In like sorte in the lawe of Moses, not withstandinge al menchildzen were commaunded to be Circumcised, yet none were admitted to eate the Pasceouer, but onely sutch as coulde demaund, what it meante.

The Church (saith M. Hardinge) is the interpreter of Gods minde. The Church knoweth, that this was not Christes Institution: Verily if the Church knowe it nowe at laste, she hath bene longe in learninge this lesson. For the olde Catholike Church, as it is wel known, tooke it farre otherwise, and that folowinge the plaine wooordes of God, whereby Gods ordinary way is to reuele his minde: and bicause Christe ministred vnto his Disciples in bothe kindes, and commaunded them to do the same, therefore that Church vnderstoode him, euen as his wooordes sounded, and ministred vnto the people the whole Communion in Bothe kindes.

Now, whereas M. Hardinge saith, The Church of Rome of late yeeres, hath more secrete intelligence of Goddes minde, then the elder Church had any time before, He thinketh he imagineth Christe thus to saye to his Apostles: Doo the same to others, that ye haue seene me doo to you. For a time it shal be lawfull: after it shal not be lawfull. Nowe it is my Institution: the time shal come, when it shalbe no lenger my Institution. After foure teene hundred yeeres there shal be a certaine Councel of fine hundred Bishops, and eight hundred Monkes and Friers: there shalbe terrible contention, whether the Pope be aboue the Councel, or the Councel aboue the Pope. One Pope shalbe deposed: an other shalbe erected againste him: and so two Popes at one time. Thone shal excommunicate, and curse, and seeke al meanes to depose the other. Kinges and Princes shalbe in pates. The whole worlde shalbe troubled. Then shal these maters be concluded. That I commaunde, they shal breake: that I binde, they shal loose. Onlesse M. Hardinge geue sutch exposition to Christes wooordes, he cannot be greatly relieued by them. Thus haue we reason sufficient, to open the error of M. Hardinges Church, and godly charitie, to ioyne with the olde Catholike Church of the Apostles, and holy Fathers, whiche, we doubt not, was the Church of God.

M. Hardinge. The II. Diuision.

And although herein we coulde be content, Infantes not to be spoken of, yet it may easily be proued, that the Communion vnder bothe kindes hath not euer bene general. And as we doo not condemne it, but confesse, it might be restored againe by the authoritie of the Church lawfully assembled in a general Councel, vpon mature deliberation before had, and a holsome remedie againste the inconueniences thereof prouided: euen so are we habile to shewe good authoritie for the defence of the one kinde, now vsed in the Church.

The B. of Sarisburie.

M. Hardinge woulde haue vs put Gods wooorde to dayeing, and none otherwise to be obedient to Christes commaundement, then if a few Bishops geathered at Trident shal allowe it. But we may answere sutch a Councel, as kinge Agastilus sometime answered y Macedonians, thzough whose country he desired to haue passage againste his enimies. For when they had sente him wooorde, that the mater was greafe, and that therefore they woulde wel consider of it, Let them consider, saide he, while they list: but in the meane time I wil passe through. If the Councel vpon aduise wil restore againe the whole Communion, why then doth Pope Leo call it, The Heresie of the Greekes, and of the Bohemians? Or why dooth Gerson intitle his booke, Contra Haresim Communicandi Laicos sub vtraq specie? Against the Heresie of Communicatinge the Laye people vnder Bothe Kindes? I trowe Councelles be not called to restore the worlde to Heresies. The greafe inconueniences, that M. Hardinge woulde haue a general Councel to make prouisoos for, are noted by Gerson the greatest Promoter of the Councel of Constance, and are these:

The liquoure mought be sheadder:



It cannot be caried about without daunger.  
 In winter it woulde soone sower, and turne to Vineger:  
 In Sommer it woulde putrisie, and breede woozmes:  
 It woulde be lothesome for men to drinke:  
 In some Countreys it is harde to be gotten:  
 The laye people shoulde touche the Cuppe:  
 Some of them haue Beardes: some haue Palsies:  
 The dignitie of the Priest, and laye man shoulde be al one.

These, and other like inconueniences are sutch, as Christe and his Apostles neuer knewe: yet the Council that is nowe holden at Trident, vpon mature and sollemne deliberation hath pronounced and published, If any man wil saye, that these be not iust causes, why the people shoulde stande content with the Halse Communion, accused be he.

And notwithstandinge the Bishoppes in that Council haue already yelded, that certaine Countreys and Kingedomes may vse the whole Communion accordinge to Christes Institution, yet haue they added so sonde conditions vnto the same, that al men may see, they sitte there onely for a countenance to mocke the Worlde.

M. Hardinge. The .12. Diuision.

And bicause M. Iuel beareth the Worlde in harde, nothinge can be brought for it of our side: some places I wil allege here, that seeme to me very euidently to prooue, that the vse of bothe kindes hath not at aies bene thought necessarie to al persons, and that the Communion vnder one kinde, hath bene practised, and holden for good within the sixe hundred yeres after Christe, that he woulde so faine binde vs vnto.

Here may be alleged first the example of our Lorde him selfe out of the .xxiiij. Chapter of S. Luke whiche is spoken of before: where it is declared that he gaue the Sacrament vnto the two Disciples at Emaus vnder the forme of Breade onely: whiche place ought to haue the more weight of authoritie in a Catholike mans iudgement, bicause it is brought by the Council of Constance, and also by the Council of Basile, for proufe of the Communion vnder one kinde. That it was the Sacrament, the auncient Decretours doo affirme it plaine, and the wordes conferred with the wordes of our Lordes Supper, doo agree: and that it is not needeful of our owne head to adde thereto administration of the Cuppe, as our aduersaries doo by their figure Synecdoche: it appeareth by that those two Disciples, declared to the .xij. Apostles assembled together in Hierusalem, howe they knewe our Lorde in fractione Panis, in breakinge of the Breade to them, whiche cannot be taken for the Wine. And as soone as they knewe him in breakinge of the Breade, he vanished away from their sight, or that he tooke the Cuppe into his handes, and blessed it, and gaue it vnto them, (56) as it appeareth euidently enough to S. Augustine, to Bede, and to al other that be not wilfully opinatiue.

\*  
 S. Luke nameth  
 neither FORME  
 NOR ONELY.  
 ¶ In the yere of  
 our Lorde 1414.

The .56. Vn-  
 trueth. For nei-  
 ther S. Augusti-  
 nor Bede, nor  
 any other aun-  
 cient Father  
 hath any sutch  
 vwoorde, but  
 rather the con-  
 trary.

Again, what neede is it to vse violence in this scripture, and ioynge vnto it a patche of our owne diuise, by so simple a warrant of a figure, like that accordinge to the minde of the learned Fathers, Christe gaue here to the two Disciples, not a peece of the Sacrament, but the whole Sacrament, as it is proued by the effecte of the same: and the effecte presupposeth the cause. For S. Augustine confesseth by that Sacrament of Breade (so he calleth it) Vnitae corporis participata, remoueri impedimentum inimici, vt Christus possit agnosci, that thereby they were made partakers of the vnitie of Christes bodie, that is to saye, made one Body with Christe, and that al impediment or let of the enemye the Diuel, was taken away, so as Christe might be acknowledged. Vvhat more shoulde they haue gotten, if they had receiued the Cuppe also?

The B. of Sarisburie.

If I woulde speake onely by authoritie, and proue nothinge, as M. Hardinges woonte is, I might answere al this mater in three wordes.

Firste

First, that the Breade that Chyriste brake at Emaus, was common table Breade, and not the Sacrament.

Secondly, that, al be it some wryters seeme to cal it the Sacrament, yet none of them saythe, it was ministred in One kinde, as M. Hardinge by his slender gheasses woulde seeme to geather.

Thirde, although he were hable to proue, that Chyriste so ministred at that time, and in that place, yet were al this nothinge to proue his purpose. For we toyne issue of the People: he answereth of the Priestes. I speake of the Church: he speaketh of an Inne. And to conclude, by this example it appeareth, that Chyrist him selfe receiued in one kinde: whiche one thinge ouerthroweth al that M. Hardinge hath built.

And because he maketh him selfe so sure, and certaine, that Chyriste at Emaus ministred the Sacrament, it may please him to remember, that euen the same Doctors, that he hath here alledged, & diuerse others of late yeres, vpon good consideration haue saide, it was not the Sacrament. S. Augustine saythe, the breakinge of Breade there was hospitalitie, and intertaininge of strangers. His woordes be these: Quia hospitalitatem sectati sunt, eum, quem in expositione Scripturarum non agnouerunt, in panis fractione cognoscunt: Because they were geuen to hospitalitie, they knewe him in the breakinge of Breade, whome they knewe not in the expoundinge of the Scriptures.

Augustin in cō-  
tenta in 24. Luc.

Whiche thinge S. Gregorie uttereth in plainer manner. Mensam igitur ponunt, Panes, cibosque offerunt, & Deum, quem in scripturarum expositione non cognouerāt, in panis fractione cognoscunt: They laye the Table, and set forth the Breade and Meate, and God, whome they knewe not in the expoundinge of the Scriptures, they knowe in the breakinge of breade. It were harde to saye, the settinge forth of Breade and Meate vpon a table in an Hosterie, was the Ministracion of the Sacrament. And to leaue Beda, and others, that folowe the same exposition, Dionysius one of late yeres, and therefore ledde away with many errors, accordinge to the weakenes of that time, saythe thus: Accepit panem, & Benedixit: non tamen in suum Corpus conuertit, sicut in cōna: sed ut moris est benedicere cibum: He tooke breade, and Blissed it: but he turned it not into his Bodie, as he did at his Supper: but onely as the manner is to saye grace, or to blisse the meate. So likewise saythe Antonius Iulianus, Accepit panem, benedixit, fregit, & porrigebat illis, sicut consueuerat ante passionem: He tooke Breade, blist it, brake it, and gaue it vnto them, as his manner was before his Passion.

Gregor. in Euā-  
gel. Hom. 23.

Dionys. in 14.  
Luca.

Antonius Iulianus  
in Postilla  
maiori.

Nicolaus Lyra.

Lyra saythe, they knewe him, for that he brake the Breade so euen, as if he had cutte it with a knife. By these wryters it appeareth, it was Common Breade, that Chyriste gaue to his Disciples, and not the Sacrament.

And whereas M. Hardinge allegeth S. Augustine to the contrary, if he had considered the woordes of one William Widesorde, a Doctor of his owne syde, whiche he bseth against Wicklife, I reckon, either he woulde haue better aduysed hym selfe, or els woulde haue refused his owne Doctor. Widesordes woordes be these: Hic dico, quod non habetur ex textu, vel ex Glosa Luca 24. vel per antiquos Doctores, quod ille Panis, quem Christus fregit post Resurrectionem, fuit Consecratus, vel Sacramentalis. Ideo ineptē, & consequenter dico, quod falso allegat authoritatē Augustini: This I say, it cannot be geathered neither by the texte of s. Luke, nor by the Glose, nor by the auncient Doctors, that the Breade that Chyrist brake after his Resurrection, was the Consecrate, or Sacramental Bread. And therefore (I say) that foolishly, and by consequence that falsly he allegeth s. Augustine to this purpose.

W. Wides-  
ford contra  
Wicklife.

The two Councels of Constance, and Basil, thus vnderstode the woordes of s. Luke: and that (saythe M. Hardinge) in a Catholike mans iudgement ought to weygh much. The former of these two Councels, was holden but of late daies, aboue fourtene hundred yeres after Chyriste, and the weight of them is already determined by others. For at the



*Ludou. Vines in  
20 de Ciuita.  
Dei. Ca. 26.  
Pigghius in  
Hierarchia.*

*Dist. 50. Domi-  
no Sancto.*

*Augustin. de  
Consensu Euan-  
gelistarum. li. 3.  
ca. 25.*

Domínike Fréers, and al others that helde with Thomas of Aquíne, whyche thought them selues to be the best learned, that were then aliue, vtterly refused the Council of Basíl, and saide, it was neuer lawfully called togeather.

And Albertus Pigghius saith, that bothe these Councils, as wel that of Basíl, as the other of Constance, Decreed against the order of Nature, against the manifest scriptures; against the authoritie of al Antiquitie, and against the Catholike faith of the Church.

Thes be the two Councils that M. Hardinge would haue to weigh so déepely in a Catholike mans conscience. Neither can it iustly be replied, that any of these were Lutherans. For the Domínike Fréers were a hundred yeres before Luther euer preached: And Albertus Pigghius wrote namely, and of purpose agaynst Luther. Verily these Councils seme ouer light, to weigh downe al the olde Councils of gráue and Catholike Fathers, that were before them. Touching the authoritie of Councils, because they seme oftentimes to vary, Celasius thought it best to take vp the mater thus: In gestis Conciliorum, quotiescunq; discors sententia inuenitur, illius Concilij sententia magis teneatur, cuius antiquior, & potior extat authoritas: When so euer contrarietie in sentence is founde in the Actes of Councils, let the sentence of that Council be taken, that hath the elder, and better authoritie. If thys determination of Celasius be good, there is no cause why these twoo so late Councils should weigh downe any Catholike mans conscience, specially against so many contrary Councils as haue bene before. Doubtlesse it is a maruelous case, that either of these two Councils, should at last see that thing in the wordes of S. Luke, that the Council of the Apostles coulde not see.

Yet to healpe M. Hardinge forthwarde, let vs graunte, S. Augustine vnderstande these wordes of the Sacrament. In deede he calleth it in the same place, Sacramentum Panis, The Sacrament of Breade, meaning thereby, that the substance of Breade in the same remaineth still: but he calleth it not, The Forme or shadowe of Bread, as M. Hardinge dothe. But let vs graunte, it was the Sacrament.

Now haue an eye (good Reader) to M. Hardinges fingers, and marke how he tuggleth with S. Augustines wordes. S. Augustine saith, Per Sacramentum Panis vnitate Corporis participata: These plaine wordes it liketh M. Hardinge to English thus, Thereby they were made partakers of the vnitie of Christes Body, that is to say, made one Body with Christe. Alas, this was no parte of S. Augustines minde. Beware, good Reader: this man seeketh waies to deceiue thee. Lyra him selfe confesseth, that these wordes of S. Augustine haue Mysticam Interpretationem: a mystical vnderstandinge, and may not be taken, neither of the Sacrament, nor of Christes Natural Body, but of his Body Mystical, whiche is the Church: and that who so euer is partaker, or member of the Church, knoweth Christe: who so euer is without the Church, knoweth not Christe. But who can better reporte the same, then S. Augustine him selfe? His wordes be these, plaine and cleare, and in the same place: how be it M. Hardinge thought good to dissemble them. Nec quisquam se Christum agnouisse arbitretur, si eius Corporis particeps non est, id est, Ecclesiæ: cuius vnitatem in Sacramento Panis Apostolus commendat, dicens, vnus Panis, vnum Corpus multi sumus. Let no man thinke he knoweth Christe, onlesse he be partaker of his Body, that is to say, of the Church: the vnitie of whiche Church the Apostle commendeth in the sacrament of Bread, sayeing, Wee beinge many, are one Breade, and one Bodie. The Church was that body whereof the two Disciples were made partakers, and members, and so came to the knowledge of Christe.

Now, notwithstandinge wee haue graunted, that S. Augustine expoundeth this place of the Sacrament, yet doth not S. Augustin say, that Christe ministred the halfe Sacrament to his Disciples in One kinde onely. But saith M. Harding, Luke speaketh onely of the Breade: Ergo, There was no wine.

Thys

This argument may be good in *M. Hardinges* Diuinitie, but it is of smal force in good Logique.

As for your synecdoche, whereby of the parte ye vnderstande the whole (saith *M. Hardinge*) It is but a patche of your diuise, and wil not serue. Yet *S. Augustine*, *S. Gregorie*, *Bede*, *Iulianus*, *Dionysius*, *Lyra*, *Wildeforde*, & others that vnderstande these wordes of *S. Luke* of hospitalitie, must needs craue the warrant of a figure, and vnder the name of Breade must needs conceiue meate, and Wine also; other wise there had been a very simple, and a drie feast. Now if *M. Harding* can allow them the figure of Synecdoche, why may not he as wel allow vs the same: It is a manner of speache commonly vsed in al the Scriptures.

But *Christe* streight way vanished from their sight vpon the breakinge of the Breade: and therefore had no leasure to deliuer the other portion: neither is there any mention made of the Cuppe. What miserable straites these men be driuen into: To make vp their tale, they are gladd to say, that *Christ* lackte leasure. But there is nothing written of the Cuppe. I graunte. Neither is there any thinge there written, that *Christ* did Consecrate the Breade. And this place is priuiledged aboue al others. We must conceiue no more of it, then is spoken. When was there a Sacrament without Consecration. Neither is there any thinge there written, that either *Christ* him selfe, or the Disciples did eate the Breade. Thus hath *M. Harding* with mutche a do sounde out at last, not a Communion of One kinde, y he sought for, but a Communion of no kinde at al. And so haue we a Sacrament without Sacrament: and a Communion without Communion.

What shal I say further: If I graunte *M. Hardinge* his whole demaunde, yet hath he wonne nothinge against me: but very mutche against him selfe. For the question is moued of Lay people: *M. Hardinge* bringeth examples of *Christ* and two Disciples, who were of the number of the seuentie and two, that were sente abroade to preache the Gospel, and therefore it may wel be thought, they were Ministers, and not of the Laye sorte. *Lyra* and others thinke, the one of them was *S. Luke* him selfe. *Epiphanius* thinketh, it was *Rathanael*. Therefore *M. Hardinge* may wel geather hereof, y *Wittesses* may receiue in One kinde: whiche thinge he wil in no wise graunte. But he can conclude nothinge against the people. Suche lucke hath he to allege mater against him selfe.

*M. Hardinge. The B. Diuision.*

Here might be alleged the place of *thistles* in the 2. Chapter, where mention is made of the Communion of breakinge of the Breade; the Cuppe not spoken of: whiche the Heretiques called *Valdenses* did confesse that it must be vnderstanded of the Sacrament, in confessione ad *Vladislaum*: and likewise the place of the 20. Chapter, and specially that of the 27. Chapter of the Actes. (57) Where *Chrysostome* and other Fathers vnderstande the Breade that *S. Paule* in perill of shipwracke tooke, gaue thanks ouer, Brake, and Eate, to be the holy Sacrament.

*The B. of Sarisburie.*

He thought it not good to recite the wordes, as knowinge, they would not greatly serue his purpose. That the two former places were meane of the Sacrament, it appeareth (saith he) not onely by the *Valdenses*, but also by the exposition of the olde Fathers. Yet coulde none of them in either of these places, euer finde out the halfe Communion in One kinde. But here is no mention of the Cuppe. Ergo, saith *M. Hardinge*, the Communion was ministred in Breade alone. A learned man, before he conclude so vnaduisedly, should foresee, what would follow. *M. Hardinge* graunteth, as shal hereafter appeare, that if a Priest do Communicate in One kinde alone, he committeth sacrilege: for so it is determined by *Gelasius*. Now let vs laye these two hereties be

*M. Har.*

*Lyra in Lucam.*

ca. 24.

*Epiphanius contra Saturnilios.*

nos.

*The. 57. v. truth. For Chrysostom vnderstandeth it of Common meate.*



M. Hardinges  
Conclusion, That  
the Apostles of  
Christe commit-  
ted sacrilege.

Genes. 46.

M. Hardinge  
misreporteth S.  
Chrysostome.

The. 58. vn-  
truth, For S.  
Paule neuer mi-  
nistred the Co-  
munion so.  
The. 59. vntruth  
For immediatly  
before he saith,  
The Cuppe of  
Blissinge, which  
vvee Blisse, is it  
not the Com-  
munion of  
Christes Bloud?

M. Hardinge  
chargeth S.  
Paule with sa-  
crilege.

M. Hardinges bothe together. The firste is, If a Priest minister in One kinde, he committeth Sacrilege. The seconde is, The Apostles were Priests, and ministred onely in One kinde: for here is no manner mention of the Cuppe. These bothe be M. Hardinges premises. Hereof it must necessarily follow, and can not be auoided, that the Apostles of Christe committed Sacrilege. But what will not these menne graunte, to winne their purpose?

The weight of M. Hardinges argument, is taken, as they name it in Scholes, ab Authoritate negatiue: and onles it be in consideration of some other Circumstance, it is so simple, that a very childe may some answere it. For as he saith here, There is no mention made but of Breaking of Breade: Ergo, there was no Cuppe. So might he also saye, There is no mention made, but of Breaking of Breade: Ergo, there was not Christes Bodie. Or thus: Jacob went downe into Egypte with thre scoze and ten soules: Ergo, in his companie he had no bodie. Certainely, as the soule in that place impozteth the whole man: euen so in the other place, the breaking of Breade impozteth the whole Ministration.

As for the Breaking of Breade in the. 27. of the Actes, whiche place as it is auouched, Chrysostome vnderstandeth of the Sacrament, verily M. Hardinge was therein mutche ouerseene. For the text is cleare: If S. Paule gaue the Sacrament, being at that time in the shippe, he gaue it onely vnto Infidels, that knew not Christe. And Chrysostomes exposition euen in the same place is plaine to the contrary. For thus he enlargeth S. Pauls wordes, that he spake to the Partners, Obsecro vos vt sumatis cibum: hoc enim ad salutem vestram fuerit: hoc est, ne forsan fame pereatis, cibum sumite: I pray you take some sustenance, It is behooueful for you that ye so doo. That is to say, take some meate, leaste perhaps ye die for hunger. Now let M. Hardinge either say, these wordes are spoken of the Sacrament: or confesse, that he hath made vntrue repozte of his Doctour.

#### M. Hardinge. The. 14. Diuision.

It is not to be marueled at, al be it S. Paule deliuered to the Corinthians this institution of our Lordes Supper vnder bothe kindes, that yet vpon occasion geuen, and when condition of time so required, he ministred the Communion vnder One kinde, siue that without doubte he rooke that holy Mysterie vnder One kinde for the whole sacrament, as wee perceiue by his wordes, where he saith, Vnus panis, & vnum corpus, multi sumus, omnes qui de vno pane participamus. One Breade, and one Bodie, wee being many are, al that doo participate of one Breade. (59) Vwhere he speaketh nothing of the Cuppe. And like wise by his wordes, where he speaketh disunctiue, as the Greeke, and the true Latine texte hath. Quicumq; manducauerit Panem, vel biberit calicem Domini indigne, reus erit corporis & sanguinis Domini. Vwho so euer eateth the Breade, or drinketh of the Cuppe of our Lorde vnworthely, he shal be gilty of the Bodie and Bloude of the Lorde. Vwhereon dependeth an argument of the contrary, that who so euer eateth this Breade worthely, or drinketh this Cuppe worthely, he eateth and drinketh righteousness and life.

#### The B. of Sarisburie.

It is no marvel (saith M. Hardinge) though S. Paule ministred sometimes in One kinde. But it is mutche to be maruelled, that any Christian man durst euer thus boldly to publike open etrouer vnder the name of S. Paule. What woulde not these men take in hanpe to proue, that bare thus to allege S. Paule him selfe against him self, and that without any testimonie, or worde of S. Paule: Yes Marie, (saith M. Hardinge) S. Paule saith, Wee beinge many are one Breade, and one Bodie: and speaketh nothinge of the Cuppe. Here by the way, M. Hardinge chargeth S. Paule with manifest sacrilege. For it is already confessed by al them of that troe, that it is sacrilege, if a Priest, such as S. Paule was, do minister, and receiue the Sacrament vnder One kinde.

But,

But (he saith) there is nothinge spoken of the Cuppe. What may we thinke hereof? Whether is this man him selfe blinde, or thinketh he al others to be blinde? Is there nothinge there spoken of the Cuppe? O good Christian Reader, marke the dealinge of this man, and beware of him. Onlesse thou consider wel the places, that he allegeth, he may sone deceiue thee. Thus lie S. Paules woordes. The Cuppe of the Blissinge, whiche we Blisse, is it not the Communicatiō of the Bloud of Christ? The Breade that we Breake, is it not the Communication of the Bodie of Christ? For we bringe many are one Breade, and one Bodie, al that be partakers of one Breade. Here S. Paule distinctly nameth bothe partes togeather, and the Cuppe before the Breade. Yer, saith M. Hardinge, there is nothinge spoken here of the Cuppe. If he haue dealte saith fully herein, thou maiste truste him further for the reste. Verily S. Hierome noteth it thus: Ideo de Calice primum dixit, vt posset postea de Pane latius disputare: Therefore S. Paule spake firste of the Cuppe, that he might afterwarde intreate more at large of the Breade.

1. Corinth. 10.  
M. Hardinge  
misreporteth S.  
Paules woordes

Hieronymus, in  
1. Corinth. 10.

Further, saith M. Hardinge, S. Paule vseth a Disiunctiue, as appeareth bothe by the Greeke, and also by the true Latine texte. But che diligence, and circumspection in searchinge the Scriptures for defence of a trueth, is muche to be commended. For there may be oftentimes great weight in one letter, as appeareth by sundrie disputations betwene the Christians, and the Arians. But this man seeketh so narrowly, onely to finde some Couert for his error. S. Hierome, Anselmus, Haimo, and many others, bothe in the texte, and in the exposition of the same place, vse the Copulatiue. Notwithstandinge, to graunte M. Hardinge his disiunctiue, yet if he be so skillful in the Digeste, as in other places of his Booke he woulde seeme to be, he mighte sone remember, that the very discretion of the lawe hath determined, that sometimes disiunctiues stande in steede of Copulatiues, sometimes Copulatiues in steede of Disiunctiues. Saep̄ ita comparatum est, vt & Coniuncta pro Disiunctis accipiantur, & Disiuncta pro Coniunctis.

De verbor. error.  
rer. significati-  
one.

But if M. Hardinge haue so good eye to one litle Disiunctiue, and meane by rightly, why dothe he so blindly passe by so many Copulatiues in the selfe same place altogether? For S. Paule saith, As often as ye shal eate of this Breade, And drinke of this Cuppe: And againe, Let a man examine him selfe, and so eate of that Breade, And drinke of that Cuppe: And againe, He that eateth, And drinketh vnworthely, eateth, And drinketh his owne damnation. Here be foure Copulatiues togeather. And by these it were good reason, that M. Hardinge shoulde expounde his Disiunctiue: specially for that S. Paule, recordinge the institution, vseth a Copulatiue: and the order of the Primitive Church, and the exposition of S. Hierome, and others, is agreeable to the same. In such cases Tertullian hath geuen a good rule. Oportet secundum plura intelligi pauciora. Sed proprium hoc est omnium Hæreticorum: Nam quia pauca sunt, quæ in sylua inueniri possunt, pauca aduersus pluradesunt, & posteriora aduersus priora suscipiunt: It is meete that we expounde the fewer places accordinge to the more. But this is the very castle of al Heretiques. For because there be fewe things to be founde in the wood, or in the multitude, therefore they defende a fewe things against many: and things lately diuised, against the firste. Thus dothe M. Hardinge, as we plainly see: and this, saith Tertullian, is the very cast of al Heretiques.

1. Corinth. 11.

Like wise also  
the Cuppe.  
Tertul. aduersus  
Præceam.

M. Hardinge. The 15. Division.

For this purpose wee haue a notable place in the Hebrew Gospel of S. Matthew, whiche S. Hierome saith, he saw in the librarie of Cæsarea, and translated it. This place is cited by S. Hierome in his booke De Ecclesiasticis Scriptoribus, in Iacobo fratre Domini: The woordes touching the Communion, that S. Hierome rehearseth, agree throughly with those of S. Luke. 24. Chap. Mathæus sic



fic refert. Dominus autem, &c. Matthew reporteth thus: when our Lorde had geuen his shrowde vnto the Bishops seruante, he wente to Iames and appeared to him: for Iames had made an othe, that he would not eate Breade, from that howe he dranke of the Cuppe of the Lorde, vntill he saw him raised from the dead. It followeth a litle after: Afferte, ait Dominus, mensam, & panem. Statimq; addit: Tulit Panem, & benedixit, & fregit, ac dedit Iacobo Iusto, & dixit ei: Frater comede Panem tuum, quia resurrexit filius hominis a dormientibus. Bringe the table and set on Breade, quoth our Lorde: and by and by it is added: he tooke Breade, and blessed it, and brake it, and gaue it to Iames the Iuste, and saide vnto him: my brother, eate thy Breade: for the sonne of man is risen againe from the Dead. No man can doubte but this was the sacrament. And wine was there none geuen, for any thinge that may be gathered. For it is not likely, that S. Iames had wine in his house then, for as muche as Egesippus, who was not longe after him, witnesseth of him, that he neuer dranke wine, but at our Lordes supper.

The B. of Sarisburie.

LUC. 24.

What shal neede longe answere to him that alleadgeth nothinge: Here is no woorde spoken of the Sacrament, no moze then when Chyriste did eate of the bzolled Fische, and of the Hony combe. And other proufe thereof there is none brought, but wordes, and boldenesse. For thew, and countenance of some what, there is brought forth the Gospel of S. Matthew, and that written in Hebrw, as though S. Matthew had written two Gospels, in twoo sundrie tongues: and not onely twoo, but also diuers. I know, it is thought of some, that S. Matthew wrote his Gospel in Hebrw, & by reporte of Theophilactus, S. John the Euangelist translated the same into Greeke. But that there should be any contrarietie, or diuersitie of storie, or mater, as M. Hardinge seemeth to meane, I haue not hearde.

Hieronymus,  
De Ecclesiasticis  
scriptoribus.

Euseb. lib. 3.  
ca. 25.

But S. Hierome in the place here alleged, as he not once nameth the Sacrament, so he speaketh not one woorde of S. Matthew. Whiche thinge addeth some moze distrust to M. Hardinges dealing. S. Hierome onely nameth the Gospel of the Hebrewes, which (he saith) he him selfe translated both into Greeke and Latin, and is often alleged by Origen. But Eusebius accompteth it for no Gospel, but onely amonge the ballarde Scriptures.

How be it, what so euer the credite of the Booke be, thus it is written: Chyriste rooke Breade and blist it, and brake it. Heere (saith M. Hardinge) no man can doubte, but it was the sacrament. I see wel he would faine haue it so. Yet is there here neither by the Hebrewes Gospel, nor by S. Hierome, any one woorde spoken of the Sacrament. Neither had S. Iames bowed, that he would not minister, or receiue the Communion, but that he would eate no Common Breade, befoze he had seene Chyriste risen againe from the dead. As for the blessinge of the Breade, it was not a thinge peculiar to the Sacrament, but a general manner that Chyriste obserued, when so euer he bled Goddes creatures, as it may appeare throughtout the storie of the Gospels. That Chyriste should then minister the Sacrament, it is but M. Hardinges gheasse. No olde writer euer saw so mutche befoze, no not S. Hierome, that wrote the storie. Yet M. Hardinge, as though he had learned it in the thirde heauen, saith, it is so plaine, that no man may doubt of it.

But be it the Sacrament: Ergo (saith M. Hardinge) There was but one kinde. And how may that be proued? How must one gheasse heale an other. For it is likely (saith M. Hardinge) that there was no wine in the house. And why so? Because S. Iames dranke no wine. If gheasses goe for argumentes, this mater is doone. How be it, it seemeth a very saely gheasse, to say, S. Iames dranke no wine. Ergo. He had no wine in his house. Verily the same Egesippus, that saith, S. Iames neuer dranke wine, saith also, That he neuer was annointed, neuer ware wollen clothe, neuer eate fleashe in al his life.

Egesippus.  
Abdias lib. 6.

Hereof by M. Hardinges Logique we may conclide, that he had neither ointment, nor wollen clothe, nor fleashe in his house. Yet is there here an other greater in-

for inconuenience. **S. Hierome** saith that **S. James** continued Bishop in **Iherusalem** the space of thirtie yeeres, until the seventh yere of **Spero**: if it be true, that is here auouched, that in all his life he neuer dranke **Wine**, but onely at **Christes** last Supper, then must it follow, that being Bishop in **Iherusalem** the space of thirtie yeeres he neuer saide **Wasse**: whiche thing **M. Harding** may not wel graunt: **Exels** that he consecrated in one kinde: whiche thing by **Gelasius** is adiudged **Sacrilege**. Whiche way so euer **M. Harding** turne him selfe, into one of these inconueniences he must needes fal.

*Hieronymus de Ecclesia Scripturis.*

Againe, if here be mention in verbe of the Sacrament, & no **Wine** to be had in **S. James** house, then did **Christe** him selfe receiue in one kinde, to whose example, as these men say, **Bishoppes** and **Priestes** are bounde to stande. Therefore let them no longer defraude the people, but by **Christes** example let bothe **Bishoppes**, and **Priestes**, content them selues with the halfe Communion, as wel as others.

*M. Hardinge. The. 16. Diuision.*

But bicause perhaps our aduersaries wil caste some myste ouer these allegations, to darken the truth with their cloudie gloses, whiche be cleare yenough to quiet, and sobre wittes, that geue eare to the holy ghost speaking to vs by the mouthe of the Church: I wil bringe forth such witnesses and proufes for this purpose out of auncient Fathers, as by no reason, or sophistical shifte, they shalbe hable to auoide. Many of the places, that I alleged in the article before this for Priuate Communion, may serue to this purpose very wel, and therefore I wil not let to recite some of them here also.

*The B. of Sarisburie.*

God wote it were greate wronge to cast a myste ouer darkenesse. But **M. Hardinge** hauing alleged such mater for his halfe Communion, as he him selfe seeth may be easily answered, & **William Widesford** a Doctor of his owne learninge saith, is foolishly, and falsely brought in, to serue this turne. Yet he woulde not passe it ouer without some bauerie. But now wil he bring in such authoritties, so cleare, so forcible, and so inuincible, as can not possibly be auoyded. How be it, God be thanked, these authoritties be neither so weighty, nor so strange. I knew them al, and had weighed them wel, before I spake any thinge in that behalfe. Here he doubleth a greate many thinges before by him alleged for his Priuate **Wasse**, in deede seruinge, as wel to the one purpose, as to the other.

*W. Widesfordus contra Wicleum.*

*M. Hardinge. The. 17. Diuision.*

**Melciades** that Constant Martyr of **Christe**, and Bishop of **Rome** ordeined, that sundrie hostes, prepared by the consecrating of a Bishop, should be sent abroade amonge the Churches, and Parishes, that Christian folke, who remained in the Catholike faith, might not through heretiques be defrauded of the holy sacrament. Whiche can none other wise be taken, then for the forme of Breade onely, bicause the wine can not so conueniently be caried abroade from place to place in smal quantitie, for such yse, muche lesse any longe time be kepte without corruption.

*The B. of Sarisburie.*

This argument hangeth awely vpon lacke of carriage. For if it were possible to devise a way, that the Sacrament might be carried aboute in bothe kindes, then were this gheasse sone answered. For other wise **Melciades** speaketh not one word of the Communion in One Kinde. Now, that the carriage of bothe kindes is not impossible, the examples of antiquitie do wel declare. **S. Hierome** writeth thus of **Exuperius** Bishop of **Ebolouse** in **Fraunce**: *Nihil ipso ditius, qui Corpus Domini in canistro uinneo, sanguine porrabat in vitro*. There was no man richer then he, that caried the Lordes Bodie in a wicker Basket, and his Bloud in a Glasse. **Iustinus Martyr**, declaring the order of the Church in his time, saith thus: *His, qui cum gratiarum actione consecrata sunt, unusquisque participat: eadem, ad eos qui ab-*

*Hieronym. ad Rusticum. Iustinus Martyr in Apologia.*



**Sunt, Diaconis dantur perferenda:** Of the thinges that he consecrate (that is, the Breaðe, Water, and Wine) every man taketh parte: The same thinges are delivered to the Deacons, to be carried vnto them that be away. Here haue wee founde not onely a possibilitie, but also a common vsage, & practise of carryng the Sacrament in Bothe Kindes. This is the first inuincible argument, that al the worlde cannot answere.

M. Hardinge. The 18. Diuision.

The Councel of Nice decreed, that in Churches where neither Bishop, nor Priest were present, the Deacons them selues bringe foorth and eate the holy Communion. Vvhiche like wise cannot be referred to the forme of wine, for cause of sowinge, and corruption if it be longe kepte.

This Canon is neither founde in the Greeke, nor extant in the first edition nor alleged by Gratian.

Rufinus libro. 1.  
ca. 6.

The B. of Sarisburie.

This later clause (Ipsi proferant, & edant) Let them bringe it foorth the them selues, and eate, neither is in the Græke, nor in the Decrees, nor in the former edition of the Councils. Certaine wordes somewhat like, are founde in Rufinus in this sorte: Presentibus Presbyteris, Diaconi ne diuidant Eucharistiam, sed illis agentibus, Solam ministrant. Si vero presbyter nullus sit in presenti, tunc demum etiam ipsis liceat diuidere: In the presence of the Priest, let not the Deacons diuide, or minister the Sacrament, but onely serue the Priest in their office. But if there be no Priest present, then let it be lawfull for the Deacons to minister. Here is very smal healepe for M. Hardinges purpose, onlesse perhappes he wil say, that, Proferre, or diuidere, is to minister in One kinde. But if he thinke this a very sonde Translation, as it is in dede, then this authoritie might haue bene spared.

M. Harding vpon occasion of these wordes, would haue men believe, that the Deacon in the absence of the Priest, wente to the Pyr, and toke out the Sacrament, and receiued it. But Rufinus speaketh not one worde neither of takinge foorth of the Sacrament, nor of the receiuing of the Deacon, but of Diuidinge, or ministringe to the people. And his meaning seemeth to be this, that in the absence of the Priest, the Deacon might Consecrate, and so serue the people. Vvhiche thinge notwithstanding it same in some parte contrary to an other Canon of the same Council, namely in the presence of a Priest, yet that it was so vsed in the primitive Church, it appeareth by most manifest, and certaine proues. S. Ambrose imagineth S. Laurence bringe a Deacon, thus to say vnto Sixtus the Bishoppe, when he saw him ledde to his Martyrdome. Experire virum idoneum ministrum elegeris, cui commiseris Domini sanguinis Consecrationem: O Father, trie whether thou haue chosen a fitte minister, vnto whom thou hast committed the Consecration of the Lordes Bloud. By these wordes we see, that Deacons then vsed to Consecrate. Therefore Entropius was not wel aduised, when he without cause corrupted, and altered S. Ambroses wordes, and for Domini sanguinis Consecrationem, redde Domini sanguinis dispensationem. For it followeth immediatly in S. Ambrose, Et consummandorum consortium Sacramentorum, That is, The fellowship of perfitinge the Sacraments.

Canon. 18.

Ambr. officior.  
lib. 1. ca. 41.

Entropius.

Folio. 356. An-  
then. De Eccle.  
diuer. capitulis.

Cōcil. Ancyran.  
Can. 2.

Bergomen. in  
Honoria.

And the Emperour Iustinian in his Authentiques, De ecclesiasticis diuersis capitulis: Let the Bishop appoint vnto the women, that be vnder his gouernement, suche Priest or Deacon as they shal choose to make answere vnto them, or to minister vnto them the holy Oblation.

The same also may euidently be gathered by the seconde Canon of the Council Ancyane: the wordes be, Diaconi similiter, qui immolauerunt, honorem quidem habent, cessare vero debent ab omni sacro ministerio, siue a Pane, siue a Calice offerendo vel predicando: Let the Deacons, y haue offered (vnto Idoles) keepe then of late still. But they must geue ouer al holy Ministerie, bothe of offering the Bread and Wine and also of preachinge.

This parte of the Deacons office was after ward in fundie decrees abrogated. First Bergomen. in the life of Honorius, saith, It was Decreed by Pope Bishop of Rome

of Rome, that the Deacon shoulde not minister in the presence of the Bishop or Priest. And longe before that time, order was taken in y<sup>e</sup> Council holden at Arles in Fraunce, that Deacons shoulde not minister the Sacrament at al. The wordes be, De Diaconis, quos cognouimus multis locis offerre, placuit id minime fieri debere: Touchinge Deacons, of whom we heare say, that they make the oblation in many places, we haue thought it good, that they doo so no more.

Concil. Arles.  
ten. l. ca. 1.

M. Hardinge wil not denie but these be p<sup>ro</sup>oues sufficient, that the Deacons in those daies v<sup>er</sup>sed to minister the holy Communion. Therefore the meaninge of the Council of Arles, is not that the Deacon shoulde goe to the P<sup>re</sup>st, and take y<sup>e</sup> Sacrament reserued, as M. Hardinge sameth to geather vpon a false terte, being neither in the C<sup>o</sup>u<sup>n</sup>cill, nor in the former setting forth of the Councils, nor alleged by Gratian: but that the Deacon in the absence of the P<sup>re</sup>st, might Consecrate the holy Mysterie, and deliuer the same vnto the people, as may wel be geathered by the wordes of Rusine. But let vs graunt M. Hardinge, that the Sacrament was reserued. Yet hath he gotten very smal aduantage for his halfe Communion. For if he woulde say thus: The Sacrament was reserued,

Ergo, it was reserued in one kinde,

the Sequele of his argument would be to weake. No Logique coulde make it good.

I graunte, the holy Mysterie were sometimes kepte in the primitive Church vpon sundrie occasions: but they were kepte in Bothe kindes, as manifestly appereth by Nicophorus, and by the first Epistle of complaint sent by Chrysostome vnto Innocentius. This beinge true, as it can not be denied, that the Sacrament was reserued in bothe kindes, what then hath M. Hardinge gotten by this inuincible argument, for his halfe Communion in one kinde?

Nicophor. l. 13.  
ca. 19.  
Chrysost. epist. 1.  
ad Innocentium.

M. Hardinge. The 19. Diuision.

Vvhere oftentimes wee finde it recorded of the Fathers, that Christian people in time of persecutio receiued of the Priests at Church in fine linnen clothes the Sacrament in sundrie portions, to beare with them, and to receiue it secretly in the morning before other meate, as their deuotion serued: the for the same cause, and in respecte of other circumstances, it must of necessitie be taken onely, for the kinde or forme of Breade. The places of Tertullian, and S. Cyprian be known. Tertullian writing to his wife, exhorteth her not to marrie againe, specially to an Infidel, if he die before her, for that if she doo, she shal not be hable at al times for her husbände, to doo as a Christian woman ought to doo. Vvil not thy husbände knowe (saith he) vvhath thou eatest secretly before al other meate? and in case he doo knowe it, he vvil beleue it to be Breade, not (so) him vvhom it is called. S. Cyprian writeth in his sermon De Lapsis, That when a woman had gone about with vnder thy handes to open her Coffer, where the holy thinge of our Lorde was layde vp, he was made affraid with fier that rose vp from thence, as she durst not touche it, whiche doubtesse must be taken for that one kinde of the Sacrament.

The 60. Vn-  
trueth, Stading  
in the false tra-  
slatinge of Ter-  
tullian.

The B. of Sarisburie.

The mater, that hangeth in question betwene vs, is whether the people being assembled together in the Church, at any time within the space limited, receiued the Communion vnder one kinde. M. Hardinge answereth me, not of the order of the Church, but of seueral men, and private houses. Wha he saith that change, that shoulde be p<sup>ro</sup>oued: and the thinge that he doeth no p<sup>ro</sup>uise, as nothinge pertinent vnto the mater, he p<sup>ro</sup>ueth onely by conjecture. In the place of Tertullian he vloth a manifest corruption, as I haue already shewd.

M. Hardinge  
falsifieth Ter-  
tullian.

His conjectures be these: Vvhen receiued the sacrament in a linnen cloth: Tertullian's wife receiued it at home before meates: S. Cyprian saith, A woman keape it at home in a Cheaste: Ergo, The Sacrament was ministered in one Kinde. This be tolde cheates, & no p<sup>ro</sup>oues. So say, They had the Breade, Ergo, They had not the Wine, is a very fainte reason, and hangeth onely of ignorance, for that M. Hardinge knoweth not, in what order these



things were heapte. But that women and others heapte the Sacrament, & carried it about them, and that in Bothe Kindes, it is euident, and cannot be denied.

Naxian in  
nere Gorgonia.

Gregorie Nazianzene thus writeth of his sister Gorgonia, *ἔπειτα τὸ τοῦ ἁγίου  
τύπου τοῦ τιμίου σώματος, καὶ αἵματος, ἡ χεὶρ ἐκσάργησεν, τούτο καταμύρνωσα  
τοῖς ὁσίοις, &c.* If her hande had sayde vp any portion of the tokens of the pretious Body,  
and of the Bloude, minglinge it with her teares &c. Here Nazianzene, contrary to M.  
Hardinges iudgement, saith, she had laide by bothe partes. And what should I  
stande longe, to heape examples? M. Hardinges owne Amphilocheus, of whom he  
seemeth to make so greate accompte, emonge other his fables, whereof he hath god  
stoare, saith, That a certaine Jewe came and receiued emonge the Faithful, and priuily car-  
ried parte of either Kinde home with him. How, or wherein, it is not written. Yet wil  
it not followe: M. Hardinge cannot tel wherein the Jewe carried home the Wine:  
therefore Amphilocheus tale is not true.

Amphilocheus.

Now, if M. Harding had his owne request, yet is he farre of from his purpose.  
For if he woulde reason thus, One woman receiued the halfe sacrament in one Kinde at home,  
Ergo, The people receiued in like sorte openly in the Church, (which is the thing that should  
be proued) this argument woulde hardely holde.

Cyprian de  
Cyprian de  
Cyprian de  
Cyprian de  
Cyprian de

To be shorthe, these three examples here alleged are nothing els, but more abuses  
of the Sacrament. And therefore as it appeareth by S. Cyprian, God shewed him  
selfe by miracle, to be offended with it, straying y woman, y so had heapte it, with  
a flame of fier. And it was decreed in y Coiuel holden at Casaraugusta in Spaine,  
That if any man receiued the Sacrament, and eate not the same presently in the Church, he  
should be accused for ever. Thus M. Hardinges reasons holde onely by gheatte:  
grounted vpon abuse: and beinge graunted, yet are not hable to proue his purpose.

M. Harding. The 20. Diuision.

The examples of keepinge the holy Sacrament vnder the forme of Breade onely, to be in a readinesse,  
for the sicke, and for others in time of danger, that they might haue their necessarie viatic of life,  
or viage provision, with them at their departure hence, be in manner infinite. Here one, or two may  
serue in steede of a number. For though M. Iuel maketh his vaunte, that wee haue not one sentence  
or clause, for proufe of these articles, whiche be so defaceth with his negatiue: yet I wil not ac-  
cumulate this treatise with tedious allegation of authorities. S. Ambrose at the houre of death re-  
ceiued the Communion vnder one Kinde, heapte for that purpose, as it appeareth by this testimonie  
of Paulinus, who wrote his life, and because it may be a good instruction to others to die well, I wil  
here recite his wordes: At the same time as he departed from vs to our Lorde, from about  
the eleventh howver of the day, vntill the houre that he gaue vp the Ghost, streachinge  
abroade his handes in manner of a Crosse, he praied. VVee saue his lippes moue, but  
voice yvee hearde none. Horatus a Priestt of the Church of Vercels, beinge gonne vp to  
bedde, hearde a voice three times of one calling him, and saicing to him, arise, and haste  
thee, for he vvill departe hence by and by. VVho goinge downe gaue to the sainte our Lordes  
Body: whiche taken, and swallowed downe, he gaue vp the ghost, hauinge with him a good viage  
provision, so as the soule beinge the better refreshed by the vertue of that meate, may now reioyse  
with the companie of Angels, whose life he lead in the carthe, and with the glory of Elias.

-17. 33. 117  
-17. 33. 117  
-17. 33. 117  
-17. 33. 117  
-17. 33. 117

It is no haunte to say the truth: Neither did I denie, that euer any one man re-  
ceiued the Communion in one Kinde. For I knew al these examples, & the weight  
of them: Neither is it so harde a matter for a man to know them. But this is the  
onely thing that I denied, That you are not hable to bringe any one  
sufficient authoritie, or example, that euer the vvhole people re-  
ceiued the Communion in the open Church vnder one Kinde.  
Hereupon resteth that strange Negatiue, wherewithal ye are so greued. This  
is it, that ye should proue, and yet hitherto haue not proued. Ye say, ye wil not ac-  
cumulate

-17. 33. 117  
-17. 33. 117  
-17. 33. 117  
-17. 33. 117  
-17. 33. 117

20. 11. 117

1. 117

cumulate examples, as though ye had penough to spare. Yet haue ye gotten together, ther Dichefolke, Wemen, Infantes, Maide men, Confectures, Chrestes, Miracles and Fables: and haue spared nothing that might be founde, although it made nothing to your purpose. But che is the stoare of your examples.

Touching Paulinus, that, as it is supposed, wrote this life of S. Ambrose, I will say nothing, as of mee self, but onely referre you to Crastus, whose indgement ye woulde seeme sometime not to mislike. Thus he saith: Idem est artifex, qui in multa contaminauit in scripulis Hieronymi, & Augustini &c. It is the same craftes man, that hath corrupted so many thinges in the writings of S. Hierome, and S. Augustine, a man then made to sutch purpose. He had the storie of S. Ambroses life written by some other. Vnto the same he set a ioyful preface of his owne: he woane in a greate many talkes bitween parties, and there vnto framed a conclusion, and patched on a sorte of Miracles. Compare the very phrase, and manner of speache of the true Paulinus with this fellowes ragges &c.

Erasm. in praefatione in Ambrosium.

Erasm. in praefatione in Ambrosium.

This is that Paulinus, whom M. Hardinge hath chosen for his authour.

Touching the mater, if it be graunted, it neither relineth M. Hardinges purpose, nor hindreth ours. For if S. Ambrose streight vpon receiuing of the Breaðe yelded by the spite, & therefore did not receiue the Cuppe, whiche thinge notwithstanding is not yet proued, yet will it not follow, that this was the common order of the Church. What example of dieinge wel M. Hardinge hath here founde, I cannot see: onlesse he meane y the Sacrament, onely because it is receiued, hath power to worke Salvation, and to cause a man to die wel: whiche is a dangerous doctrine, and by M. Harding already refuted. For, as matthe as may appeare by the storie, neither did S. Ambrose in that case cal for the Sacrament, nor offer any kinde of worde, nor vnderstoode, what he receiued: but onely lay speechlesse, and as soone as he had swallowed the Breaðe downe, gaue vp the Choll. But this Paulinus in the same storie, noteth one special sentence of S. Ambrose, much had in remembrance, and commended by S. Augustine in his olde age, and here resembled by M. Hardinge, wherof a man may take great comfort, & in deede learne a good lesson to die wel. For he said lying in his death bedde, Non sic vixi, vt pudeat inter vos viuere: nec mori timeo, quia boni habemus Dominum. Neither haue I so liued that I am ashamed longer to liue amongst you, nor am I affraid to die, for that wee haue a gracious Lorde.

Articulo. 20.

Articulo. 20.

M. Hardinge. The. 21. Division.

Ecclesiast. lib. 6. ca. 44.

Αποβέσ  
ἐκ νελέ  
αὐτοῦ καὶ  
τῶ πρεσ  
βυτη καὶ  
τῶ τοῦ  
σώματος  
ἐπιστά

Dionysius Alexandrinus aboute the yere of our Lorde. 200. as Eusebius Caesariensis reciteth, manifestly declareth, how that an olde mā called Serapion, was houseled vnder one kinde at his ende. This Serapion after that he had laien speechlesse three daies, sent for the Sacrament. The Priest for sicknesse not hable to come himselfe, gaue to the ladde that came of that errant, a litle of the Sacrament commaunding him to weare it, and so bring moisted to powre it into the olde mā's mouthe. Thus much is expressed by the wordes there, as the Greeke is to be construed. The ladde beinge returned home, moisted with some liquor that diuine meate, to serue the olde man withal, lieinge now paininge for desier to be dismissed hence, and to hast him away to Heauen, and powred it into his mouthe. For that this olde mannes mouthe and throte, had longe benne drie by force of his sicknesse, the Priest, who had experience in that case, prouidently gaue warninge, to moiste the Sacrament with some liquor, and so together to powre it into his mouthe, which was so doone by the ladde, as Dionysius expresseth. Now if the forme of VVine had then also been brought by the ladde to be ministred, there had been no neede of sutch Circumstance, to procure the olde man a moisture to swallow downe that holy foode. And that this was the manner of ministring the Sacrament to olde men at their departinge, it appeareth by recorde of Theodoritus, who writeth in his Ecclesiastical storie, how one Bassus an Archeprist ministred vnto an olde man called Simeones, of greate fame for his holinesse. Bassus saith he, as he visited his Churches, chaunced vpon holy Simeones that vvoonder of the worlde, lieinge sicke, vvhio through feeblenesse vvas not hable to speake, nor moue.



**V**hen Bassus saue he shoulde dye, he geueth him his rigtes before. But after vwhat  
 thinge it is to be marked. *Spongia petita Simeoni os humectat atque cluit, ac tum ei diuinum ob-  
 tulit Sacramentum:* He calleth for a sponge (*saieth Theodorus*) and therevwith moisteth and  
 vualsheth Simeones mouthe, and then geueth him the holy Sacrament. If at that time the  
 receiuinge of the sacred Cuppe had beene in vse, sutch procuringe of moisture, for the better  
 swallowinge downe of the sacrament vnder one kinde, had beene needelesse.

The busynge  
 of the Sacramēt

*Amphilochius* that woorthy Bishop of Iconium in Lycaonia, of whom mention is made  
 in the article afore this, writeth in the life of s. Basile, that a litle before he gaue vp his Ghost, he  
 receiued a portion of the holy sacrament, whiche longe before he had caused to be kepte, to thintent  
 it might be put in his graue with him at his burial. Vvhiche no man can cauil to be any other, then  
 the forme of breade onely.

The B. of Sarisburie

**M.** Hardinge rather then he woulde saue to answer nothinge, answereth  
 one thinge for an other. The question is of the blage, & order of the Church: his  
 answer is of Serapions deathe bedde, as though there had beene no Churches  
 yet erected in those daies.

This Serapion for open Idolatrie by him committed, was excommunicate  
 from the Church, and vtterly cutte off from the company of the faithful, and that  
 in sutch extreme sorte for the greater terrour of others, that duringe his life he  
 shoulde neuer be admitted againe. Notwithstandinge whiche extremitie, vpon  
 good proues, and tokens of repentance, lest the partie shoulde be vtterly swalo-  
 wed vp with despayre, the Church oftentimes with charitable discretion, remit-  
 ted some parte of that rigour: as may appere by s. Cyprian, s. Augustine, and  
 others, and by Dionysius that wrote this storie.

August. Epist.  
 182

**S.** Augustine speakinge of the times of persecution, Doo not we consider (saith he)  
 in what multitudes the people in sutch dangers resorteth to the Church, some desiringe  
 they may be Baptized, some that they may be reconciled from excommunication, some that  
 they may be admitted to shewe their repentance (for their open crimes) every man desiringe  
 conforte, every man desiringe the participation of the Sacrament: In whiche case if there be  
 no Minister to be had, what misery then followeth them, that departe this life either vnba-  
 ptized, or els bounde (in their sinnes) Likewise s. Cyprian saith, In this extreme case  
 of death, the partie excommunicate shoulde not tarie to be reconciled by the Bishop (in the  
 presence of the Church, as the order was then) but discharge him selve before any Deacon, and  
 so departe vnto the Lorde in peace. Therefore the Priest vnderstanding the state,  
 the olde man Serapion beinge excommunicate doode in, and beinge not hable for  
 sicknesse to goe him selfe, leaste he shoulde departe comfortlesse in desperatton, in  
 token that he was reconciled vnto the Church, sente vnto him the Sacrament by  
 the ladde, and sente it not in one kinde onely, but in bothe. For sutch was the  
 order of the Church then, as it appeareth wel by the story of Exuperius, and by  
 Iustinus, and others. And the bove that caried the Sacrament, for moze ease of the  
 olde man in that case, was warned by the Priest to mouste the breade in the Sacra-  
 mental wine that he brought with him, like as Bassus also did vnto Simeones:  
 whom **M.** Hardinge highly commendeth for his holinesse, notwithstandinge he  
 were the foundet of the Nestorians, and therefore, as he afterwarde saith, & firste  
 parent of the Sacramentarie Heresie. And what hath **M.** Hardinge herein founde  
 for his halfe Communion: He wil saie, The bove was commaunded to dippe the Breade:  
 and Bassus was saue to wal he Simeones mouthe, Ergo, they receiued in one kinde. Merily,  
 Serapions bove were some hable to answer this argument. For what sequele  
 is this in reason, The sicke mans mouth was drie: Ergo, he coule not receiue the Cuppe? Who  
 would make sutch reasons but **M.** Hardinge: Of this grounde he might better  
 reason

Hieronym. ad  
 Rusticum.  
 Iustinus, Apolo-  
 gia. 2.

Theodoret. li. 4.  
 cap. 11.

reason thus. The sicke mans mouth was drie: Ergo, He coulde not receiue the Breade. In my iudgement, the scowzinge of the sicke mannes mouth, hath smal force to take from him the Sacrament of Christes Bloud, and so to proue the Halfe Communion.

As for the fable of M. Hardinges Amphilocheus, it were greafe wronge to answer it otherwise then as a fable. For thus it is: The Breade had beene kept by the space of seven yeres, or more: S. Basile in his death bedde called for it, and receiued it, to the intent, as M. Harding saith, it might be buried with him. The former parte hereof, to say, either that the Sacrament was kepte the space of seven yeres, or that at the ende of so longe time, it was fitte to be receiued of a sicke manne in his death bedde, is mere folie. But to say, as M. Hardinge here saith, that the Bodie of Christe beinge now immortal, and glorious, and at the right hande of God may be layed in the graue, and buried, is manifest and wicked blasphemie. Abdias saith, that S. Patris thapostle when he was stoaned to death, desired that twoo of the firste stoanes might be buried with him, for a witnesse against them, that so bled him: who, although he be ful of like fables, yet hath he some reason in his fables: but M. Hardinges Amphilocheus hath none at al.

Now for viewe of M. Hardinges proues, good Reader, consider this. I demaunde of the Laitie: he answereth of S. Ambrose, and S. Basile, whiche were Bishoppes. I demaunde of the whole people: he answereth of seueral menne. I demaunde of the vlsage of the Church: he answereth of personnes excommunicate, that were without the Church. I demaunde of sufficient, and certaine proues: he answereth me by gheasles and fables. And these be his inuincible argumentes, that no man can answer.

*M. Hardinge. The 22. Division.*

It hath beene a (61) custome in the Latine Church from the Apostles time to our daies, that on Good Fridaie, as wel Priestes, as other Christian people, receiue the sacrament vnder the forme of Breade Onely, consecrated the day before, called the day of our Lordes Supper: commonly Maundie thursday, and that not without signification of a singular Myserie, and this hath cuer been iudged, a good and sufficient Communion.

*The B. of Sarisburie.*

This may wel be called a Good Fridaies argument, it commeth in so naked without witnesse. In deede M. Constal saith, it hath beene vlsed of olde in the Latine Church, but he durst not say, from the time of the Apostles, as M. Hardinge here saith. Yet, for augmentation of mater of his side, I wil say further: the first Council Arausiane holden sometime in Fraunce, and Innocentius the firste haue added hereto the holy Saturday, whiche now is called Easter Eue, and say it is a tradition of the Church, that in those twoo daies the Sacrament in any wise be not ministred. The like wherof is written by Socrates, of Good Friday, and the Wendesday befoze.

The singular myserie hereof, M. Hardinge holdeth secreta as a Myserie. Innocentius saith, It is bicause the Apostles came then way that day, and hidde them selues. Thomas of Aquine, & Cerson say, Bicause if any had consecrate that day, while Christe saie deade, the Bodie had been without Bloude, and the Bloude without the Bodie. Others say, If the Sacrament that meane whise had beene kepte, it woulde haue beene dead in the Pix. Hugo Cardinalis saith, Quinaferia duo hostie consecrantur, & altera in crastinum reseruatur, quod eleganter fit, &c. Vpon shire. Thursday two hostes be consecrate, and thow of them is reserued until the nexte day, whiche thing is very trimly doone. For Christes passion is the tme, and the Sacrament is a figure of the same. Therefore when the truth be

The 61. vnto truth, VVithout any colour, or chey of truth.

Tonstall. de Eu. charist.

Concil. Arausi. can. 1.

Socr. li. 5. ca. 22.

Innocent. 1. ca. 4.

Thom 3. par. de

Euch. q. 76. ar. 2.

Cerson. contra

Flouet. li. 4.

Tho. 3. par. 4. 82.

art. 4.

Innocent. 3.

Hugo Cardinal

in suang. secun.

come du. Luca. ca. 24.



come, the figure geneth place. These be the greatest mysteries, that I could euer learne touchinge this mater.

But this, saith the *M. Hardinge*, was euer coumpted a good Communion. I graunte. But ye haue not yet proued, that this was your Halfe Communion. For if ye say, they Consecrated the day before: Ergo, they receiued in One kinde onely the day after, this woulde be no formal argument. For the Greeke Church al the Lent longe vsed to consecrate the Sacrament onely vpon Saturdays, and Sonnedaies, as it is noted in the Council of Constantinople: & vpon other daies they vsed the Communion of thinges Consecrate before, and yet had they neuer vntil this daie the Communion vnder One kinde. Yet notwithstandinge vnto this manner of the Greeke Church, a *M. Constal* resembleth the obseruation of Good Fridaie in the Latine Church. So farre is *M. Hardinge* of, from prouing his purpose by Good Fridaie.

*M. Hardinge. The. 23. Diuision.*

And that in the Greeke Church also, euen in the time of Chrysostome, the Communion vnder the forme of Breade onely, was vsed, and allowed, it appeareth by this notable storie of Sozomenus a Greeke writer: whiche bicause it is longe, I wil here rehearse it onely in Englishe, remittinge the learned to the Greeke. VVhen Iohn, other wise named Chrysostome, gouerned the Church of Constantinople very wel, a certaine man of the Macedonian Heresie had a wife of the same opinion. VVhen this man had hearde Iohn in his sermon declare, how one ought to thinke of God, he praised his doctrine, and exhorted his wife, to conforme her selfe to the same iudgement also. But when as she was ledde by the talke of noble wemen, rather then by her husbandes good aduertisements, after that he sawe counsaile tooke no place, except (q. he) thou wilt beate me companie in thinges touchinge God, thou shalt haue no more to doo with mee, nor liue any longer with mee. The woman hearinge this, promisinge fainedly, that she woulde agree vnto it, conferreth the mater with a woman seruant that she had, whom she esteemed for trustie, and vseth her helpe to deceiue her husbande. Aboute the time of the Mysteries, she holdinge faste that whiche she had receiued, stomped downe, makinge resemblance to pray. Her seruant standinge by, geneth to her secretly, that whiche she had brought with her in her hande. That, as she put her teeth to it, to bite it, hardeneth into a stone. VVith what the woman sore astonied, fearinge least some euil should happen vnto her therefore, whiche came by the power of God, ranne forthwith to the Bishop, and bewraicing her selfe, sheweth him the stone, hauinge yet in it the printes of her bite, representinge a strange mater, and a wonderous colour: and so with teares of her eyes, besoughte forgiveness, promisinge her husbande she woulde consent and agree to him. If this seeme to any incredible (saith Sozomenus) that stone is witness, which to this daie is kept amonge the Iewels of the Church of Constantinople. By this storie it is cleare, the Sacrament was then ministered vnder One kinde onely. For by receiuinge that one forme, this woman woulde haue perswaded her husbande, that she had communicated with him, and with that holy Bishop. Els if bothe kindes had then beene ministered, she shoulde haue practised some other shifte for the auoidinge of the Cuppe, whiche had not beene so easie.

*The B. of Sarisburie.*

I may not disgrace the credite of this storie: al be it in Sozomenus, and Nicephorus, of bothe whom the same is recorde, there be sundrie thinges, that may wel be fied. But I see no cause yet, wherefore *M. Hardinge* shoulde blowe the trumpet. For in at this longe rehearsal there is not one woorde spoken of the Communion vnder One kinde. The Breade so changed into a stone, and kepte for a Iewell amonge the Iewels there, was a witness of the womans dissimulation, and not of *M. Hardinges* Halfe Communion. Yet (saith he) by this storie it is cleare, the sacrament was then ministered vnder one kinde onely. For by receiuinge that one forme, the woman woulde haue perswaded her husbande, that she had communicated with him. Els if bothe

sexta Synodus  
Constantinopol.  
Can 52.  
Τῇ θείᾳ λει-  
τουργίᾳ τῶν  
προηγίων με-  
νόν.  
a Tonstall, de  
Eucharist.

Histor. b  
clef. li. i.  
ca. 5. in  
Grec.

nequid

nequid

nequid

nequid

nequid

nequid

nequid

bothe kinde had then bene ministred, she woulde haue practised some other shifte, for chaunginge of the Cuppe, whiche had not bene so easie. Nowe truely here is but a colde Conclusion, hanginge wholly (as it may appeare) onely vpon the sleight of a womans witte. For as this woman had diuised to deceiue hir hus bande in the Breade, why might she not as wel diuise to deceiue him in the Cuppe? Why might she not take the Cuppe, and saie that she dranke, and yet drinke nothinge? Doubtles sutch dissimulation is sower wrought in the Cuppe, then in the Breade: and she that durst so to dissemble in thone parte of Goddes Sacramentes, would litle feare to dissemble in the other.

Here we see the certaintie of M. Hardinges gheasse. He reapeth the thinge, that was neuer sowne: and geathereth of his authours the thinge, that was neuer spoken.

But touching the trueth of this whole mater, if a man liste onely to goe by gheasse, as M. Hardinge doeth, why may he not thus imagine with him selfe: If this woman would thus dissemble in a case so dangerous, what needed her to take the Breade at her maides hande, and specially at that time, in that place, and in the sight of y<sup>e</sup> whole people? Or how coulde she so openly receiue it without suspicion? Or why might she not haue brought it in a Napktine secretly aboute her selfe? The burthen was not greate: her fayninge, and hypocrisie had bene the easier. And thus mutche to answere one gheasse by an other.

But that there was no sutch dismembinge of the holy Communion at that time, we may wel vnderstande both by S. Basile, Papias, Gregorie Nyssene, and others of that age, and also by these plaine woordes of Chrysostome: Est vbi nihil differat Sacerdos a subdico: vt quando fruendum est horrendis Mysterijs. In some cases there is no difference betweene the Priest and the people: as when they must enioye the reuerende Mysteries. Besides that, the Greke Church neuer had this halfe Communion, neither before that time, nor neuer since. And therefore Pope Leo the tenth, calleth the vse of the whole Sacrament according to Christes Institution, the Bohemians, and the Grecians Heresie.

Chrysost. in 2.  
Cor. hom. 18.

M. Hardinge. The 24. Diuision.

The place of S. Basiles Epistle ad Cesariam cannot be quoyded by no shifte nor sophistrie of the Gospellers. These be his woordes. At they whiche lue the solitarie life in wilderness, where is no Priest, keepinge the Communion at home, communicate themselves. And in Alexandria, and in Egypte eche of the people for the most parte, hath the Communion in his house.

Here I mighte aske M. Iuel how they coulde keepe wine consecrated in smal measures, as I shoulde serue for euery mans boufel a parte, in those countries of extreme heate, specially in wilderness, where they had neither Priest, nor Deacon, as in that place S. Basile writeth. For lacke of whome they kepte it in store a longe time, that they might not be destitute of it at neede. Againe, here I mighte aske him, whether it was the forme of Breade onely, or of VVine also, which Christen menne, and specially women were wonte deuoutely to receiue of the Priestes, in their cleane linnen, or Napkins to beare home with them takinge great heede, that no fragmentes of it fel downe to the grounde, as both Origen, and also S. Augustine doo witness. I thinke he wil confesse, that linnen clothe is not a very fitt thinge to keepe liquor in.

Breade and  
VVine shifted  
suddainely into  
formes.

The B. of Sarisburie.

The Gospellers, whome M. Hardinge so often bpraideth with that name, as if he him self had no parte in Goddes Gospel, haue litle neede to auoide that thinge, whereby they see them selues nothinge hindered. For the question is moued of the whole Congregation: answere is made of cristen personurs. Cales speaks of the order of Churches: M. Hardinge answereeth of forestes and wilderness. Truly if he



he coulde finde any thing to purpose in the Church, he woulde not thus hunte the Mountaines: neither woulde he see for ayde into Egypte, if he coulde finde any neere at home.

The grounde of this argument is the impossibilitie of keepinge Wine: which M. Hardinge hath hitherto offered by the name of Foyme: Now that it is come to solowinge, he calleth it Wine. There is conninge in shiftinge of termes. But if there be no Wine there remaininge, as these men woulde perswade the World, what shal we cal it then, that thus standeth in danger of solowinge? Certainly, Christes bloude wil not solow: and Foymes of Wine without substance cannot solow: either of these bothe can as wel abide the hote countrie, as the colde. But Gelasius saith, There remaineth in the Sacramentes the Nature and Substance of Breade and Wine.

Of preservinge Wines in hoate countries, I wil not reason. But withstandinge, I remember, Macrobius saith, that as the countrie of Egypte is extreme hoate, so the Wines of the same be extreme colde, and therefore, as it may be supposed, the more durable. And although the Countrie of Paples be very hoate, yet the Wines thereof have bene preserved, the space of fourtie or fiftie yeeres, as it is mentioned by Plutarke, Athenens, and others. Now be it this is not mutche material. But as the Wine is in danger of solowinge, so is the Breade in daunger of mouldinge, as appeareth by sundrie candelis of the Masse therefore provided. Yet one question woulde wel be here demanded. If the Wine in the Mountaines of Egypte coulde not be kepte in final quantities a fewe daies, how then coulde the Wine that Christe changed out of Water in Cana of Galilie, be kepte at Orleans in Fraunce as a Relique, for the space of fiftene hundred and thirtie yeeres, ever fresh as that time until this day, and that wil without solowinge? But let us paeve, that Wine in the Mountaines coulde not be kepte: yet might it wel be had, and kepte in Churches, at the least duringe the time of the Communion: and that to this purpose is sufficient.

The keepinge of liquoure in a linnen clothe, was M. Hardinges conceite, more to solace him selfe with al, then mutche makinge to the mater. For otherwise as the women receiued the Breade in a clothe, so mighte they receiue the Wine in a Vial, or some other like thinge. And that they so did, it may wel be gathered by the storie of Gorgonia Panzianenes sister by Cruperius, of whom S. Hierome writeth: and by the fable of the Jewe in M. Hardinges owne Amphiloctas. And for that M. Hardinge maketh such spoore with keepinge liquoure in a clothe, it was decreed in the Council holden at Alamosum, That the Priest should put his oile in a Chrismatorie, and in linnen; by these wordes: *Vi Chrisma Chrismario, & linceo impo-*nant. I doubt not, but M. Hardinge thinketh, a linnen clothe wil holde Wine, as wel as Oile.

M. Hardinge. The 25. Division.

Though I might bringe a great number of other places, for the use of one kinde, whiche after the most common rule of the Church, was the forme of Breade: yet here I wil state me selfe, puttinge the reader in minde, that the Communion hath bene ministred to some persones vnder the forme of Wine onely, and hath bene taken for the whole sacrament, specially to such, as for drinesse of their throte, at their death, coulde not swallow it downe vnder the forme of Breade. Where as it appeareth by S. Cyprian, and also by S. Augustine, that the sacrament was given to infants in their times, we finde in S. Cyprian, that when a Deacon offered the Cuppe of our Lord's bloude to a little maide childe which through default of the Deacon, had tasted of the sacrafice that had bene offered to God: the childe turned away her face by the minister of the Altare, and refused to take it: whereupon the Deacon, and refused the Cuppe. And yet, when the Deacon had forced her to receive a little of the Cuppe, he yeelded

Sermone  
de Lapsis.

and

Macrobius.

Plutarchus in  
Luculla.

Athenaus, li. 1.

Vinum Archi-  
trielini.

Nazian. in Eu-  
nere Gorgoniae.

Hieronym. ad  
Rusticum Nar-  
bonen.

Concil. Alrisio-  
doren. Can. 6.

De conse-  
crat. dist. 4.  
Can. 4. Si  
qui apud  
illos Hære-  
ticos.

and vomite followed, so as that sanctified drinke in the Bloude of our Lorde, groweth foorth of the polluted bowels. If the Sacrament had bene geuen to this Infant vnder the forme of Breade before, she woulde haue refused that no lesse, then she did the Cuppe, that the Deacon then woulde not haue geuen her the Cuppe. And that this may seeme the lesse to be wondred at, Ioannes Testonicus that wrote scholes vpon Gratian witnesseth, that euen in his time, the custome was in some places, to geue the Sacrament to Infantes, not by deliueringe to them the Bodie of Christ, but by powringe the Bloude into their mouthes: which custome hath bene vpon good consideration, abrogated in the Church of Rome, and kepte in the Greeke Church, as Lyra writeth vpon s. Iohn.

The B. of Sarisburie.

What so euer plentie of such examples M. Harding hath, if he had any better he might wel haue spared these. Here he saith, some olde menne for their age, and drieth, were suffred to Communicate of the Cuppe onely, as beinge not hable to swallow the Breade. A little before he saide, That s. Ambrose lyinge in his death bedde, receiued the Breade onely: And that s. Basile in the like case receiued the sacrament, beinge then stale and drie, of seuen yeeres keepinge, and that alone without vvine. Seneca saith, Proprium est luxurie gaudere peruersis: it is the propertie of wantonnesse, to delite in thinges out of order.

M. Hardinge is  
against him  
selfe, and spea-  
keth contraries.

Infantes (saith M. Hardinge) receiued in one kinde, and thereto he allegeth the authoritie of s. Cyprian: which although it made with him to this purpose touchinge Childezen, yet to other greates purposes it maketh directly against him. For first by that place of s. Cyprian, the holy Communion was thought so neces-  
sarie to al the faithful, that Childezen, and Infantes were not excluded: which plainly ouerthroweth the private Masse: Besides that, the whole people receiued in Bothe Kindes, as it is manifest by s. Cyprians wordes: which thinge is con-  
trary to M. Hardinges halfe Communion.

Cyprian. sermo. 8.  
De lapsis.  
M. Harding al-  
legeth s. Cy-  
prian against  
him selfe.

Al this he graunteth touchinge the people: wherein onely I toynd issue: and maketh his whole plea vpon an Infante: and yet of Infantes, as he knoweth, I spake nothinge. If al that he saith, were proued true, yet hath he gotten but an Infante of his side. But what if this Infant receiued bothe Kindes? Verily, there is nothinge in Cyprian to the contrary. And it appeareth by s. Hierome, s. Augustine, and other olde writets, that they that were Baptized, as wel childezen, as others, immediatly receiued the holy Mysteries in Bothe Kindes. s. Hierome speakinge of one Hilarius saith thus: Non potest Baptisma trahere sine Eu-  
charistia: He cannot minister Baptisme without the Sacrament of thanks geuing. s. Cy-  
prians wordes touchinge this matter be these: Vbi solemnibus adimpletis calicem Diaconus offerre presentibus coepit, & accipientibus ceteris, locus eius aduenit, faciem suam paruula instinctu diuinae Maiestatis aduersare, &c. After the solemnitie (of the Con-  
secration) was donne, and the Deacon beganne to minister the Cuppe vnto them that were pre-  
sent, and amonge others that receiued, her tounge was come, the childe by the power of Goddes diuine Maiestie turned away her face &c. Hereby wee may wel geather, that like as the Priest, the Deacons, and the people receiued, euen so the childe receiued to, without any manner innouation, or difference.

August. De Eccl.  
Dogma. lib. 1.  
cap. 32.  
Hieronym. contra  
Luciferian.

He will say, There is mention made but onely of the Cuppe. Therefore the childe receiued not the other kinde. This ghesse is ouer slender: yet is it an ordinary argument with M. Hardinge. But if I saiemeth, he doth not wel consider the inconuenient, that thereof may follow. For so may he as wel conclude, that the Priest him selfe, and the Deacons, and the whole people, receiued onely of the Cuppe. For there is no mention at al made of the other portion.

If the Breade had bene offered to the childe, she woulde as wel haue refused that, as she did the Cuppe. This is an other ghesse without any necessary sequele. This effect fol-  
lowed when God woulde haue it: of whose doings we can geue no reason.

Lyra,



Lyza, and Teutonius, lived at the least thirtie hundred yeres after Christ, wherefore their authoritie in this case must needs seeme the lesse. Yet, for ought that I can see, Lyza is vntroly alleged, as writtinge to an other purpose. Teutonius in his glose in the same place, manifestly corrupteth S. Augustines terte. For, where as S. Augustine speaketh namely of Children, and calleth them, Parvulos, Little ones, he saith in his Glose, Hoc intellige de adultis, Understande this of menne of ripe yeres. Then to confirme his errour he allegeth a custome, but he knoweth not where: and prometh it also, but he knoweth not by whom. For, thus he auoucheth it, Secundum quosdam, that is, as some men say: Whiche was neuer good witness in any court. Wherefore M. Hardinge might haue spared these Doctors, without any prejudice of his cause.

M. Hardinge. The. 26. Diuision.

The fourth Councel of Carthage decreed, if a man in sicknesse (who was enioyned publique penance) doo demaunde his housel, and er he die fall in a phrenesie, or become speechelesse: that the sacrament be powred into his mouthe. To take this for the forme of vyne, wee are moued by the decree of the Eleuenth Councel Toletane. Vwhere it is saide, that the weake nature of man is wounte at the pointe of death to be so farre oppressed with drouthe, that it may be refreshed by no meates, vnles it be sustained with conforte of drinke. Then it followeth, Vvhiche thinge wee see to be so, at departinge of many, who beinge very desirous to receiue their viage prouision of the holy Communion, when the sacrament was geuen them, haue caste it vp againe: not that they did this through infidelitie, but for that they were not hable, to swallowe downe the sacrament deliuered to them, but onely a draught of our Lordes Cuppe. How so euer this be taken, it is plaine by this Councel, as by many other auncient Councels, and Doctors, that the manner of the Catholique Church hath bene, to minister the sacrament to the sicke, vnder one kinde.

The B. of Sarisburie.

These authorities answer them selfe. Beinge euery way graunted, yet is M. Hardinge neuer the neare. The whole mater wee stande vpon, is the open order, and stage in the Church. For prouise hereof here are brought in Lunaticques, and Madde men. It were a strange sight, to see a Church full of such people. The substance of his argument resteth onely vpon this gheasse, That the Breade cannot be powred into the sicke mans mouthe: and yet he may learne by the thirde Councel of Carthage, and by the Abidgement of the Councel of Hippo, that the Sacrament was then put into Deade Mens mouthe. Neither can I see what necessitie is in this reason: The man is frenetique, or lieth speechelesse, which was the suggestion of that Councel: Ergo, He can not receiue the sacramental Breade. If ther be danger in the receiuinge, there is none more, then in the Cuppe.

The Canon of the Councel of Toledo here alleged, is not an exposition of this Councel of Carthage, as M. Hardinge thinketh: but a declaration of a Canon made in the first Councel of Toledo; as it is plaine by these wordes: In collatione nostri ceterus relectus est Canon Tolerani Concilij primi, in quo preceptum est, ut si quis acceptam a Sacerdote Eucharistiam non sumpsit, velut sacrilegus propellatur. In the conference of our Councel there was readde a Canon of the Councel of Toledo, wherein it was ordered, that, if any man receiued not the sacrament deliuered to him by the priest, the same should be receiued as a wicked doer. This Decree I amed very straitly, specially for that a godly man by meane of sicknesse, or other weakenesse of nature, might happen to refuse, or not to receiue downs the sacrament, but to caste it up, against his will. Therefore the Councel by way of declaration determineth thus: that, if any man happen so to dw by force of sicknesse, he shal not stande in danger of the same.

Hereupon

Concil. Carth.

3. C. 4. 6.

Concil. Toletan.

II. C. 4. II.

Hereupon M. Hardinge concludeth thus: it is plaine by this Councel, and by many other Councelles, and Doctours &c. Other Councel, or Doctour here is none named. This Councel neither maketh any lawe, touching this mater: nor declareth any order, or manner of publique Ministration; but onely excuseth the inuincible necessitie, and weakenes of nature.

But touching the manner and order of the Church, the same Councel, in the same selfe place saith, that the whole Sacrament was offered even to the sicke: that the sicke did sometime of infirmitie cast it by againe. Whiche is a good argument, that they did receiue it: And that Infantes did sometime the like. Whereof we may gather, that Infantes then receiued the Sacrament, and that in such sorte, as others did.

All these thinges considered accordingly M. Hardinge might wel conclude thus againste him selfe: It was graunted of special fauour vnto Lunatiques, & Madde Menne, and other sicke personnes, that in consideration of their weakenesse, they might Communicate vnder One kinde without daunger of the Lawe: Therefore the rest, that were not so excepted, Communicated vnder Bothe Kindes, and that by the very force of the Lawe.

M. Hardinge. The. 27. Diuision.

Nowe, where as some say, that the sacrament to be geuen vnder the forme of Breade, was firste dipte in the Bloude of our Lorde, and would haue so vsed now also, for the sicke, and that it is so to be taken for the whole and entier Sacrament, as though the Sacrament vnder the forme of Breade were not of it selfe sufficient: let them vnderstande, that this was an olde error, condemned alrewele hundred yeres past, by Iulius the firste, that great defender of Athanasius: who hereof in an Epistle to the Bishoppes through Egypte, wrote thus: Illud verò quod pro complemento Communionis intinctam tradunt Eucharistiam populis, nec hoc prolatum ex Euangelio testimonium receperunt, vbi Apostolis Corpus suum Dominus commendauit & sanguinem. Seorsum enim panis, & seorsum Calicis commendatio memoratur: Vwhere as some deliuer to the people the sacrament dipte, for the full and whole Communion, they haue not receiued this testimonie pronounced out of the Gospell, where our Lorde gaue his Bodie, and his Bloude. For the geuing of the Breade is recorded aparte by it selfe: and the geuing of the Cuppe, aparte likewise by it selfe. And where as some afterwarde in the time of Vitellianus would haue brought in againe this abrogated custome, it was in like manner condemed and abolished. In tercio Concilio Braccaren. c. 1.

The B. of Sarisburie.

There haue bene many great abuses aboute the holy Mysteries, not onely of late yeres in the Church of Rome, whereof we iustly complaine: but also in the primitive Church, euen from the Apostles time. For some there were, that ministered in water onely: some that ministered Milke in steede of Wine: some brused grapes into the Cuppe, and so ministered: some ministered Breade and Cheese together: some dippe the Sacrament of Christs Body in the Sacrament of his Bloud. But neither this folte, whereof Iulius speaketh, nor any other like olde folie, was ever renewed by any of vs. In deede M. Hardinge, and all the reste of that side, haue vsed to breake the Breade, and to dippe the thirde parte of it into the Wine, and for the same haue diuised a solemne Mysterie. For some of them say, It signifieth Christs risinge from the dead: some, The faithfull that be yet a liue: some others, The Blessed, that be in Heauen. And yet M. Hardinge knoweth, that Iulius calleth it, A schismatical ambition, and a practise contrary to the Apostles Doctrine.

We bothe herein, and in all other cases like, followe onely Christs Institution: who as the Euangelistes haue written, and as Iulius also recordeth, first gaue the Breade aparte, and afterwarde the Wine likewise aparte: and saide not onely, Eate this, but also by expresse wordes, Drinke this. Yet Iuo saith,

that

si quis accepta  
Eucharistia non  
sumpsit.  
Collaram a sa-  
cerdote Eucha-  
ristia reijciunt.

De Con. dist. 1.  
Cum omne.  
Augustin. ad  
Quod vult Deus.



*Two de diuinis.  
officijs.  
Cassander.*

*Julius commandeth Bothe Kindes, contrary to M. Hardinges doctrine.*

*The question is of the open ministration in the Church.*

*The 62. ntrueth For Christes Institution pertaineth as wel to the people, as to the Priest. \* These Councelles were holden fouretene hundred, and fouretene yeres after Christe.*

that for daunger of shedding, sometimes the Breade, is dipte into the Cuppe, and so deliuered to the people.

This Julius here alleged, standeth fully of our side: and therefore I marvel, that M. Hardinge woulde seeke comforte at his hande. For where he saith the Porrigunt Eucharistiam populis: They deliuer the Sacrament vnto the people, He imposeth a Communion: where he reproueth the errour of dippinge, and rectifieth the same by Christes Institution, And commaundeth Bothe Kindes to be geuen aparte, He signifieth the whole Communion expressely in Bothe Kindes: and so quite overthroweth, what so euer M. Harding hath hitherto builded.

*M. Hardinge. The. 28. Diuision.*

Now: I referre me to the iudgement of the Reader, of what opinion so euer he be, whether for proufe of the Communion vnder one Kinde, we haue any woordes, sentence, or clause at al, or no: and whether these woordes of M. Iuel in his sermon be true or no, where he saith thus: It was vsed throughout the whole Catholike Church sixe hundred yeres after Christes ascension vnder Bothe Kindes vwithout exception. That it was so vsed, yea sixe hundred yeres, and longe after, we denie not: but that it was so alwaies, and in euery place vsed, and without exception, that wee denie: and vpon what groundes wee doo it, let M. Iuel him selfe be iudge. If some of our allegations may be with violence wrested from our purpose, verily a great number of them cannot, the authoritie of the ancient Fathers, who wrote them, remaininge inuiolated. Vwhereof it followeth, that after the iudgement of these Fathers, where as Christe instituted this Blessed sacrament, and commaunded it to be celebrated, and receiued in remembrance of his Death, (62) he gaue no necessarie commaundement either for the one, or for bothe Kindes (beside, and without the celebration of the sacrifice) but lefte that to the determination of the Church. Nowe that the Church for shauoidinge of vnreuerence, periles, offences, and other vveightie and important causes, hath decreed it \* in twoo general Councels, to be receiued of the laye people in one Kinde onely, we thinke it good with all humblenesse to submitte our selues to the Church herein: whiche Church, Christe commaundeth to be hearde and obeyed, sayinge: He that heareth not the Church, let him be to thee, as a Heathen, and as a Publican. In doeing whereof, we weigh aduisedly with our selues, the horrible danger that remaineth for them, who be authours of schisme, and breakers of vnitie.

*The B. of Sarisburie.*

God Christian Reader, now that M. Harding hath said so much, as he is hable, it becometh thee, as thou wilt iudge indifferently betwene vs bothe, so to consider, and marke wel the very state, and issue of the mater, wherein the whole question lieth. The negative of our side, whiche so much troubleth him, is this: That for the space of sixe hundred yeres after Christe, it can not be founde in any olde Doctour, or Councel, that euer the holy Communion was ministred to the people in the Church, or any open assemblie in one Kinde onely, as it is now ministred in the Church of Rome. The issue therefore of the whole mater betwene vs, standeth vpon the order, and vsage of the Church.

M. Hardinge for proufe hereof, hath brought certaine particular examples of Drouthe, Infirmities, Sicknesse, Age, Ineuitable necessities, & impossibilities, and Weakenes of nature. Verily, good Reader, I looke for other proufes at M. Hardinges handes. For al these, & other like thinges I knewe before. He hath alleged Christes breakinge of Breade at Emans: the allegation whereof to this purpose, one of his owne Doctours saith, is mere folie. He hath alleged twoo women: the sicke folke in their death beddes: Personnes Excommunicate: Infantes: Phrenetiques: and Madde people.

*vvil. vvidefordus.*

*He*

He allegeth *Dapthins, Cheattes, Chambers, Mountaines, and wildernesses*: and for further p<sup>r</sup>oufe hath brought *Coniectures, Cheattes, Lies, and Fables*. He allegeth *abuses*, that longe sithence haue bene condemned. He allegeth *Scriptures, Doctours, and Councils*, plainly, and directly againste him selfe.

He is learned, and hath reade mutche: he is eloquent, and canne offer mutche: yea he is hable to make nothing to appeare somewhat, and a litle to leeme mutche.

He hath had good conference with as many, as he thought mete, either within this Realme, or without.

He hath seene, what so euer hath bene written by *Codrus, Eclius, Piggias, Hofmeister, Michael Vahe, Hofius, Staphylus*, and sutch other of that sorte. He hath had fure whole yeres and more, to order, and digesse his Booke.

It toucheth him very nere, that any man shoulde be so bolde to say, They haue defrauded the people of halfe the Sacrament, and yet can assege nothing for it.

He sheweth him selfe mutche offended, and therefore spareth not his familiar termes, *Heretiques, Schismatiques, Adversaries of the Church, Goddes Enemies*, and sutch like.

Yet hauinge so mutche learninge, so mutche eloquence, so mutche conference, so mutche studie, so mutche leasure, beinge so affected, & so offended, yet hath he not hitherto brought one worde, either of auncient Council, or of olde Doctour, to p<sup>r</sup>oue that thinge that is denied: that is, That the Sacrament vvas euer Ministred vnto the people in one Kinde, Openly in any Congregation, or in the open order and vsage of any Church.

Yet were there Churches then erected: yet were there Priestes and people then: yet was the holy Ministration then openly vsed in forme, and order: and learned men to reorde the same.

At this notwithstandinge, *M. Hardinge* hath hitherto founde nothinge in the open Ministration, in the Congregation and assemble of the people, whereby to p<sup>r</sup>ouue his halfe Communion.

Wherefore, there is no cause yet shewed to the contrary, but *M. Fiel* may say now, as he truly before saide in his Sermon, The vvhole Communion vvas vsed throughout the vvhole Catholique Church vnder Bothe Kindes, sixe hundred yeres after Christes Ascension, in al Congregacions, and Churches vwithout exception.

But Christe hath leaue these maters to the discretion, and determination of the Church. By what reorde may that appeare? *M. Hardinges* worde is no Charter.

Or if it be true, where did the Church euer so determine of it, within the compasse of five hundred yeres? *S. Augustine* in this case is very reasonable: his wordes be these:

*Vbi authoritas deficit, ibi consuetudo Maiorum pro lege tenenda est: Where authoritie faileth, there the Custome of our Elders muste holde for a Lawe.*

But hauinge Goddes Worde, and Christes Institution, we wante no authoritie.

The authoritie of the Church is greate: I graunte: but the causes, y<sup>e</sup> moued the Church of Rome to breake Christes Institution, As the keapinge of the VVine, Beards, and Palfies, and sutch like, are not greate: Notwithstandinge *M. Harding* enlarge them mutche, and cal them Importante, and v<sup>e</sup>ieghrie causes.

The twoo Councils of Basile and Constance, where this mater was firste concluded, as they were at the leaste fourtene hundred yeres after Christe, and therefore not to be alleged in this case againste my assertion, so the authoritie of them bothe hangeth yet in question.

For the Thomistes say, the Council of Basile came vnlawfully togeather, and that therefore al their determinations were in vaine.

And *Piggias* saithe, the other Council of Constance concluded againste Nature, againste the Scriptures, againste Antiquitie, and againste the Faith of the Church.

These be the twoo Councils that *M. Hardinge* would haue vs yeelde vnto.

*Ad casulanum.*

*Ludo. Vines in  
20. li. De Ciuit.  
Dei. ca. 26.*



Cyprian ad Cæs.  
vil. lib. 2. epist. 3.

We are bounde to heare the Church, saith M. Hardinge. But muche more are we bounde to heare God. This saying of S. Cyprian is worthy deeply to be noted: Non longitur Ecclesie, qui ab Euangelio separatur: He hath no fellowship with the Church, that is diuided from the Gospel. And likewise writinge against certaine, that abused the Cuppe of Christe, & ministringe therein water in steede of wine, he giveth this lesson to al Bishoppes, and others touching the Reformation of the Church: Religioni nostræ cōgruit, & timori, & ipsi loco, & officio Sacerdotij nostri, custodire Traditionis Dominicæ veritatem: & quod prius apud quosdam videtur erratum, Domino monente, corrigere: vñ cdm in claritate sua, & Maiestate Cœlesti venire cœperit, inueniat nos tenere, quod monuit: observare, quod docuit: facere, quod fecit: It becometh the Religion that we professe, and our reverence towardes God, and the very place, and office of our Priesthoode, to keepe the truth of the Lordes Tradition, and by the Lordes advertisement to correcte that thinge, that by certaine hath bene amisse: that when he shal come in his glorie, and Maiestie, he may finde vs to holde, that he warned vs: to keepe, that he taught vs: to doo, that he did.

M. Hardinge. The 29. Diuision.

Nowe for answere to M. Iuelles place alleged out of Gelafius, which is the chiefe that he, and al other the aduersaries of the Church haue to bringe for their purpose in this point, this muche may be saide. Firste that he allegeth Gelafius vntruly, makinge him to founde in Englishe, otherwise then he doothe in Latine. M. Iuelles wordes be these. Gelafius an olde Father of the Church, and a Bishop of Rome, saith, that to Minister the Communion vnder one Kinde, is open sacrilege. But where saith Gelafius so? This is no syncre handlinge of the mater. And because he knewe, the wordes of that Father imported not so muche, guilefully he reciteth them in Latine, and dothe not Englishe them: which he would not haue omitted, if they had so plainly made for his purpose. The wordes of Gelafius be these: Diuision vnius eiusdemque Mysterij, sine grandi sacrilegio non potest peruenire: The Diuision of one and the same Mysterie, can not come without great sacrilege. Of these wordes he cannot conclude, Gelafius to say, that to minister the Communion vnder one kinde, is open sacrilege. Gelafius rebuketh, and abhorreth the diuision of that highe Mysterie, which vnder one forme, and vnder bothe, is Vnum, idemque, One, and the same: not one vnder the forme of Bready, and an other vnder the forme of VVine: not one in respect of the Bodie, and an other in respect of the Bloude: but Vnum, idemque, One, and the selfe same. The wordes a fore recited, be taken out of a fragment of a Canon of Gelafius, which is thus, as we finde in Gratian: Comperimus autem, quod quidam sumpta tantum Corporis sacri portione, à Calice sacra-  
crati cruoris abstineant. Qui procul dubio (quoniam nescio qua superstitione docentur  
adstringi) aut integra Sacramenta percipiant, aut ab integris arceantur: quia diuision vnius  
eiusdemque Mysterij, sine grandi sacrilegio non potest peruenire: VVhiche may thus be Eng-  
lished: But we haue founde, that some hauinge receiued onely the portion, VVherein is the holy  
Bodie, abstaine from the Cuppe of the sacred Bloude: who without doubte (for as muche as I know  
not with what superstition they be taught to be tied) either let them receiue the whole Sacramentes,  
or let them be kepte from the whole: because the diuision of one, and the same Mysterie can not come  
without greate sacrilege.

De Con-  
dist. 2. Ca.  
Comperi-  
mus.

Gelafius vntruly  
translated by  
M. Hardinge.

Here mighte be saide to M. Iuel: shewe vs the whole Epistle of Gelafius, from whence this fragment is taken, that we may weigh the circumstance, and the causes, why he wrote it, conferringe that goeth before, and that followeth: and we wil frame you a reasonable answere. But it is not extant, and therefore your argument in that respect is of lesse force.

The B. of Sarisburie.

Neither are we the aduersaries of the Church, nor Gelafius the chiefe that we bringe for our purpose. We followe Christe, as he hath commaunded vs, whome it became Gelafius also to followe. But it is a worlde to see, into howe many faces, and fashions M. Hardinge is faine to turne him selfe, to auoide this authoritie of

of *Gelasius*. He leaueth the whole route of his owne companie, and is gladd to renne alone. He expoundeth *Gelasius* by *Leo*, as though they wrote bothe of one thinge. And yet others of his owne side say, that *Leo* wrote of Heretiques, and *Gelasius* of Catholiques: *Leo* of the people, *Gelasius* of the priestes. He complaineth, that the reste of *Gelasius* is not to be founde, as though it were suppress by some of vs: and yet it is thought the Pope hath it whole in his Librarie. He dissenteth new causes of vnitie of the *Pyserie*, such as *Gelasius* neuer knewe. He concludeth at the laste, that this breach of *Christs* Institution, and Administration vnder One kinde, that is now vniuersally vsed in the Church of Rome, was first brought in, and practised by the *Panicheers*, whiche were in olde time wicked, and horrible Heretiques.

*In Pontificali,  
vt citatur in pri-  
mo tomo Concil.  
in vna Gelasij.*

He saith, I haue guilefully alleged *Gelasius*, and to the intent it might the sooner appeare, he hath noted it specially in the Margin. But if *M. Hardinge* him selfe hadde meante no guile, he woulde haue shewed plainely, wherein I haue bene guileful: or what I might haue gotten by this guile: or what advantage I might haue losse by plainer dealing. For guile without cause is meere folie, and no guile. But I recited the wordes in Latine, and had forgotten to Englishe them. Now surely, that is but a simple guile, and might wel haue bene spared out of the Margin.

But my wordes be these: *Gelasius* saith, That to Minister the Sacrament in One kinde, is open Sacrilege. And what guile canne he finde herein? This word, sacrilege, and the refusing of the Cuppe, are both specially named by *Gelasius*. There remaine onely these wordes, To minister the sacrament: and there, saith *M. Hardinge*, lieth the guile. How be it therein, as it that wel appeare, I say nothinge, but that *Gelasius* saith, and *M. Hardinge* him selfe woulde haue him say. For thus saith *Gelasius*, The diuision of the *Pyserie*, whereby he meaneth the Sacrament, is Sacrilege.

But the Priest that Ministereth in One kinde, diuideth the *Pyserie*:

Ergo, the Priest that Ministereth in One kinde, committeth Sacrilege. This argument is perfite and formal, & founded vpon *Gelasius* wordes. I trowe this is no guileful dealing.

*The Priest ministering in One kinde committeth sacrilege.*

The vnitie of the *Pyserie*, that *M. Hardinge* hath here fantasied, that either parte is in other, and therefore harpeth so often, as it were by reportes vpon these wordes Vnum, & idem, is but his owne voluntarie. He is not hable to allege either *Gelasius*, or any other olde Father, that euer expounded Vnum, and Idem, in that sort. He calleth it one Myserie, as *Hugo Cardinalis* saith, (although otherwise a very grosse mistr, ) Propter unitatem Institutionis: For the vnitie of the Institution: and for that the Breade and Wine beinge sundrie portions, haue bothe relation vnto one *Christe*: and for that cause by *S. Hieromes* iudgement *S. Paule* saith: Vna fides, vnum Baptisma, One Faith, one Baptisme. And for that also, that beinge, as I saide, twoo sundrie portions, yet they make not twoo sundrie Sacramentes, but one onely Sacrament. And therefore *Durandus* a late writer seemeth to saye wel. In multis locis communicatur cum Pane & Vino, id est, cum toto Sacramento: In many places they Communicate with Breade and Wine, that is, saith he, with the whole Sacrament. Of whiche wordes the Reader, be he neuer so simple, may easely geather, that the Communion in One kinde, is but the Halfe Sacrament: and so the diuision of one *Pyserie*: and so further, the selfe same thinge, that *Gelasius* calleth Sacrilege.

*Vnum & idem.*

*Hugo Cardinal.  
I. Cor. II.  
Hieronym ad  
Ephes. li. 2. ca. 4.*

*Durand. lib. 4.  
Ca. 24.*

*M. Hardinge. The 30. Division.*

But for auoidinge that our aduersaries woulde hereof conclude, it is to be vnderstanded, that



this Canon speaketh against the Heretiques named Manichæi: who in the time of Leo the first aboute fourtie yeeres before Gelasius, wente aboute to spreade their Heresie in Rome, and in the partes of Italy. Their Heretical opinion was, that Christe tooke not our fleashe and Bloude, but that he had a phantastical bodie, and died not, ne rose againe truly, and in deede, but by way of phantasie. And therefore at the Communion, they abstained from the Cuppe: and the better to cloke their Heresie, came to receiue the Sacrament in forme of Breade with other Catholique people. Against whom Leo saith thus. Abdicant enim se Sacramento salutis nostræ &c.. They drine them selues a way from the Sacrament of our Saluation. And as they denie, that Christe our Lorde was borne in trueness of our fleashe, so they beleue not that he died, and rose againe truly. And for this cause they condemne the day of our Saluation, and gladnes (that is the Sonneday) to be their sadde fasting day. And where as, to cloke their infidelitie, they dare to be at our mysteries: they temper them selues so in the Communion of the sacramentes, as in the meane time they may the more safely keepe them priue. With vnworthie mouthe they receiue Christes Bodie: but to drinke the Bloud of our Redemption, vtterly they wil none of it. Whiche thinge wee woulde aduertise your holinesse of, that both surche men may be manifested by these tokens vnto you, and also that they whose Diuillish simulation, and faininge is founde, beinge brought to light, and bewratted of the felowship of saintes, may be thrust out of the Church, by Priestly authoritie. Thus farre be Leo his wordes.

Gelasius that succeeded fourtie yeeres after Leo, employed no lesse diligence then he did, vtterly to vanquish he, and abolishe, that horrible Heresie. Of whom Platina writeth, that he banished so many Manichees as were founde at Rome, and there openly burned their bookes. And bicause this heresie should none els where take roote, and springe, he wrote an Epistle to Maioricus, and Ioannes, two Bisshoppes, amongst other thinges warning them of the same. Out of whiche Epistle, this fragment onely is taken: whereby he doothe bothe briefly shew what the Manichees did for cloking of their infidelitie, as Leo saith: and also in as mutche, as their opinion was, that Christes Bodie had not very Bloude, as beinge phantastical onely, and therefore superstitiously abstained from the Cuppe of that holy Bloude: geueth charge and commaundement that either forsakinge their Heresie they receiue the whole Sacramentes, to witte, vnder Bothe Kindes, or that they be kepte from them wholly. Here the wordes of Leo afore mentioned, and this Canon of Gelasius conferred together, specially the storie of that time known: it may soone appeare to any man of iudgement, against whom this fragment of Gelasius was written. Verily not against the Church for ministring the Communion vnder one Kinde but against the detestable Manichees, who goeing aboute to diuide the Myserie of the Bodie and Bloud of Christe, denieinge him to haue taken very fleashe and bloud, so mutche as in them laye, loosed Christ, whereof S. Iohn speaketh: and woulde haue made frustrate the whole worke of our Redemption. 1. Iohn. 4.

The B. of Saragburie.

To auoide the inconuenience growinge of this authoritie, M. Hardinge is diuened to auoide the companie of Piggbius, Hosius, Epper, D. Cole, and al others his fellowes of that side, and to say that Gelasius wrote this decree againste the Manichæes: notwithstanding al they say, he wrote it againste certaine superstitious Priestes. D. Cole referreth him selfe vnto the construction of the Close there written. The wordes thereof be these: There were certaine Priestes that consecrated the Bodie and Bloud of Christe in due order: and receiued the Bodie, but abstained from the Bloude. Against them Gelasius writeth. This gheasse of that Closer, for many good causes seemeth vnlkely: for first it cannot be shewed by any storie, neither where, nor when, any such Priestes were, that so abstained: and againe, Gelasius seemeth to write of them that should be taught, not of them that should teach: of them that should be remooued from the Sacramentes, not of Priestes that should remoue them: of the sacrilege & wickednesse of the acte, not of the difference of any persones.

But the Close saith notwithstandinge, The Priest consecrated bothe the Bodie, and the Bloude, and receiued the Bodie, and abstained from the Bloude. Here woulde I faine learne of D. Cole, what then became of the Cuppe. The Priest dranke it not:

De Con dist. 2.  
Comperim. in  
Glosa.

not: That is certaine: for the Close saith so. Againe, the people dzanke it not: for so saith the Close also: and be it true, or false, it must be defended.

Then must it needes follow, that Chzistes Bloude was Consecrate, to be caste awaie. D. Cole might haue foresene, that this Close woulde soone be taken against him selfe. Now let vs see of this very selfe Close, what may be concluded of our side. The Sacrament of Chzistes Bloud was not thzowen away: The Priest receiued it not. Ergo, It followeth of very fine force, it was receiued by the people. Thus D. Cole seekinge to proue, that the people receiued not in Both Kindes, him selfe vnauares necessarily proueth, that the people receiued in Both Kindes.

Wherefore M. Hardinges coniecture carrieth more substance of truth. For the very story, and conference of time, will soone geue the aduised Reader to vnderstande, that Gelasius wrote this decree against the Manichees.

Thus muche therefore hath M. Harding gotten hereby, that now it appeareth, that the first authours of his halfe Communion were a sorte of Heretiques. They helde that Chziste neuer receiued Flethe of the Blessed Virgin, neither was borne, nor suffred, nor died, nor arose againe. Which errors are manifestly conuincd by the Sacramentes. For they are Sacramentes of Chzistes Body and Bloude: therefore who so receiveth the same, confesseth thereby, that Chziste of the Virgin receiued bothe Body & Bloud. So saith the S. Chrysostome: Si mortuus Christus non est, cuius Symbolum, & signum hoc Sacramentum est: If Chziste died not in deede, tel me then, whose token, or whose signe is this Sacrament? Tertullian also by a like argument taken of the Sacrament reproveth Marcion, that helde that Chziste had no Body, but onely a shew, and a phantasie of a Body. Christus acceptum Panem, & distributum Discipulis, Corpus suum illum fecit, dicendo, Hoc est Corpus meum, hoc est, figura Corporis mei. Figura autem non esset, nisi veritatis esset Corpus. Caterum vacua res, quod est phantasma, figuram capere non potest: Chziste hauinge receiued the Breade, and gevinge the same to his Disciples, made it his Body, saieing: This is my Body, that is to say, a figure of my Body. But it coulde not be a figure, onlesse there were a Body of a truth. For a void thing, as is a phantasie, can receive no figure at al. Thus the Sacramentes doe plainly testifie, that Chziste receiued not a phantasie, or shew of a Body, but a very Body in deede. Therefore the Manichees abstained from the holy Cuppe, as it appeareth by Leo: notwithstanding S. Augustine in one place, writinge namely against the Manichees, seemeth to signifie the contrary. These be his wordes: Sacramentum Panis, & Calicis ira laudatis, ut in eo nobis pares esse volueritis: Ye so commende the Sacrament of the Breade, and of the Cuppe, that therein you woulde make your selues equal with vs. Neither were they in deede hable to shew any simple cause, why they shoulde more thunne the one portion, then the other. For the Sacrament of the Breade no lesse confounded their errour, then the Sacrament of the Cuppe. And as they thought that Chzistes Body was no Body, but onely a phantasie, so they likewise thought that Chzistes Bloude, was no natural Bloude, but onely a phantasie. But if they would not beleue Leo, or Augustine, that Chziste had one Body, how muche lesse woulde they beleue M. Hardinge, that Chziste hath two Bodies, the one in the Breade, the other in the Cuppe, and eche wholly in the other?

M. Hardinge. The. 31. Diuision.

And therefore M. Iuel dooth vs greate wronge in wresting this Canon against vs, for as muche as wee do not diuide this diuine Myserie, but beleue stedfastly with harte, and confesse openly with mouthe, that vnder eache kinde, the very fleshe and Bloud of Chziste, and whole Chziste him selfe, is present in the sacrament, (63) euen as Gelasius beleued. Vpon this occasion, in the parties of Italy, where the Manichees vttered their poison, the Communion vnder Bothe Kindes was restored, and comanded to be vsed againe: whereas before (64) of some the sacrament was receiued vnder one kinde,

Heretiques the first authours of the halfe Communion.

Chrysostom. in Matthe. hom 83 Contra Marcion; li. 4.

Contra Faustum Manich. li. 20. ca. 14.

The. 63. vnterth For Gelasius neuer beleued so The. 64. vn-



truth, For no  
Catholique Co-  
gregation euer  
receiued the Sa-  
crament in One  
Kinde.

and of some vnder Bothe Kindes. Els if the Communion vnder Bothe Kindes had beene taken for a  
necessarie Institution, and commaundement of Christe, and so generally, and inuolably obserued euery  
where, and alwaies without exception: What needed Gelasius to make sutche an ordinance of recei-  
uinge the whole sacramentes, the cause whereof by this Parenthesis (quoniam nescio qua super-  
stitione docentur adstringi) plainly expresseth? Againe, if it had beene so inuolably obserued of  
al vntil that time, then the Manichees could not haue couered, and cloked their infidelitie, as Leo  
saith, by the receiuinge the Communion with other Catholike people vnder One Kinde. For whiles  
the Catholikes wente from Church, contented with the onely forme of Breade, it was vncertaine,  
whether he that came to receiue were a Manichee, or a Catholike. But after that for discrieing  
of them, it was Decreed, that the people shoulde not forbear the Communion of the Cuppe any more:  
the good Catholike folke so receiued, and the Manichees by their refusal of the Cuppe, bewraied them  
selues. Vwhereby it appeareth that the Communion vnder One Kinde vsed before by the commande-  
mentes of Leo, and Gelasius, was forbidden, to the intente thereby the Manichees heresie might the  
better be espied, rooted out, and cleane abolished.

Thus because wee doo not diuide the Myserie of the Lordes Body and Bloude, but acknowledge, con-  
fesse, and teache, that Christe tooke of the Virgin Mary very Fleashe, and very Bloude in deede, and  
was a whole and perfit man, as also God, and deliuered the same whole Fleashe to deathe for our  
redemption, and rose againe in the same for our Iustification, and geueth the same to vs, to be parta-  
kers of it in the Blessed sacrament, to life euerlasting: that Decree of Gelasius can not seeme against  
vs iustly to be alleged: mutche lesse may he seeme to say, or meane, that to minister the Communion vnder  
One Kinde, is open sacrilege.

The B. of Sarisburie.

Here M. Hardinge complaineth, wee doe him wronge, to allege this Canon  
against him: for that he beleueth euen as Gelasius did, that whole Christe is in  
eche parte of the Sacrament. It is very mutche to allege Gelasius saith with-  
out his woordes: or to founde any newe saith, as this is, without some kinde of  
proue. This is M. Hardinges grosse errour, and not Gelasius, or any other  
of the Catholike Fathers saith. If the holy Fathers had so beleued, they had  
woordes, and were hable to utter it. If this had beene the saith of the Catholike  
Church, it had not beene heapte so longe in silence.

Gelasius contra  
Eutychem.

As for Gelasius, his owne woordes are sufficiente to declare his saith. Thus  
he writeth against Nestorius, and Eutyches: Sacramenta, quæ sumimus, Corporis,  
& Sanguinis Christi, diuinæ res sunt: propter quod & per eadem diuinæ efficimur con-  
sortes naturæ. Et tamen esse non desinit substantia vel natura Panis & Vini: The Sacra-  
mentes of Christes Body and Bloude that wee receiue, are a godly thinge, and therefore by the  
same wee are made partakers of the diuine nature. Yet there letteth not to be the substance or  
nature of Breade and Wine. This was Gelasius saith touching these portions of  
the Sacrament.

Now hath M. Hardinge diuided an other Myserie of the woonderful con-  
iunction of God and Man in Christe: whereof Gelasius spake not one worde in  
this place, neither was it any thinge to his purpose, to speake of it. Besides this,  
he imagineth Gelasius to geue a lawe, that no man shoulde diuide that Myserie,  
whereas it neuer lay in the power of man to diuide it. Neither had that beene a  
diuision, but an bitter dissolution of the Myserie.

August. contra  
Epist. Parmeni-  
ani. li. 3. ca. 2.

Thus, so he may seeme to saie somewhat, he weigheth not greatly what he  
saie, examininge eche thinge as S. Augustine saith: Non in statera æqua diuina-  
rum Scripturarum, sed in statera dolosa Consuetudinum suarum: Not in the iuste balance  
of the holy Scriptures, but in the deceitful and false beames of his owne customes.

De

Of the Cuppe he maketh the Breade: Of the Breade he maketh the Cuppe: Of one he maketh bothe: Of bothe he maketh one: Of one Myſterie he maketh another: and thus they deale; even as Irenaus writeth of the Heretique Valentinus. *Ordinem & textum ſcripturarum ſupergrédientes, & quantum in iſtis eſt, ſoluentes, mébra veritatis transferunt, & tranſſungunt, & alterum ex altero facientes, ſeducunt multos, ex his quæ aptant ex Dominicis eloquijs malè compoſito phantaſmai; Ouerrenninge the order, and texte of the ſcriptures, and as mutche, as in them lieth, diſmembriſing the ſymmes of the truth, they alter, and tranſpoſe matters, and makinge one thinge of another, they deceiue many, by that they geather out of the Lordes wordes, and ioine to their ill fauoured phantaſie.* The Myſterie wherof Gelatius ſpeaketh, is the holy Sacrament, whiche al be it it ſtande of two partes, yet is it one Sacrament, and not two. The Manichees diuided the ſame, takinge one parte, and leauiſinge the other: And this is it, that Gelatius calleth Sacrilege.

Irenaus li. i.

Here it is further ſoſtified, that Leo, and Gelatius, by their Decrees, reſtoared the Catholike people againe to the vſe of Bothe kindes. This is utterly vntue. And may be gheafed by M. Hardinge, but cannot any way be proued.

The Decrees of Leo, and Gelatius, be abroad, and may be knowen. But where are theſe Decrees? In what Bookes are they written? Of who euer made mention of them? Vtrily theſe godly Fathers reprooued the Manichees for their Sacrilege, and not the Catholikes: and commaunded ſutche as had offended, to correte their faultes, and not ſutche as were faultleſſe.

But how coulde the Manichees haue been knowen (ſaith M. Hardinge) Onleſſe the Catholike people amonge whom they receiued, had Communicated in One Kinde? This queſtion is out of courſe. I might better ſaye, Nay how coulde the Manichees haue beene knowen, if they and the Catholikes had receiued in One Kinde bothe a like? For this is the token that Leo woulde haue them knowen by: Sanguinè redemptionis noſtræ haurire detrectant: They reſuſe to drinke the Bloud of our Redemption. By theſe wordes it is cleare, that the Cuppe was offered orderly vnto them, as vnto others: but they reſuſed it.

Thou ſeeſt, good Chriſtian Reader, that M. Harding notwithstandinge he be diuene to leaue his owne ſellowes, to thiſte one Myſterie for another, to imagine new lawes, and new Decrees, that were neuer hearde of, to change him ſelfe into ſundrie formes, and to ſeek al manner hoales to creepe out at, yet at laſte hath ſounde by the authoritie of Leo, whom he him ſelfe allegeth, that the Catholike people receiued the whole Communion vnder Bothe kindes, according to Chriſtes Inſtitution: and that the patrones, and founders of his halfe Communion, were olde wicked Heretiques, named the Manichees: that the ſame is the diuiſion of one whole intiere Myſterie: and therefore by the authoritie of Gelatius may wel be called open Sacrilege.

Now to ſhew, what might be ſaide of our ſide, were labour infinite. For our Doctrin taketh no authoritie of Priuate Folke, of Wemen, of Forcelettes, of Papkins, of Sicke Bodies, of Death Beddes, of Miracles, of Fables, of Childeſen, and of Madde men: whiche be the onely groundes of al that M. Hardinge ſeemeth hitherto hable to ſay: But of Chriſtes Inſtitution, of the ſcriptures, of the Practiſe of the Apoſtles, of the vſage of the Primitive Church, of olde Canons, of auncient Councils, of Catholike Fathers, Greekes, and Latines, Olde and New: euen of Clemens, Abdias, and Amphilochius, whiche are M. Hardinges peculiar Doctours. S. Chryſoſtome ſaith, In the receiuinge of the holy myſteries, there is no difference betweene Prieſt and people. Dionyſius ſaith, The vnitie of the Cuppe is diuided vnto al. Ignatius ſaith, One Cuppe is diuided vnto the whole Church. S. Auguſtine ſaith, Wee drinke al togeather, becauſe wee liue al togeather. But to reckon by the authorities of antiquitie, as I ſaide, it woulde be infinite.

Chryſoſtom. li. 2.

Cor. ho. 18.

Eccleſ. Hiera. ca. 3.

Ignatius ad

Philadelphien.

De Con. diſt. 2.

The Quia paſſus.



Thom par. 3. q.  
82. 47. 12.

The Scholasticall Doctors of very late yeres have seene, and testified, that *M. Hardinges* doctrine is but newe. *Thomas Aquinas* saith, In quibusdam Ecclesiis provide observatur, ut populo sanguis non deur: In certaine Churches it is providently observed, that the Bloud be not given to the people. In certaine Churches, he saith: Not in al Churches.

Durand li. 4.  
cap. 42.  
Alexand. par. 4.  
q. 55. m. 1.  
Lynwoode de  
sum. trini. c.  
Fide Catholi.

Likewise *Durandus*, In multis locis Communicatum Panis, & Vini, id est, cum toto Sacramento: In many places they Communicate with Bread and Wine, that is to say, with the whole Sacrament: In many places, he saith: but not in al places. Likewise *Alexander de Hales*, a great Schoole Doctor, traferre vbiq; a laicis fit in Ecclesia: Thus the lay people in the Church for the moste parte doo. For the moste parte, he saith: but not in al partes. And *Lynwoode* in his *Provinciales*: Solis celebrantibus sanguinem sub specie vini consecrati sumere, in huiusmodi minoribus Ecclesiis, est concessum: It is graunted onely vnto the Priestes that celebrate in such small Churches, to receive the Bloud vnder the forme of Wine. He excepteth onely the small Countrey Churches, not the greater Churches in Citties and Townes. Al these Doctors lived within the space of three hundred yeres past. So longe it was before *M. Hardinges* Doctrine coude growe general.

Antoninus.

Haimo in. 1.  
Cor. II.

*Antoninus* saith, that King *William the Conqueror*, that lived a thousande yeres after *Christe*, caused his whole armie to Communicate, and that as y order was then, vnder Bothe kindes. *Haimo* that was not longe before him, saith, Appellatur Calix Communicatio, propter participationem: quia omnes Communicant ex illo: The Cuppe is called the Communication, because of the participation, for that every man receiveth of it. Thus is our doctrine confirmed, not onely by the Olde Doctors, but also by the New.

Hieromy ad Ga.  
lat. li. 3. ca. 5.

Wherefore *M. Harding* thus maintaining the open abuse of the holy Mysteries offendeth against *Christes* Institution, against the Scriptures, against the perfection of the Sacrament, against the Confirmation of the New Testament, against the Tradition, and practise of the Apostles, against the ancient Councils, against the Canons, against the Doctors, bothe Olde and New. The Apostles of *Christe* bringe ful of the holy Ghoste, so tooke *Christes* wordes, as wee take them now. And *S. Hierome* saith: Quicumq; aliter Scripturam intelligit, quam sensus spiritus sancti flagitat, quo conscripta est, licet de Ecclesia non recesserit, tamen Hæreticus appellari potest: Who so ever understandeth the Scriptures, otherwise then the sense of the Holy Ghost requireth, by whiche holy Ghost the Scriptures were written, although he be not yet departed from the Church, yet he may wel be called an Heretique. If *M. Harding* wil say, that was true then, and this is true nowe, Then may wee answer him, as *S. Hilarie* did the Arians, Veritas ergo temporum erit magis, quam Euangeliorum: Then truthe must be as pleaseth the time, not as pleaseth the Gospel. And further, as *S. Augustine* answered the Donatistes, Si aliud declamas, aliud recitas, nos post vocem Pastoris nostri, per ora Prophetarum, & os proprium, & per ora Euangelistarum, nobis aperitissime declararam, voces vestras non admittimus, non credimus, non accipimus: If ye Preache any other wise, or tel vs any other tale, after wee have once hearde the voice of our shepheard, most plainly declared vnto vs by the mouthes of his Prophetes, by his owne mouth, and by the mouthes of his Euangelistes, touching your voices, wee take them not, we beleue them not, wee receive them not.

Hilarius ad  
Constantium  
August.  
Augustin de  
Trinitate Eccle.  
Ca. II.

Cyprian ad Ca.  
cilium, lib. 2.  
Epist. 3.

But for as mutche, as this is a Myserie of vnitie, God graunte vnto vs such humilitie of minde, that wee may al submitte our selues vnto his Holy Word: that wee may sayne together in holy, and perfitt vnitie, and as I alleged before out of *S. Cyprian*, By his advertisement redresse that thinge, wherein certaine have erred: That when he shal come in his glorie, and in his heauenly Maiesie, he maye finde vs to holde that he warned vs: to keepe, that he taught vs: to doo, that he did. Amen.

# THE THIRDE ARTICLE OF

PRAIERS IN A STRANGE

TONGVE.

*The B. of Sarisburie.*

**O** that the People had their Common Praiers then  
in a strange tongue, that they vnderstoode not.

**T**o furnishe out this Article, M. Hardinge hath laide together a greate heape of Stoies, Antiquities, Obseruations of writers, Creations, Propagations, Canons, and Orders of the Church, Cosmographie, Situation of Countries, Corruptions, and Chaunges of tongues: whiche thinges he might better haue vsed to some other purpose. Now thei serue him more for shew of learning, then for substance of proufe. He hath bestowed vpon this treatise, what so euer he coulede either diuise of him selfe, or finde in others, addinge besides al manner of bewtie, and force vnto the same, bothe with weight of sentence, and also with colour of wordes. Now be it, greate vessels be not alwayes ful: and the emptier they be, the more they sounde. The wise Reader wil be weighed with reason, and not with talke. As I saide at the beginninge, One good sentence were proufe sufficient. And if there be any one sutch in this whole booke, I wil yeelde according to promise. If there be none, then must M. Hardinge consider better of the mater, and beginne againe. Now be it, he hath donne, that was the parte of a good Oratour: that he learned may say, he hath shewed learning, and eloquence: the vnlearned may thinke, he hath saide some truthe.

*M. Hardinge. The 1. Division.*

If you meane M. Iuel, by the peoples Common Praiers, sutch as at that time they commonly made to God in priuate deuotion, I thinke they vitered them in that tongue, whiche they vnderstoode: (65) and so doo Christian people now for the moste parte: and it hath neuer been reprooued by any Catholike Doctor. But if by the Common praiers, you meane the Publike seruice of the Church, whereof the moste parte hath bene pronounced by the Bishops, Priestes, Deacons, and other Ecclesiastical Ministers, the people to sundrie partes of it saying Amen, or other wise geuinge their assent: I graunte, some vnderstoode the language thereof, and some vnderstoode it not: I meane, for the time you referre vs vnto, euen of sixe hundred yeeres after Christes conuersation here in earthe.

*The. 65. vnto truth*  
For vnder the Subiection of the Bil hop of Rome, the people for the most parte praie in Latin.

For aboute niene hundred yeeres past, (66) it is certaine, the people in some Countries had their seruice in an vnkno wen tongue: as it shalbe proued of our o'ne Countrie of Englande.

*The. 66. vnto truth*  
For this certaintie wil neuer be proued.

*The B. of Sarisburie.*

The disorder of Praier, that M. Harding hath hete taken in hande to defende, is not onely repugnant to the Scriptures of God, but also contrary to the sense of Nature. For if Birdes, and Beastes coulede speake, as Democritus the Philosopher sometime thought, and as Lactantius a Christian writer serueth partly to say, they do, yet beinge Birdes, and Beastes, and voide of reason, they woulde not speake, they know not what. Therefore seeinge this abuse appeareth contrary to God, and Nature, and now also is misliked, and condemned by the common iudgement of al people, therefore it behooueth M. Harding to leaue his gheasses, and soundely, and effectually to seeke to prouue it.

*Lactantius, Institution. li. 3. ca. 10.*

Two special thinges he hath confessed in this treatise, whiche quite ouertrow his whole purpose: The one is, That the Praiers in the primitive Churches were saide in the common kno wen tongue: The other is, That it were good euen now, that the people vnder-

*stode*



stode their owne Prayers. This is the plaine songe, and maye wel stande for the grounde: the rest is altogether discant, and vaine voluntary, and the moste part out of tune.

Par. 3. quest. 183.  
arti. 4.

This distinction of Common Prayers, whereof he imagineth some to be made openly by the Minister of the Church, some severally by every of the people in Private deuotion, is both vnperfite, and also needelesse. For the secrete prayers, that the faithful make severally by them selues, haue euermore been called Private, and neuer Common. And in this sense Thomas of Aquine thinketh that a Prayer made in such sorte by the Priest, and in the Church, may be called Private.

He thinketh, That the people vttered their secrete Prayers in the tongue, that they vnderstode, and so he saith, Christian people doo now for the most parte. The former parte hereof is vndoubtedly true. But for the seconde, That Christian people doo so now, Goddes name be blessed, that hath brought it so to passe, not by M. Hardinge, or his Catholique Doctours, but by such as they haue withstooded for the same, and called Heretiques.

M. Hardinge im-  
plieth a contras-  
diction.

Toucheinge the Publique Service pronounced by the Priest, whereunto the people saide, Amen, some (saith M. Hardinge) vnderstode the language thereof, and some vnderstode it not. Here vnderwaies he implieth a repugnance in reason, & a manifest contrabition.

For if some of the people vnderstode it not, how coude al the people say Amen? So Paulus woordes be plaine, How shal the vnlerned say, Amen, to thy thanks geuinge? For he knoweth not what thou saiest. This renneth directly against M. Hardinge: Al the people gaue their assent, and saide Amen, to the Common Prayers in the Church: Ergo, al the people vnderstode the Common Prayers. The allegation of the Church of Englande in the time of Augustine, whereof M. Hardinge maketh him selfe so sure, and saith with such assistance, it shal be prooued, when it shal hereafter come to proue in deede, shal proue nothinge.

As concerninge the distinction of Private, and Common Prayers, betweene whiche M. Hardinge woulde also haue a difference of speache, vndoubtedly the tongue, that is godly, and profitable, and wil sturre the minde in Private deuotion, is also godly, and profitable, and likewise hable to sturre y minde in the open Church. And I marvel, what reason can leade any man, to thinke the contrary.

M. Hardinge. The 2. Diuision.

Here M. Hard.  
vndereth vain-  
ly from the  
purpose.

But to speake first of antiquitie, and of the compasse of your sixe hundred yeeres, it is euident by sundrie auncient recordes, bothe of Doctours, and of Councels, specially of the Councel Laodicene in Phrygia Patatiana, holden by the Bishoppes of the lesser Asia, aboute the yeere of our Lorde. 364. that the Greeke Churches had solenne service in due order and forme, set forth with exacte distinction of Psalmes, and Lessons, of Howers, Daies, Feastes, and times of the yeere, of silence, and open pronouncinge, of geuing the Kysse of Peace to the Bishop, first by the Priestes, then by the Laye people, of offeringe the sacrifice of the onely Ministers comminge to the Altare to receiue the Communion, with diuers other seemely obseruations.

As for the Latine Churches they had their Prayers, and seruise also, but in such fixed order, longe after the Greekes. For Damasus the Pope firste ordeined, that Psalmes shoulde be songe in the Church of Rome Alternatim, enterchangeably, or by course, so as now wee singe them in the Quire, and that in the ende of every Psalm: I shoulde be saide Gloria patri, & filio, & spiritui sancto, sicut erat, &c. Whiche he caused to be doone by Councel of S. Hierome, that the faith of the 318. Bishops of the Nicene Councel, might with like fellowship be declared in the mouthes of the Latines. To whome Damasus wrote by Bonifacius the Priest, to Hierusalem, that Hierome woulde ad. 2. Epist. sende vnto him Psalterium Graecorum, the manner of the singinge of the Greekes, so as he had learned the same of Alexander the Bishop in the East. In that Epistle complayninge of the simplicitie of the Romaine Church, he saith, that there was in the Sunday but one Epistle of the Apostle, and one byterum.

10. i. proe one Chapter of the Gospel rehearsed, and that there was no singinge with the voice heard, nor the  
mio com- comelinesse of Hymnes known amonge them.

Epist. ad Aboute the same time, S. Ambrose also tooke order for the seruice of his Church of Millane, and  
Galat. made Holy Hymnes himselfe. In whose time (as S. Augustine writeth) when Iuliana the younge  
Lib. Con- Emperour Valentiniens mother, for cause of hir Heresie; wherevnto she was seduced by the Arians,  
fessionum. persecuted the Catholike faith, and the people thereof occupied themselves in deuoute warches, more  
then before time, ready to die with their Bishop in that quarell: it was ordeined, that Hymnes, and  
psalmes should be songe in the Church of Millane, after the manner of the East partes: that the  
good folke thereby might haue some comforte, and spiritual reliefe, in that lamentable state, and con-  
tinual sorowes. Thereof the Churches of the West forthwith tooke example, and in euery Coun-  
Cap. II. trie they followed the same. In his seconde booke of Retractions he sheweth, that in his time  
sucche manner of singinge beganne to be receiued in Aphrica. Before this time had Hilarius also  
the Bishop of Poyters in Fraunce, made Hymnes for that purpose, of whiche S. Hierome maketh  
mention.

The B. of Sarisburie.

We may wel suffer M. Hardinge to wander at large in maters that relieue  
him nothinge. If it were lawfull for others so to doe, it were no greate Maisterie  
to write Bookes. Many maters be here heapte togeather, touchinge order of  
seruice, distinction of Psalmes, Lessons, Hourses; Daies, Feastes, the geuinge  
of Peace, the forme of Communion, Singinge in the Church, when it beganne  
in Grecia, when in Rome, when in Millane, when in Aphrica, when in Fraunce,  
and when in other places. These be none of the maters, that lie in Question.  
And therefore, as they nothinge further M. Hardinge to this purpose, so in other  
respectes they hinder him sundrie waies. For in the same Council of Laodicea it  
is decreed, like as also in the Council of Carthage, That nothing be redde in the Church  
vnto the people, sauinge onely the Canonical Scriptures. Therefore the Lessons there  
mentioned, were not taken out of the Festiual, or Legenda aurea, as hath bene  
vled in the Church of Rome: but out of the Chapters of the Holy Bible, as it is  
now vled in the Church of Englande. The Peace geuen to the Bishop, was  
not a litle Table of Siluer, or some what els, as hath bene vled in the Church  
of Rome: but a very Coffe in deede, in token of perfit peace, and vnitie in faith,  
and Religion. So Iustinus Martyr saith; speakinge of the time of the Holy Spi-  
ritisation, Wee salute eche one an other with a Coffe. So likewise Chrysostome and  
others:

Where he saith, that the Church of Rome beinge as then plaine and simple,  
learned the Psalmodie, and other Ecclesiastical Musique, and the singing of Glo-  
ria patri at the ende of euery Psalm, of S. Hierome, and the Bishoppes of the  
East, he dooth vs wel to vnderstande, that then Rome is not the Mother of al these  
thinges, neither is so to be taken.

But where he further saith, Damasus ordeined, that the Psalmes should be  
songe interchangeably, and in sides, and euen so, as they be now songe in the Quere, meaninge  
as it seemeth, that onely the Priestes, and Clerkes songe; and the people sate  
still, it is an open, and a manifest vntuethe. For it is certaine many times, that  
the whole people then songe the Psalmes altogether.

S. Augustine saith, that S. Ambrose tooke that order in Millane in time of per-  
secution and greate danger, for the solace of the people. S. Nazianzenus expreth the ter-  
rible founde of the people so singinge togeather in this wise: When the Emperour  
Valens was entred into the Church, where S. Basil Preached; and was striken with the  
Psalmodie, as if it had bene with a Thunder vnto him. The like hath S. Hieronime writinge  
vpon the Psalmes: The like hath Theodoretus of one Flavianus, and Theodor-  
us, that first diuided this order of Singinge in the Citie of Antioche.

Concil. Laodic.  
Canon. 59.  
Concil. Cartha.  
3. Can. 47.

In Apologia. 2.  
ἀλλήλους  
φιλήματι  
ἀσπαζόμεθα

a Confessionum  
Lib. 9. ca. 7.

b Nazianzen. in  
funebris Ora-  
tione de Basilio

τῆν ἀκοὴν  
πρὸς ἑαυτοὺς  
τῇ ἑλπίδι  
κατε-  
βροντήθη.

c In Psalm. 65

d Theodoret.  
Lib. 2. ca. 24.

But



Basil in Epist.  
ad Clericos  
Næocæsariæ.

ΑΥΤΙ. ἡ ἄλλου  
σιν ἁλλήλοις.  
Dist. 92. In San-  
ctæ Romanæ.

But none plainer then S. Basil: his wordes be these: The people rise before Daye, and highe them to the house of Prayer, and there after that in mourninge, and in heavinesse, and continual teares, they have confessed them selves unto God, standinge vp from their Prayers, they beginne the Psalmodie, and bringe divided into twoo partes, they singe together, the one parte answeringe to the other. And this order (he saith) was agreeable to all the other Churches of God. Certainly it seemeth that S. Gregorie in his time thought Singinge in the Church to be a thinge fitter for the multitude of people, then for the Priest. For he expressly forbiddeth the Priest to singe in the Church: but I doo not remember that ever he forbade the people.

Hereof wee may geather, that Damasus divided the whole people into twoo partes, and willed them to singe the Psalmes in their owne knowne tongue, the one parte makinge answer by course to the other: saving onely the sides, nothing like to that is nowe used in M. Hardinges Quiers.

M. Hardinge. The. 3. Division.

Muche might be alleged for proufe of hauinge seruice in the Greeke, and in the Latine Churches longe before the first sixe hundred yeeres were expired, whiche is not denied. The thinge that is denied by M. Iuel is this. That for the space of sixe hundred yeeres after Christe, any Christian people had their Seruice or Common Prayers, in a tongue they vnderstoode not: Vvhiche they of his side beare the worlde in hande, to be a hainous error of the Church, and a wicked deteile of the Papistes. And I saie, as I saide before, that (67) the seruice was then in a tongue whiche some people vnderstoode, and some vnderstoode not. I meane, the Greeke tongue, and the Latine tongue. For that it was within the sixe hundred yeeres, in any other Barbarous, or Vulgare tongue, I neuer vade, neither I thinke M. Iuel, nor any the best learned of his side is hable to prouue. To be the better vnderstanded, I call all tongues Barbarous and Vulgare, beside the Hebreu, Greeke, and Latine.

The Gospel, and the Faith of Christe was Preached, and set forth in Syria, and Arabia by Paule: in Egypte by Marke: in Ethiopia by Mattheu: in Mesopotamia, Persia, Media, Bactra, Hyrcania, Parthia, and Carmania by Thomas: in Armenia the greater by Bartholomew: in Scythia by Andrew: and like wise in other Countreies by Apostolike men, who were sente by the Apostles, and their nexte successors, as in Fraunce, by Martialls sente by Peter: by Dionysius sent by Clement: by Crescens, as Contin. Apoll. 1. Cap. 46. Lib. de Scrip. Eccl. siasticis. Tempore Antonini Commodi Anno Do. 181. Clement and Hierome writeth: and by Trophimus S. Pauls scholer, and by Nathanael. Christes Disciple, of whome he at Arelate, and this at Bourges and Treueres, preached the Gospel as some recorde. In our Countreies here of Britaine by Eugaris, Damianus, and others sent by Eleutherius the Pope and Martyr, at the request of Kinge Lucius, as Damasus writeth in Pontificali. Other Countreies where the Greeke and Latine tongue was commonly known, I passe ouer of purpose. Nowe, if M. Iuel, or any of our learned aduersaries, or any man liuinge could shew good euidence and proufe, that the Publike seruice of the Church was then in the Syriacal or Arabike, in the Egyptian, Ethiopian, Persian, Armenian, Scythian, Frenche, or Britaine tongue: then might they iustly claime perscription againste vs in this Article, then might they charge vs with example of antiquitie, then might they requier vs to yeelde to the manner, and authoritie of the primitive Church. (68) But that doubtelesse can not appeare, whiche if any could shew, it would make muche for the seruice to be had in the Vulgare tongue.

The B. of Sarisburie.

M. Hardinge beinge now out of his digression, foundeth him selfe vpon this Principle, that some people vnderstoode the common Prayers, and some vnderstoode them not. But if it might haue pleased him to shew any one kinde of people, that vnderstoode them not, it had bene sufficient. But he sheweth none, neither here, nor els where. Therefore wee may coniecture, his stoare of such things is not greate.

The. 67. Vn-  
truth For M.  
Hardinge is not  
hable to shew  
one nation, that  
vnderstoode not  
their Common  
Seruice.

The. 68. Vn-  
truth. For  
doubtelesse it  
wil soone be  
shewed.

Gala. 3.

1 Cor. 14.

Strabo Cosmo-  
graph. li. 1. c. 4

Epistola Nicolai.

Strabo Cosmo-  
graph. li. 1.

Bed. 1. Cor. 14.

Act. 2.

M. Harding re-  
quireth others  
to / he w. being  
him / selfe habile  
to / he w no-  
thinge.  
In the 15. Diui-  
sion.

He graunteth, that the Service was commonly saide in the Greeke, and in the Latine tongue. Al other tongues he condemneth for Barbarous: by what authority I can not tel. For in the respecte of God, There is neither Jewe, nor Gentile: nor Greeke, nor Barbarous: nor any other distinction of tongues: but all are one, in Christe Iesu. Otherwise any tongue vnto him, that vnderstandeth it not, appeareth Barbarous. And in that sense S. Paule saith, Unless I vnderstande the meaninge of the speache, I shall be Barbarous vnto him that speaketh: and he that speaketh, shall be likewise Barbarous vnto mee. Like as Anacharsis the Philosopher also saide; The Scythian is Barbarous at Athens: and the Athenien is Barbarous amonge the Scythians. And so the Priest, that prayeth in an vnknown tongue, whether it be Greeke, or Latine, is Barbarous vnto the people: and, if he be ignorant, and him selfe vnderstande not his owne Prayers, he is Barbarous also vnto him selfe. As for the Latine tongue, whiche M. Hardinge so fauourably excepteth, it hath no litle special Privilege aboue others. S. Paule makinge a full diuision of the whole Worlde, nameth some Grekes, and some Barbarous: and so leaueth out the Latines amonge the Barbarous. The same Diuision Strabo also followeth in his Cosmographie. For thus he saith, *Barbaræ sunt omnes nationes præter Græcos*: All nations be Barbarous beside the Grekes. Afterwarde the Romaines misliking herewithal, as they increased the state of their Emper, so first they excepted them selues, and in continuance, al other Nations, that woulde become Provinces, and be subiecte vnto them. And therefore Pope Nicolas the firste made a piteous exclamation against the Greeke Emperour Michael, that seemed to deface the Latine tongue with that odious name. *Appellatis Latinam linguā Barbaram, ad iniquitā eius, qui fecit eam*: Yee call the Latine tongue Barbarous, in despite of him that made that tongue. Create Alexanders modestie is muche commended, who, as Strabo saith, woulde neuer sorte his subiectes by Grekes, and Barbarous, but rather by the difference of good, and ill. For many Grekes (saide he) be ill people: and many Barbarous be good. The like modestie might wel haue serued M. Hardinge in this place. For many that knowe the Greeke, and the Latine tongues, be notwithstandinge vngodly: and many be godly, that knowe them not. Therefore it is very discretely said by Bede, *Barbara est lingua, quæ Deum laudare non potest*: The tongue is Barbarous, that can not praise God.

M. Hardinge maketh a longe discourse of the Apostles, and other Apostolique mennes traualles throughout the Worlde. If he had shewed to what ende, we might the better haue knownen his purpose. If he wil saie, The Apostles Preache in sundrie Countreies: Ergo, The people had their Common Prayers in an vnknown tongue: This Argument wil hardly holde. For to that ende God gaue vnto them the gifte of Tongues, that they might deale with all nations in their owne Languages.

Here are we required to shewe some euidence, that in the Primitive Church, the Publique Service was in the Syriack, or Arabike, or Egyptian, or any other Barbarous tongue: and it is stoutely presumed, that we are habile to shewe none. What so euer we can shewe, this is no indifferent dealinge.

For M. Hardinge beinge required of mee, to shewe but one sentence of prouise for his side, and hauinge as yet shewed nothinge, suddainely altereth the whole state of the cause, and shifteth his handes, and requireth mee to shewe. Whiche thinge although I be not bounde to do by any order of Disputation, yet that it may appeare that we deale plainely, and seeke nothinge but the trueth, I am contente onely in one example or two, presently to follow his wil, referringe the rest to an other place more conuenient for the same.

And, for as muche as the firste tongue that he nameth amongst others, is the Syriack,



**Ephrems  
Homilies**

*Hieronym in Epitaphio Paula.*

*August. de Catechizandis rudibus. Ca. 9.*

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THE THIRDE ARTICLE

Syriacal, let him reade *S. Hierome*; describinge the pompe of *Paulas* funeral. These be his wordes: *Tota ad Fenus eius Palaſtinarum virium turba conuenit: Hebræo, Græco, Latino, Syroq; Sermones Psalmi in ordine personabant: At her Funeral of the multitude of the Cities of Palestine mette together. The Psalmes were songe in order in the Hebrew, Greeke, Latine, and Syrian tongue. Here may be see, that in one Cittle foure seuerall nations, in their Common Seruice vſed foure seuerall tongues, amonge whiche tongues is the Syriacal: whiche thinge, *M. Hardinge* thinketh, al the worlde cannot shewe. *S. Augustine* willinge the Priestes to applie their studies to correte the errors of their Latine speache, addeth thereto this reason: *V: populus ad id, quod planè intelligit, dicat, Amen: That the people vnto the thinge, that they plainly vnderstande, may say, Amen.* This of *S. Augustine* seemeth to be spoaken generally of al tongues. *M. Hardinge* him selfe at the ende of his treatie confesseth, that the Armenians, Russians, Ethiopians, Scythians, and Moscovites, haue from the beginninge of their faith, in their publique Seruice vſed euermore their owne natural countrie tongues. Wherefore by *M. Hardinges* owne graunte, we may iustly claime prescription, and charge him with Antiquitie, and require him to yeelde to the authoritie of the Primitive Church.*

*M. Hardinge. The. 4. Diuision.*

Wherefore *M. Iuel* in his sermon, whiche he vttered in ſo ſolemne an audience, and hath set forth in printe to the worlde, saith more then he is hable to iustifie; where he speaketh generally thus. Before the people grevve to corruption (whereby he meaneth the firste six hundred yeeres after Christe) al Christian menne throughout the worlde, made their Common Psalms, and had the holy Communion, in their owne Common and knowen tongues. This is soone spoaken for: but it wil not by you be so soone prooued.

*The B. of Sarisburie.*

That *M. Iuel* there saide, is prooued sufficiently, onlesse *M. Hardinge* be hable to bringe some example, one, or other, to proue the contrary. Neither is the mater so harde of our side to be proued. *Thomas of Aquine*, and *Nicolas Lyra*, *M. Hardinges* owne witnesses, for some good parte, wil proue it for me.

*M. Hardinge. The. 5. Diuision.*

In deede we finde, that where as holy *Ephrem* Deacon of the Church of *Edessa*, wrote many thinges in the Syriacal tongue, he was of so woorthy fame and renome, that (as *S. Hierome* witnesseth) his writings were rehearsed in certayne Churches openly, Post lectionem Scripturarum, after the scriptures had beene reade: whereof it appeareth to *Erasmus*, that nothing was wonte then to be reade in the Churches, beside the writings of the Apostles, or at least of such men, as were of Apostolike authoritie. But by this place of *S. Hierome*, it seemeth not, that *Ephrems* woorkes were vſed as a parte of the Common Seruice: but rather as Homilies, or exhortations to be reade after the Seruice, whiche consisted in manner wholly of the Scriptures. And whether they were tourned into Greeke, or no, so soone, it is vncertaine.

*The B. of Sarisburie.*

*M. Hardinge*, contrary to the orde of Rhetorique, woulde confute our side, before he confirme his owne. But I maruel muche, to what ende he shoulde thus allege *Ephrem*, onlesse it be to heape mater against him selfe. For wil he thus frame his reason,

*Ephrem* wrote sundry thinges in his owne mother tongue:

Ergo, The people had their seruice in a strange tongue?

Will he haue this to be allowed, and goe for an argument? If there were nothinge els

els here to be gathered, yet hath he touched two things expressly against him selfe. The one is, that nothinge was then redde in the Church, savinge onely the Scriptures, or other maters of Apostolique authoritie: whiche thinge is also straitely commaunded by the Councel of Carthage. Yet M. Hardinge in his Church, even in the Publique Service, readeth Lessons, and Legendes of this or the fables.

The other is, that Ephrems Homilies were pronounced unto the people in the Vulgare tongue: yet M. Hardinge him selfe pronounceth Gospels, Epistles, and Homilies, and al what so ever, unto the people in a strange tongue.

But to avoide this inconuenience, he saith, The Homilies were no parte of the service. First how is he sure of that? Certainly, the Latine Homilies be redde in the Masses, and accounted parte of the Romishe Service. Againe, what necessary Sequelle is this:

The people vnderstode Ephrems Homilies:

Ergo, his Homilies were no parte of the service? Or what leadeth him to thinke, It was profitable for the people to heare and vnderstande Ephrem, and yet was not profitable for them, to heare & vnderstande Peter, Paule, or Chrysostome? To be shorte, he confesseth, that Ephrems writings were exhortations to the Greeke people: and yet doubteth, whether they were translated into the Greeke, or no: and so he endeth in vncertaintie, and concludeth nothing.

Now let vs see, whether the same Ephrem will conclude any thinge of our side. First, Theodoretus saith, He was utterly ignorant of the Greeke tongue. Whiche thinge is also confirmed by M. Hardinges owne Amphilochius. For in the conference that was betwene him and Basil, he saith, He spake by an Interpreter, as beinge not hable to speake Greeke himselfe. Yet was the same Ephrem a Minister in the Church, beinge as S. Hierome saith, a Deacon, and as some others write, the Archdeacon of the Church of Coessa. Now let M. Hardinge shew vs, in what other tongue he coulde minister the Ecclesiastical service, but in his owne. If he thinke, this coniecture to be weake, let him vnderstande further, that as Theodoretus reporteth, the same Ephrem made Hymnes, and Psalmes in the Syrtian tongue: and that the same were songe at the solempne Feastes of Martyrs: and that, as Sozomenus saith plainly, the same Hymnes, and Psalmes were songe in the Churches of Syria.

Theodoret. lib.  
4. Ca. 29.  
Amphilochius.  
Hierom. De Ec-  
clesiast. scriptor.

Theodoret. li. 4.  
Ca. 29.  
Φαίλαγοτέρας  
τῶν νικηφό-  
ρων μαρτύ-  
ρων πάνηγυ-  
ρεῖς ποιεῖ.

M. Hardinge. The. 6. Division.

Neither S. Hieromes Translation of the Scriptures into the Dalmaticall tongue (if any such was by him made at al) prooueth that the service was then in that Vulgare tongue. That labour may be thought, to haue serued to an other purpose. But of the Translation of the Scriptures into Vulgare tongues, I shal speake hereafter, when I shal come to that peculiar Article. Verely the handlinge of this present, and of that, hath moste thinges common to bothe. Thus that the people of any Countrey, had the Church service in their Vulgare and common tongue, beside the Greeke, and the Latine tongue, wee leaue as a mater stoutely affirmed by M. Iuel, but faintly prooued: yea nothinge at al prooued.

The B. of Sarisburie.

M. Hardinge seemeth to doubt, whether S. Hierome translated the Scriptures in to the Sclauon tongue, or no. Yet Stanislaus Hosius, one of the greatest of that side, maketh it very certaine, and putteth it quite out of doubt. His wordes be plaine, In Dalmaticam linguā Sacros Libros Hieronymum vertisse, constat. It is certainly known, that S. Hierome translated the Scriptures into the Sclauon tongue.

Hosius de sacro  
vernaculē le-  
genda.



translation.

Alphonsus De  
Heresib. lib. 1.  
ca. 13.

Eckius de Missa  
Latine dicenda.

Chrys. in Matt.  
hom. 2. et in  
Genes. hom. 28.  
Origen in leuit.  
hom. 9.

Chrysost. in  
Acta Apost.  
hom. 19.

Augustin. in  
Psalm. 31.  
Origen. in Le-  
uiti. ca. 7.

Otho Cardin. in  
statutis synodi  
Augustin.

Eckius De Missa  
Latine dicenda.

And likewise Alphonsus de Castro, Fatemur olim sacros Libros in Ling uam Vul-  
garem fuisse transatos. Beatum Hieronymum in Linguam Dalmaticam eos vertisse.

Wee confesse, that in olde times, the Scriptures were translated into the Vulgare tongue, and  
that S. Hierome turned them into the Sclauon tongue.

Neither euer with any man,  
that made doubte hereof, but M. Hardinge. But beinge graunted (saith he) that S.  
Hierome so translated the Scriptures, yet that proueth not, that the seruice was then in the Vulgare  
Tongue.

God sit: muche lesse it proueth, that the seruice was then amonge  
the Sclauons in the Latine Tongue. He saith further, That labour may be thought,

to haue serued to an other purpose. But to what other purpose, he sheweth not. Surely  
what so euer is thought hereof by M. Hardinge, M. Eckius one of his olone Do-  
ctours, confesseth that the same S. Hierome, that Translated the Scriptures into

the Sclauon tongue, procured also that the Common seruice there should be saide  
in the Sclauon tongue. And it may wel be thought, his Translation coulde serue

to no better purpose. I graunte, S. Chrysostome, and Origen, in their Ser-  
mons exhorte the people to reade the Scriptures in their houses at home: which

purpose also no doubt, was very godly. But suche Private readinge at home,  
excludeth not the open readinge in the Church. Chrysostome saith, It was the

readers detutie openly in the Church to pronounce the Scriptures. And S. Augu-  
stine saith vnto the people, The Apostle S. Paule witnesseth, that this Psalme whiche

ye haue hearde, pertaineth to that Grace of God, whereby wee are made Christians: therefore  
I haue caused the same Lesson to be redde vnto you. I thinke, M. Hardinge wil graunte,

that these Lessons, that S. Chrysostome, and S. Augustine speaketh of, were vt-  
tered in suche a tongue, as the people might vnderstande. For els Origen saith,

Alioqui non fuisset necessarium, legi hac in Ecclesia, nisi ex his edificatio aliqua audien-  
tibus praberetur. Otherwise it had not beene necessarie for these thinges to be redde in the  
Church, onlesse some profit might come thereof vnto the hearers.

Yet not withstandinge (saith M. Hardinge) these matters be stoutely affirmed by M. Iuel,  
and faintely proued. My proues were taken out of the manifeste wordes of S.

Paule, S. Ambrose, S. Augustine, S. Chrysostome, Arnobius, Gregorie, and  
others like: notwithstandinge it please M. Hardinge to cal them so fainte. Let

vs therefore see the weighty reasons, that he and others of his side haue made for  
the contrary. M. Harding seemeth to reason thus,

Ephrem made Homilies in the Syrian tongue:

And, S. Hierome Translated the Bible into the sclauon tongue.

Ergo, The Common seruice was in the Latine or Greeke tongue.

Cardinal Otho saith, There were three tongues written in the title of the  
Crosse, the Greeke, the Hebrew, and the Latine:

Ergo, In one of these three tongues, the people must haue their  
Common seruice.

Eckius saith, Christe praied secretly beinge in the Mounte alone,

Ergo, The seruice must be in an vnknown tongue.

These, and suche like argumentes be brought by them: I leaue it vnto the dis-  
crete reader, to iudge their force.

M. Hardinge. The. 7. Diuision.

Now concerning the two learned tongues, Greeke, and Latine: and first the Greeke. That the  
seruice was in the Greeke tongue, and vsed in the Greeke Church, I graunte. And to shew what  
is meante by the Greeke Church, the learned doo vnderstande, al the Christian people of that Country  
whiche properly is called Gracia, of Macedonia, Thracia, and of Asia the lesse, and the Countries  
adioyninge. The Prouinces that were allotted to the Patriarke of Alexandria in Egypte, and to the  
Patriarke

69. Patriarke of Antiochia in Syria, are of the olde writers called sometime by the name of the Oriental  
 or East Church, sometime of the Greeke Church. Thus much by vs bothe confessed, M. Iuel and  
 agreed vpon; I say, that if I can shewe, that the people of some Countreies of the Greeke Church,  
 69 which al had their Comon praiers and seruice in the Greeke tongue, for the more parte vnderstoode  
 not the Greeke tongue, more then Englishe menne nor we vnderstande the Latine tongue: then I haue  
 prooued that I promised to prooue, that some peoples, I meane whole nations, vnderstoode not their ser-  
 uice, for that they had it in an vnknown tongue.

The B. of Sarisburie.

23 **M.** Hardinge firste hauinge diuided the whole worlde into two Churches, the  
 Greeke and the Latine, afterwarde maketh offer to proue his purpose. Whereof  
 it may be geathered, that he hath hitherto proued nothinge. This diuision of the  
 Church, neither is greatly material, nor of our parte muche denied: albeit many  
 waies it seemeth vnperfite. For the greate Churches of Ethiopia, India, and Scy-  
 thia, planted by S. Mattheu, by S. Thomas, and by S. Andrew: besides Arabia,  
 Syria, Persia, Media, Armenia, and a great number of other Countreies, whiche  
 neuer were neither of the Greeke Church, nor of the Latine, are here quite leaste  
 out. Two propositions M. Hardinge hath here chosen to proue. The one is, that  
 al the Greeke Church had the Common Seruice wholly and thoroughly in the  
 Greeke tongue. The other is, that some whole countreies in the Greeke Church,  
 vnderstoode not the Greeke tongue.

The Diuision of  
 the Church into  
 Greeke and La-  
 tine.

If bothe these propositions be proued soundely, and substantially, without sur-  
 mise, or gheasse, then it behoueth me to yeelde. But, good Reader, marke them wel  
 bothe, and consider the proues. For if he faile in either of these, he proueth no-  
 thinge: as, I hoape, it wil appeare.

M. Hardinge. The . 8. Diuision.

Nowe, how wel I am habile to prooue this, I referre it to your owne consideration. The lesse Asia  
 beinge a principal parte of the Greeke Church, had then the seruice in the Greeke tongue: But the  
 people of sundrie Regions, and Countreies of the lesse Asia, then vnderstoode not the Greeke tongue:  
 Ergo, the people of sundrie Regions, and Countreies, had then their seruice in an vnknown tongue.  
 The firste proposition, or Maior, is confessed as manifest: no learned man wil denie it: and if any  
 would, it may easily be proued. The seconde proposition, or Minor, may thus be proued. Strabo, who  
 traualled ouer al the Countreies of Asia, for persite knowlege of the same, nere aboute the time of S.  
 Paules peregrination there, who also was borne in the same, in his 14. Booke of Geographie writeth,  
 that, where as within that Cherronesus, that is the streight betweene sea, and sea, there were  
 sixteene Nations by reporte of Ephorus: 70 of them al onely three were Greekes, al the reste Barbarous.  
 Likewise Plinius in the sixth Booke Naturalis historie Ca. 2. declareth, that 71 within the circuite  
 of that Lande were three Greeke Nations onely, Dores, Iones, Aeoles: and that the reste were  
 Barbarous. Amongest whome the people of Lycaonia was one, who in S. Paules time spake before  
 Paule and Barnabas in the Lycaonical tongue. AC. 14.

The Scripture it selfe reporteth a diuersitie of language there, and there about, as it appeareth by  
 the seconde Chapter of the Actes. VVhere the Iewes geathered together in Hierusalem, for keepinge  
 of the feaste of Pentecoste, wondering at the Apostles for their speakinge with so many sundrie tongues,  
 amonges other prouinces different in language, they reckē Pontus, and Asia, Cappadocia, Phrygia, and  
 Pamphylia. VVhiche two prouinces are of al attributed vnto the lesse Asia: VVhiche maketh a good  
 argument, that al Asia the lesse had not onely the Greeke tongue. And therefore so many of them as  
 were of other language, hauinge the seruice in Greeke, had it in a tongue they vnderstoode not.  
 They that wil seeme to searche the cause, why that Lande had so greate diuersitie of languages, impute  
 it to the often change of conquestes, for that it was ouercome, and possessed of diuerse nations: of  
 whiche euery one coueted with enlarginge their Empier, to bringe into the Countreies subdued, their



lawes: their customes, and their language. Nowe this beinge proued by good and sufficient authoritie, that in Asia of sixteene Nations three onely were Greekes, it followeth that the other thirteene hauinge their seruice in Greeke, had it not in their owne, but in a straunge tongue. For els if they had al naturally spoaken Greeke, why shoulde not they haue beene called Greekes? Thus we see it is no newe thinge proceedinge of a general corruption in the Churche, some peoples to haue the seruice in an vnknown tongue.

The B. of Sarisburie.

Take heede, good Reader, M. Hardinge hath here throlwen a great Mist of learninge, to dash thy sighte. Onlesse thou eye him wel, he wil steale from thee. Thus he frameth his Syllogismus. The lesse Asia beinge a principal parte of the Greeke Churche, had then the seruice in the Greeke tongue: But sundrie Countreies of the same Asia vnderstode not the Greeke tongue: Ergo, they had their seruice in an vnknown tongue.

The disclosinge  
of M. Hardinges  
Fallax.

Here is a fayre glosse. But be not deceiued: M. Harding knoweth wel yenough, it is but a fallace, that is to saye, a deceitful argument, named in the Scholes, Ex meris particularibus: or, A non distributo ad distributum. Onlesse he amende the Maior, and make it an vniuersal, and say thus, Al Asia the Lesse had the seruice in the Greeke tongue, it can in no wise holde. That Asia the Lesse had the seruice in Greeke, it is doubted of no man, noz learned, noz vnlarned. But, that al Asia the Lesse had throughtout in al partes the same seruice, if it be denied, M. Harding with al his learninge is not hable to proue it: and therefore he did better to tourne it ouer without any prouise at al.

The Minor is this, sundrie Nations in Asia the Lesse vnderstode not the Greeke. And to proue this, M. Hardinge hath directed al his dyfte. But to what ende: for neither is it denied by any of vs, noz is it any parte of our question. And yet not withstandinge, is not M. Hardinge hable to proue it with al his gheastes.

Act. 2.

He allegeth the Actes of the Apostles, where as mention is made of sundrie languages, and amonge the same certaine prouinces of this Asia specially named for their difference in speache. But what if answere were made, That al there rehearsed were not diuerse tongues, but rather certaine differences in one tongue? Certainly Beda seemeth plainly so to say. His wordes be these: Verely this man was with him, for he is of Galilie: not for that the people of Galilie, and the people of Hierusalem, vsed sundrie tongues: but for that every prouince (of Iurie) hauinge a peculiar manner of vtterance in their speache, coulde not avoid the same. And hereunto he applieth this stoie of the Actes of the Apostles.

Beda in Luc.  
Ca. 22. li. 6. Ex  
Hieronymo in  
Matthæu. Ca. 26.

But saith the M. Hardinge, There must needes be greater difference betweene these Countreies of Asia, and that, because of often ouerthrowes and conquestes, that there had happened. The consequence is good. But the greatest Conquerours that came there, were the Macedonians, the Thebanes, and other Grecians, who no doubt, planted there the Greeke tongue, as it may soone appeare to any man, that can with iudgement consider of it. S. Paule vnto the Ephesians, the Galathians, and the Collossians, dwellinge al in this same Asia the Lesse, wrote in Greeke. And S. Luke writinge of S. Pauls beinge, and preachinge, at Ephesus saith, It came so to passe, Vt omnes, qui habitabant in Asia, audirent Sermonem Domini Iesu, Iudæi simul & Græci: that al they, that dwelte in Asia, hearde the woorde of the Lorde Iesus, bothe Jewes, and Greekes. S. Luke that had trauailed ouer that whole Countrie with S. Paule, knewe none other nation there but Jewes, and Greekes: Maister Hardinge hath a gheasse, there shoulde be some other Barbarous people also: but what they were, or where aboute they dwelte, or what tongue they spake, he can not tel. Verely Polycarpus was Bishop of Smyrna: Gregorius was Bishop in Pontus:  
S. Basile

Act. 19.

Act. 19.

S. Basile was Bishop of Celsaria in Cappadocia: Amphiloctimus Bishop of Neomium in Lycia: Gregorius S. Basiles Brother Bishop of Nyssa in Caria, or Thracia. All these in sundrie Countries within Asia the Lesse preached openly in the Greeke tongue, and the vulgare people vnderstande them.

Yet, saith M. Hardinge, Strabo beinge borne in the same Countrey, and liuinge vnder the Emperours Augustus and Tiberius in the time of S. Paule, writeth in his Geographie, that where as there were then sundrie sundrie Nations in Asia the Lesse, three onely of them were Greekes, and the rest Barbarous. I knowe not whether M. Hardinge be unwittingly deceiued him selfe, or wilfully goe aboute to deceiue others. But wel I knowe, that this is no parte of Straboes meaninge. For Strabo speaketh not this of his owne time, but of the time of Ephorus, that liued wel nere five hundred yeres before him. This Ephorus reporteth, that in his time there were but three Greeke nations as yet entered into Asia, but all the reste then were Barbarous. And therefore Apollodorus saith, that before the Battaille of Troie, no people of the Grekes at al euer came ouer, to dwell there. For if Strabo had meante this of his owne time, to what ende should he allege the recorde of Ephorus, y liued so many hundred yeres before him, for prouofe of thinge, that he had so diligently betwed, & scene him selfe: & specially seeing his purpose is not to solow, but to reproue Ephorus: as it wel appeareth by his wordes. As for Apollodorus, thus he saith of him. He seemeth not discretely to deale herein, for he disordereth, and falsly allegeth the wordes of Homer. And vnto this constructiō of Strabo, very wel agreeth the place of Plinius here alleged, & concludeth manifestly against M. Harding, as it appeareth by the very wordes: In omni eo tractu, proditur, tres tantum gentes Græcas iure dici, Doricam, Ionicā, Aëolicam: Cæteras barbarorū esse. In whiche whole circuite, it is written, that onely three nations be rightly called Greekes: and that the reste are of the Barbariens. In y he saith proditur, it is written, he meaneth by Ephorus, Apollodorus, or such others, as had liued longe before. In that he saith: Cæteras barbarorum esse, the reasse be of the Barbariens, he meaneth, that they had arrived thither, not out of Grecia, as had the other three, but out of other Countries that were Barbarous. But in that he saith, Tres tantum gentes Græcas iure dici, that onely three Nations be rightly, or naturally called Greekes, he muste needs meane that the reste were called Greekes also, although not so rightly, and naturally, as the other. For els the exception of this worde, iure, that is, rightly, or naturally, had bene in vaine. And thus M. Hardinge seekinge to proue, that the people of Asia were no Greekes, allegeth Plinius, by whose wordes it appeareth necessarily, that they were Greekes.

But M. Hardinge will force the matter further. Strabo saith, that these three Nations excepted, the reste were Barbarous: Ergo, they vnderstande no Greeke. And here vpon reasteth his whole proufe. But this is an other falsification of Straboes minde. For Strabo calleth them Barbarous, that vnderstande, and spake Greeke. And what better witnessse can we herein haue, then Strabo him selfe: Thus he writeth: Barbarismū in his dicere consueuimus, qui malē loquuntur Græcē: non autem in illis, qui Caricē loquuntur. Sic etiam barbariloquos, & barbari sermonis homines eos accipere debemus, qui malē Græca pronuntiant: We take a Barbarismus, or a Barbarous manner of speache to be in them, that speake the Greeke disorderly: and not in them that speake a strange tongue, as is the tongue of the Carians. So we ought to take them to be barbarous, or menne of barbarous speache, that ill fauouredly pronounce the Greeke. Thou maist see, good Reader, with what saith M. Hardinge allegeth the authoritie of olde writers. He woulde proue by Strabo y these people spake no Greeke, bicause they were Barbarous: And Strabo him selfe saith, notwithstanding they were Barbarous, yet they spake Greeke. Nowe therefore, seeinge the Syllogismus it selfe, as I haue saide, is a Fallace, the Maior false, the Minor false, and neither of them any way proued,

Strabo Geo-  
gra. lib. 14.

Strabo li. 14. eo-  
dem loco.  
τὰ τοῦ πολί-  
τῆς ταπεινὰ  
καὶ κατὰ τὴν  
ἀρίστην.  
Plin. hist. natur.  
li. 6. ca. 2.

M. Hardinge  
falsifieth Straboes minde.  
Lib. 14. Geogra.

M. Hardinge  
syllogisme.



produced, and Strabo, and Plinie falsely alleged: to geather hereof, that these people had their service in an unknowne tongue, must needs seeme a strange Conclusion.

M. Hardinge. The Division.

Here perhaps M. Welor some other for him replieth, and saith, that the people of Asia commonly beside their owne proper language, spake the Greeke tongue also, and allegeth for the same purpose S. Hierome, who saith, Galatas, excepto sermone Græco, quod omnis Orientis loquitur, propriam linguam eadem habere, quam Treuitos: That the Galathians beside the Greeke language, which al the Orient or the East speaketh, haue their owne peculiar tongue; the very same that they of Treuers haue. Lo saith the this replier, S. Hierome affirmeth; al the Orient to speake the Greeke tongue: Ergo, the service in Greeke to them was not strange, and unknowne.

To this I answer, S. Hierome meaneth that some of al Countreies of the Orient or East, spake Greeke, as the Learned menne, Gentle menne, Merchauentes, al of liberal education, and such other, as had cause to trauaile those Countreies. To be shorte, it was without doubt, very common, as beinge their onely learned tongue for al sciences, and the tongue that might best serue to trauaile withal from Countrie to Countrie, within the East, right so as the Latine tongue serueth to the like intence, for al Nations of the West. And he meaneth not that al, and singular personnes of what degree, and condition so euer they were, al vplandish people, Tillers of the ground, Heardmen, and Women, spake Greeke. For if it had beene so, then had they not had peculiar, and proper tongues, for it is not for their simple heades (for the moste parte) to beare a way two languages. In that S. Hierome calleth the Galathians tongue Propriam linguam, a proper, and a peculiar tongue to that Nation, he doth vs to vnderstande, the same to pertaine to al in particular, that is, to every one of that Province, and the Greeke to al in general, in respecte of other Nations there, so as not of necessitie, it be vnderstanded of every one.

The B. of Sarisburie.

M. Hardingeouer mutche paineth him selfe to proue that thinge, that no wise man will denie him. For how can it seeme likely, that the whole East, which is in a manner the one halfe parte of the worlde, containinge so many, and so sundrie Nations, shoulde speake al one tongue: seeinge we our selues in this one little Kingedome of Englande, haue the vse of five tongues, and not one of them vnderstandinge an other: I marvel that M. Hardinge alleged not the Fables of Herodotus, that Bek in the Phrygians tongue signifieth Breade: Kiki in the Egyptians tongue, an ointment: Achmach, one of the Cardes: oz Alila, oz Yrotal, in the Arabike tongue, and lute like. For these might haue stande him in steede of good proues, y al the Nations of the whole East parte of the worlde spake not Greeke.

And although we agree with him in the principal, that in the East parte were vsed sundrie languages, and likewise that the Greeke tongue was commonly vsed emonge the learned, yet his distinction of al in General, and al in Particular, that he hath here diuised to misse of S. Hierome, seemeth very homely, and home made. For how can it be a General, onles it include euery Particular: By M. Hardinges construction we must take, Al, for Some: oz, Al, not for the tenth parte of Al: and by this Rhetorique, lesse then halfe is as mutche as Al: and so, Al, is not Al. Thus M. Hardinges General is a meere Particular: and to conlude, his General is no General. So weakely, and so loosely his answer standeth.

As touchinge the Galathians, of whome S. Hierome saith, that beside their owne natural tongue, they had also the vse of the Greeke, bicause, as Apollonius saith, they of al others arrived laste into that Countrie, it is likely, they kepte their owne Barbarous speache longer then others. But, like as, whether they al of al sortes spake Greeke oz no, as M. Harding saith, of necessitie it cannot be proued, so in deede it

fozeth

Herodotus.

Strabo Geograph. lib. 14.

forceyth nothinge. For he cannot proue thereby, that they that understoode not the Greeke, had their Seruite in the Greeke. Yet is this the Maior, and the ground of the whole, whiche M. Hardinge so closely dissembleth, and passeth by.

## M. Hardinge. The. 10. Diuision.

*In Acta. in 17.* S. Augustine speakinge of the title written by Pilate on the Crosse, saith thus: It was in Hebrew, Greeke, and Latine, Rex Iudæorū. For these three tongues were there in preeminence before al other. Hebraea, propter Iudæos in Dei lege gloriantes: Græca, propter gentium sapientes: Latina, propter Romanos multis ac penè omnibus iam tunc gentibus imperantes. The Hebrew, for the Iewes, that gloried in the Law of God: the Greeke, for the wise menne of the Gentiles: the Latine, for the Romaines bearinge rule at that time ouer many, and almost ouer al nations. Nowe where he saith here, that the Greeke tongue was in preeminence Propter gentium sapientes, for the wise men of the Gentiles: he discusseth fully the doubt, that might seeme to rise of S. Hieromes sayeing, and sheweth, that the Greeke tongue was common, not to al the vulgare people of the whole Orient, but to the wise men onely, and that for the atteyninge of learninge. And for this it is to be noted, that the Scripture reporteth the vulgare tongue of the Lycaonians, to haue bene vitered in the hearinge of Paule, and Barnabas, not by the Magistrates, or other the chiefe, but by the vulgare people. Turbæ leuauerunt vocem suam Lycaonicè dicentes &c. Act. 14. And so S. Hierome is to be vnderstanded to speake in that place, not of al menne of the Nations of the East, but rather of a greate numbr, and of some personnes of al Nations. For els, if al the East had spoken Greeke, the souldiers that buried Gordianus the younger Emperour, apud Circeium Castrum, at Circey Castle, neare to the lande of Persie, woulde not haue written his title of honour vpon his sepulchre, in Greeke, and Latine, in the Persians, Iewes, and the Egyptians tongues, vt ob omnibus legeretur, that it might be readde of al, as Iulius Capitolinus writeth. VVhiche is an argument, that at the East spake not, ne vnderstoode not the Greeke tongue. As likewise that Epiphanius writeth, where he saith thus. Most of the Persians after the Persical letters, vse also the Syrians letters. As with vs many Nations vse the Greeke letters, yea where as in euery nation in manner, they haue letters of their owne. And others some mutche esteeme the profounde tongue of the Syrians, and the tongue that is about Valmyra, bothe the tongue it selfe, and also the letters of the same. Bookes also haue been written of Manes in the Syrians tongue. Againe, if al the East had spoken Greeke, sundrie the holy Fathers woulde not haue bene so enuious to the common weale of the Church, as to hide their singular woorkes from the readinge of al, which they wrote in barbarous and vulgare tongues, to the commoditie onely of their brethren that vnderstoode the same. Antonius that wrote seuen notable Epistles to diuerse Monasteries of Apostolike sense and speche, as S. Hierome witneseth in the Egyptian tongue. Likewise holy Ephrem of Edessa, Bardesanes of Mesopotania, who wrote very excellent woorkes in the Syriacal tongue. Euen so did Isaac of Antioche, and Samuel of Edessa priestes, wrote many goodly woorkes against the inimies of the Church, in the same tongue, as Gennadius recordeth. But what I hal speake of al the East? Neither al the Lesse Asia, and the Countreies there adioyninge, spake not Greeke, one generation before the conuincing of Christe. For if al had spoken Greeke, Mithridates that renoumed King of Pontus, had not needed to haue learned 1200 and 20 gentle languages of so many nations he was kinge ouer, to make answer to suiters, to appointe them orders and lawes, and in open audience to speake to them in so many languages without an Interpreter, as Plinie writeth. Here if these 22 nations of 22 sundrie tongues, had also beside their owne language spoken Greeke, and vnderstanded the same: Plinie woulde not haue vitered that woorde sine Interpreter, without an Interpreter. And likewise that Kinge had taken vaine labour in learning those tongues, where one might haue serued his turne.

*Natura. Hi 7. lib. 7. cap. 24.* Neare to this Kinges dominion, in the shore of the sea Euxinus, in the lande of Colchis, there stood a Citie named Dioscurias, so mutche haunted of straungers, that, as Plinie writeth by recorde of Thimostenes, it was resorted vnto of three hundred Nations of distincte languages, and that the Romaines for the better expedition of their affaires there, had at length liuinge in the same 130. Interpreters. Now, if al the Orient had spoken Greeke, as S. Hieromes woordes seeme to import, the Romaines should not haue needed, so haue mainteined there to their great charges, so great a number of

Interpre-



interpreters to be their agents there. But for proufe that al the Orient spake not Greeke, what neede we allege Prophane Writers? The knowe place of the Actes maketh mention of sundrie Nations there, that had distincte languages, the Arabians, Medians, and Elamites &c. Act. 2.

To conclude, they that to mainteine their straung opinion of the vniuersal vnderstandinge of the seruice vsed of olde time in the East Church say and affirme, that al the Orient spake Greeke: seeme muche to diminish the Maiestie, Virilitie, and necessitie of the miraculous giste of tongues, which the Holy Ghost gaue in the primitive Church, for the better furtherance of the Gospel. For if al in those parties had spoken Greeke, the giste of tongues had bene in that respect needeles. Hitherto of the Greeke (72) and of the seruice in that language.

The B. of Sarisburie.

The. 72. Vn-  
truth. For he  
hath not hi-  
therto spoken  
one vwoorde of  
the Seruice.

This labour may wel be called Vanitas vanitatum. For it is a great token of idlenesse, to be so earnest, & so copious in prouinge that thing, that no man denieth. And yet he forceth the mater so, as if al the right of his cause lay vpon it. He might as wel haue proued, that the Indians, Arabians, Ethiopians, Tartarians, vnder- stood no Greeke. It is a lewde kinde of Logique, so stoutely to proue that thing, that needeth no proufe: and to leaue the thinge, that should be proued. The title of the Crosse written in thre sundrie languages, as it testifieth that the Nations of the East parte of the worlde spake not al one tongue, whiche thinge is not of any wise man denied, so it proueth plainly against M. Hardinge, that the Deathe of Christ should be published in al tongues. For as Albertus, & Lyza M. Hardinges some Doctours haue witnessed, writinge vpon the same, Therefore was the title by Goddes special prouision, drawen in the thre principal languages, Vt omnes qui de diuersis orbis partibus venerant, possent illum legere: That al they, that were thē come to Hierusalem out of sundrie partes of the worlde, might be habile to reade it. S. Hierome likewise saith, the same title was so written, In testimonium vniuersarum gentium: For the witnesse of al Nations. For it was the wil of God, that euery tongue should confesse, that Christe is the Lorde in the glorie of the Father.

Albertus &  
Lyza in. 19. Ca.  
Iohan.  
Hieron. in Esai.  
lib. 7. ca. 20.

Wherein M. Hardinge mutche abridgeth the Glorie of the Crosse of Christe, that woulde the title thereof to pertaine onely to the wise, and learned of the Grekes. For Albertus, and Lyza say, It was so written, that al might reade it: and, as S. Hierome saith, For witnesse of al Nations. Neither can we finde, that there was any great number of Philosophers present at Christes death, to reade that title. As for S. Augustine, by these woordes Sapienties Græcorum, he vnderstandeth Al the Grekes. For as al the Jewes generally gloried of the Lawe, euen so al the Grekes generally gloried in their wisdom. And S. Paule saith generally of them bothe. Iudæi Signum quarunt: Græci sapientiam: The Jewes cal for signes, and miracles; and the Grekes cal for knowlege. And therefore one of the Philosophers saide, In olde times there were seuen wise men emonge the Grekes: but nowe there are not so many woles: for that they al gloried in their wisdom.

1 Cor. 1.

Act. 14.

The people of Lycaonia spake vnto Paule, and Barnabas, Lycaonice: Ergo, saith M. Hardinge, They spake no Greeke. But what if S. Luke had saide, they spake Ionice, Aeolice, or Dorice, whiche tongues were adioyninge fast vpon Lycaonia, would he therefore conclude, they spake no Greeke? Verily if a man by way of contention woulde say, the Lycaonical tongue was a corruption, or difference of the Greke tongue, and not a feuerall tongue of it selfe, M. Hardinge shoulde haue mutche ado to proue the contrary. Doubtlesse, they wooshipped Iuppiter, and Mercurie, that were the Goddes of the Grekes: and had the Greeke Sacrifice, as it manifestly appeareth by the woordes of S. Luke: and it may be credibly gathered, that Paule, and Barnabas spake to them in Greeke. How be it, whether it were so, or otherwise, sayings that M. Hardinge maketh the mater so certaine, it im- porteth

poeteth nothinge.

But this one thinge, good Reader, I geue the further to consider. These Lycaonians, as *Dr. Hardinge* confesseth, and as plainly appeareth by *S. Luke*, beinge yet Infidels, made their prayers vnto their Idoles, *Juppiter*, and *Mercurie* in their owne tongue. And may it any wise seeme likely, that the same beinge afterwards become Christians, made their prayers vnto Almighty God, & to Christe his Sonne in a strange tongue? If it be worthy Idolaters to vnderstande their owne prayers, muche more it becometh the people of God, to do the like. Certainly, if the same Lycaonians were nowe alieue, they would reprove *Dr. Hardinges* error in their owne tongue.

Act. 14

The blasinge of the yonginge Emperour *Cordians* graue with due sundrie languages, like as it was needefulle in this place, as al the reste, the matter beinge confessed; euen so it weigheth very muche againste *Dr. Hardinges* side. For if the Barbarous Souldiers, of their deuote, and allegiance towards their Prince, thought his deathe worthy to be published in so many tongues: what maye then be thought of them, that can not suffer the Deathe of Christe to be published in any one tongue? And if they so furnished a mortal mannes memorie, as *Capitolinus* saith, *Ut ab omnibus legeretur: That it mighte be readde of al me*, why then doo these menne so hyde, and burie the immortall memorie of the glorie of Christe, that, sauinge thynselues, they woulde haue it to be readde, and seene of no man?

The allegation of the Persians, and Syzians letters: of the tongue vbled a-boute *Babylonia*: of Epistles written in the Egyptians tongue by *Antonius*, in the Syzian tongue by *Barcelanes*, *Ephrem*, *Isaac*, and *Samuel*: of *Pythiodates* the Kinge of Pontus, that was able to answer twoo and twentie Nations, that were his subiectes, without an Interpreter: of the resorte of three hundred sundrie Nations vnto the Cittie called *Dioscurias* in Colchis: and once againe of the Miracle of tongues, and diueritie of languages in the Actes of the Apostles, hath some shewe, and ostentation of learninge, and serueth wel either to fille vp roome, or els to reprove, and controlle *S. Hierome*: for that he saith, *Al the East parte of the Worlde speaketh Greeke*: For againste vs, that neither write so, nor speake so, it maketh nothinge.

We knowe, that by meane of the greates Emper, that the Greekes had gotten ouer many Countries, and Kingedomes, in al the East, and partely also for that the Barbarous Nations, whome they had subdued, had greates pleasure in their Philosophie, and other skillful knowledge, the Greeke tongue was learned of many, and carried aboute into al places of that parte of the Worlde: and that *Cicero* therefore saith: *Græca leguntur in omnibus fere gentibus*: The Greeke tongue is readde in manner amongst al Nations. And *S. Augustine* likewise: *Quos Paulus dixit Græcos, eos etiam Gentium nomine significauit: eo quod hæc Lingua maxime excellit in Gentibus*: Whome Paule called Greekes, them also he vittered by the name of the Gentiles: for that the same tongue chiefly excelleth amonge the Gentiles. And yet we doubt not, but there were other natural tongues, and speeches too, besides the Greeke: as the Egyptian, the Syzian, the Arabike, the Persian, the Indian, the Armenian, the Scythian, and many others. And if I live here to dailie for pleasure, and vainely to carrie awaie the reader from the purpose, as *Dr. Hardinge* dothe, I coulde saie, that *Themistocles* a Gentelman of Athens, befoze he presented him selfe vnto the Greates Kinge of Persia, firste learned to speake the Persians tongue: the *Presbyterian* Heretiques translated their booke into the Persian, Armenian, & Syzian tongue: that *S. Augustine* saith, that

*Cicero pro Archia.*

*Themistocles in Liban.*

*S. Hierome*



Augustin. ad Cy-  
rill. citatur à  
Petro Crinito.  
li. 6. a. 6.  
Chrysostom. in 1.  
Cor. in. 14. hom. 35

S. Hierome understood the Hebrew, the Greeke, the Chaldee, the Latine, the Persian, the Arabick, and the Median tongue: And that S. Chrysostome saith, So many tongues and voices there be of the Scythians, of the Thracians, of the Romanes, of the Persians, of the Moores, of the Indians, of the Egyptians, and of a thousand Nations besides: With many other authorities to like purpose, to avouch the thinge, that M. Harding is earnestly p<sup>r</sup>oveth, and no man denieth: that the Nations of the East parte of the Worlde had severall tongues, and spake not al one onely tongue.

Let M. Hardinge therefore consider better, who they be, that, as he saith, Denie the Maiestie, Virilitie, and necessitie of the gifte of tongues. For we confesse, that the knowledge thereof is necessary, not onely for the furtherance but also for the continuance of the Gospel: neither do we doubt, but by what tongues the Heathens were converted unto God, by the same tongues they made their petitions unto God: the contrary whereof, M. Hardinge by his silence confesseth, he can not p<sup>r</sup>ove. Whiche notwithstandinge, he passeth over the mater by these wordes, Hitherto of the Greeke, and of the Service in that language: And so endeth this p<sup>a</sup>ce of his treatie with a pretie vntrueth, hauinge in da<sup>d</sup>e p<sup>r</sup>ovved somewhat of the tongue: but of the Service, whereupon his whole cause reaseth, not one worde at al.

M. Hardinges  
Syllogismus.

Whiche thinge, that it may the better appare, let vs lay together the partes and members of his argument. His Maior is this: Al Asia the Lesse had the Service in the Greeke tongue: The Minor, But many Countreies of the saide Asia vnderstoode not the Greeke tongue: The conclusion, Ergo, many Countreies had their Service in an vnknown tongue. The Minor he warranteth, but by gheasse onely, and none otherwise: although bothe S. Luke in the nientienth of the Actes, and also the very storie of the times followinge, be to the contrary. The Maior he toucheth not at al. Therefore his Syllogismus halteth downe right of one side, and concludeth onely vpon the Minor. And thus M. Hardinge sheweth by his strange doctrine, with a strange Maior, a strange Minor, and a strange Conclusion.

M. Hardinge. The. II. Division.

Nowe concerninge the Latine tongue, whiche is the learned tongue of the Vveast. That the Latine Church, or the Vveast Church, for so it is called, had the Service in Latine, I graunte. The chiefe Regions, and Countreies of the Latine Church, within the foresaide sixe hundred yeeres, were these: Italie, Aphyrike, Illyrike, bothe Panmonies, now called Hungarie, and Austria: Gallia, now Fraunce: and spaine. The Countreie of Germanie, Pole, and Swerhen, and those Northe partes receiued the Faith longe sithence. The Countreies of Britaine here had receiued the Faith in moste places, but were driuen from the open profession of it againe, by the cruel persecution of Diocletian the Emperour: at whiche persecution, S. Albane with many others suffered Martyrdome.

The. 73. Vn-  
trueth. For the  
first preachinge  
of the Faith in  
these vveast  
Countreies came  
not firste from  
Rome.  
The. 74. Vn-  
trueth. For the  
firste preachers  
of them selues  
spake no Latine.

After that these Countreies had bene instructed in the Faith, as thinges grewe to perfection, they had their Service accordingly: no doubte such as was vsed in the Churches, from whence their firste Apostles, and Preachers were sent. And because (73) the firste Preachers of the Faith came to these Vveast parties from Rome, directed some from S. Peter, some from Clement, some others afterwarde from other Bishoppes of that See Apostolike: they planted and set vp, in the Countreies by them conquered, the Service of the Church of Rome, or some other very like, and that (74) in the Latine tongue onely, for ought that can be shewed to the contrary. Vvherein I referre me onely to the firste sixe hundred yeeres. Nowe that such Service was vnderstanded of those peoples, that spake and vnderstoode Latine, no man denieth. For to some Nations that was a native, and a Mother tongue, and the Greeke was to the Grecians.

The B. of Sarisburie.

I finde no faulte with M. Hardinges Cosmographie: but, I trowe, Cosmogra-  
phie

The faith  
came not  
first from  
Rome.

M. Hardinge  
wittingly, and  
willingely a-  
uoucheth vn-  
truth.

Ad Roman. 15.  
Theodores. de  
curand. Grac.  
affect.

Beda in Histo.

Anglo. li. 2.

Galfrid. li. 8.

Ca. 4.

Auentinus in  
Historia Boioru.  
2. ad Timoth. 4.

Tertull. contra  
Marcion. li. 2.

August. Epist. 178

M. Hardinges  
reason against  
him selfe.

ple in this case maketh final p,onse. His proufe for the Latine Seruice, hangeth  
vpon twoo pointes. The first is, that al the faith of the West parte of the world,  
came onely from the Bishoppes of Rome. The seconde is, that the planters of the  
same faith ministered the Common Seruice euery where in the Latine Tongue.  
He knoweth wel, that either of these pointes is untrue, and wil neuer be proued.  
And somewhat to touche hereof by the way, S. Paule saith, That he him selfe hadde  
filled al places with the Gospel of Christe, even as farr as Illyricum: and that not from  
Rome, but from Hierusalem: and promisseth that he would passe by Rome into  
Spaine, as, by repozte of some, afterwarde he did: and Theodoretus saith, that  
Paule came into this Ielande now called England, and here planted the Gospel.  
The like is commonly furnished by the writers of the Brittithe Chronicles, of Jo-  
seph of Arimathea. And, although Coniectures in such Antiquities be often un-  
certaine, and dark, yet it may seeme very likely, that the Religion of Christ came  
first into this Ielande, not from Rome, but from the Greekes: bothe for that in  
the keeping of Easter day wee folowed the Church of Gracia, & not the Church  
of Rome: and also for that, when Augustine was sente in hither by Gregorie, wee  
would in no wise acknowledge, or receiue the Bishop of Rome. As for Lazarus,  
Pethanael, Saturninus, that preached first in France, I haue saide before.  
Auentinus saith, Lucius S. Pauls companion wente into Germanie: and S.  
Paule saith, Titus wente into Dalmatia.

It is known, that the Church of Rome, for certaine other causes, and name-  
ly for the greate state, and renoume of that Citty, even from the beginninge was  
notable aboue al others, and was careful in enlarginge the Glozie of Christe, and  
yelded many Martyrs vnto God. Yet may wee not thinke, that al thinges there-  
fore came from Rome. For Tertullian calleth Hierusalem, Matrem, & Fontem  
Religionis: The Mother, and the Springe, of Religion. And S. Augustine saith,  
Fides orta est à Gracis: The Faith sprang first from the Greekes.

Now that he further saith, The planters of the faith in al these Weste  
Countreies, made the Common Prayers euery where in the Latine Tongue: bi-  
does that it is manifestly false, as, God willinge, hereafter shal wel appeare, it  
hath not, no not so muche, as any likelihood, or shewe of truth.

For, good Reader, consider this reason: The planters of the faith came from Rome:  
Ergo, They kepte euery where the order of Rome. If this argument would holde, then  
would I likewise reason thus: The Church of Rome was first planted by them, that  
came from Gracia, or from Hierusalem: Ergo, Rome keepeth the order of Gracia, or of  
Hierusalem. But M. Hardinge presuminge this of him selfe, without other proufe,  
that the Churches of these Countreies folowed the order of the Church of Rome,  
concludeth further: Ergo, They had their seruice in Latine, as had the Church of Rome. Que-  
ry Child seeth that this is a fallax, or a deceitful argument, called, A secundū quid  
ad simpliciter. He might as wel haue saide thus, They folowed the order of the Church  
of Rome: Ergo, they had their Exhortations, and Sermons in Latine: for so had the Church  
of Rome. But is M. Hardinge so vnadvised, or so negligent in his matres, that  
he seeth not, how aptely his owne argument reboundeth vpon him selfe. Merely of  
this grounde wee may in good forme, and truly reason thus: These Churches of the  
West folowed the order of the Church of Rome (Which he him selfe hath taken as an  
vndoubted truth).

But the Church of Rome had the seruice in the natural knowne tongue (which  
thing he him selfe also graunteth)

Ergo, These Churches of the West, had the seruice in the natural knowne  
Tongue.

This argument is sounde, and persute, and without fallax.



Againe, he might easily haue seene, that of his owne position, and principle, an other necessary argument might some growe against him in this wise.

All Churches, that receiued their Faith from Rome, kept the orders of the Church of Rome.

But the Church of Englande followed not the orders of the Church of Rome; as it is most manifest by the keeping of the Easter day, and by refusinge of the Bishoppes there, as it is already proued: Ergo, The Church of Englande receiued not her Faith from the Church of Rome.

If M. Hardinge had better aduised him selfe, he woulde not haue builde vpon these groundes.

M. Hardinge. The Division

M. Iuel alleging for the hauiing of the Prayers and Service in a Vulgare tongue (as for Englande, in the Englishes for Irelande in the Irishes for Douchelande in the Douchetongue &c.) authorities and examples of the Churches: where in the time of the Primitive Church the Greeke, and Latine

tongue was the vsual and Common Tongue of the people: bringeth nothinge for proufe of that, which lieth in controuersie. Arnobius saith he, called the Latine tongue Sermonem Italicum: S. Ambrose in Millane, S. Augustine in Aphrike, S. Gregorie in Rome preached in Latine, and the people vnderstoode them.

What then? No man denieth you this. S. Basile also speaketh of a sounde, vvhiche the Menne, VVemen, and Children made in their praers to God, like hom.

the sounde of a vyhaue strikinge the sea bankes. VVhat can you conclude of this necessity

M. Iuel? Al this may be vnderstanded of the soundinge that one woorde, Amen, answered at the praers ende, whiche is doone now by the Quiet, and may be doone by the people also, in the lower

parte of the Church. For S. Hierome leadeth vs so to thinke. VVho commendinge the deuotion of the people of Rome, saith in like mannner. Vbi sic ad similitudine celestis conitui, Amen reboat,

& vacua idolorum templa quatuntur? VVhere els are the Churches, and the Sepulchres of Mar-

tyrs, with so feruent deuotion, and with so greate companie resorted vnto? (Whiche woordes goe be-

fore) where dothe Amen geue so lowde a sounde, like the thunderclappe out of the ayer, so as the Temples emptied of Idoles, shake with it, as at Rome?

The people speaketh vwith the Priest at the Mystical praers, saith Chrysostome, alleged by M. Iuel. VVhat then? So was it longe before, euen in the Apostles time, as wee reade in Clement,

and like wise in S. Cyprian, in Cyrillus Hierosolymitanus, and many other. So is it now. For he shal

finde in the olde Fathers, that to Per omnia secula seculorum (whiche Chrysostome speaketh of) to Dominus vobiscum: so light as they make of it: to Sursum corda: and to Gratias agamus Do-

mino Deo nostro, the people answered, (as now also they answer, Amen, & cum spiritu tuo, habemus ad Dominum, dignum & iustum est.

The R. of Sarabryte.

Here M. Hardinge taketh in hande to answer the authorities by mee alleged, and that with this special note of remembrance in the Margin, M. Iuels allega-

tion soluted. It appeareth, his solutions be very shorte. For what so euer autho-

rity be alleged, it is sufficient for him to say, vVhat then? For where as I saide,

the Common Service, and Ministration in the Churches of Rome, and Millane,

and other places within Italy, was pronounced vnto the people in Latine, for that then the Latine tongue was the Common Natural speache of that Countrey, and

that therefore Arnobius calleth the same Latine Tongue, Sermonem Italicum: and further saide, that longe after that time, S. Ambrose in Millane, S. Augustine in

Aphrica, and S. Gregorie in Rome preached vnto the Vulgare people in Latine,

and in the same tongue ministered the Common Prayers: al this is some answered

for M. Hardinge saith, VVhat then?

I alleged the sayinge of S. Basile, That the sounde of Men, VVemen, and Chil-

dren prayeing in the Church together, seemed like the sounde of the whaues beatinge against the sea bankes: the sayinge of S. Hierome, that the noise of the people soundinge out

Amen, together, was like the sounde of a thunder: Likewise the sayinge of Chrysostome

Communes preces & a populo, & a sacerdote fiunt, & omnes vnam dicunt orationem. Bene precatur Sacerdos populo, & bene precatur populus Sacerdoti &c. Common petitions be

The. 75. vnto the  
For it is not so  
now. M. Har-  
ding knoweth,  
The people now  
answereth not  
the Priest.

Basil Hexa-  
mer. 4.  
Hieron. in Se-  
cundo procemio.  
ad Galat.  
Chrysostom. 2.  
Corin. hom. 18.

Confite-  
Apostolicum  
rum li. 1.  
Cap. 11.  
orationi-  
bus My-  
gogici.

A bar-  
gole.  
S. Augu-  
stine sp-  
keth o-  
f praye-  
ing and no-  
preach-

made together, bothe of the people, and of the Priest: al together saye one praier. The Priestle wissheth wel vnto the people, and the people vnto the Priest. But, V Vhat then, saithe **M. Hardinge**? Why, v what then? Thinketh **M. Hardinge** that thauthoritie of **Arnobius**, **S. Ambrose**, **S. Augustine**, **S. Basile**, **S. Hierome**, **S. Chrysostome**, and other holy Fathers is so light, that he is hable to blowe them al away, with these two vaine syllables, v what then? He wil say, I graunte you the praiers were vsed in the Greeke, and Latine tongue. But ye haue not prooued the same of any other tongue, that was Barbarous. I haue already proued the same of the Syrtian tongue, which is neither Greeke, nor Latine: & therfore by **M. Hardinges** iudgement, mere barbarous. Hereafter, God willinge, I shal shewe the like largely, & at ful, of other tongues. In the meane season, it may stande **M. Hardinge** in good steele, if it shal please him to shewe these priuileges, graunted vnto the Greeke, and Latine tongue, and howe they be specially sanctified aboue others: y in them onely we may make our Common Petitions vnto God, & in other tongues we may not make them. Touchinge the place of **S. Basile**, and thother of **S. Chrysostome**, **M. Hardinge** answereth so, as though he had no great regarde, what he saye. For he auoucheth y thinge for true, that the simplest of al the people, knoweth to be apparent false: that is, that the people now answereth the Priest in the time of the holy Myseries, as they did in **Chrysostomes** time. The people (saith he) ansv eared then, as now ye also they ansv eare. He taketh no shame to saie, The people ansv eareth the Priestle, and yet knoweth, that the people Answereth not the Priestle. Thus by this Resolution, He Answereth, that Answereth nothinge: He Answereth, that knoweth not, neither what is demaunded, nor what to Answer: to be thorte, He Answereth, that holdeth his peace: and so, Answeringe, and not Answeringe, in **M. Hardinges** iudgement is al one thinge. But **S. Chrysostome** saith, *Et cum spiritu tuo, nihil aliud est, quam ea, quae sunt Eucharistiae, communia sunt omnia. Neque enim ille solus gratias agit, sed populus omnis.* The Lorde be with thy Spyte (whiche wordes the whole people answereth vnto the Priest) is nothinge els to saie, but, The thinges that pertaine to thankes gevinge, are al common. For it is not the Priestle onely, that geueth thankes, but also al the people. Likewise **S. Ambrose**, *Imperitus nescit finem orationis, & non responder Amen, id est, verum sit, vt firmeretur benedictio. Per hoc enim impletur confirmatio precis, cum responderetur Amen, & omnia dicta rei testimonio in audientium animis confirmantur.* The ignorant knoweth not the ende of the prayer, and answereth not, Amen, that is to say, so be it, that the blissinge may be confirmed. For thereby the confirmation of the praier is fulfilled, when Amen is answered, and al the wordes, that be spoken, by the testimonie of the thinge it selfe are confirmed in the mindes of the hearers. Thus in **Chrysostomes** time the whole people, and the Priestle in their Common Seruice talkte, and praised together.

The priuilege  
of the Greeke,  
and Latine  
tongue.

M. Hardinge  
auoucheth open  
vnto the.

Chrysost. in 2. ad  
Corin. homi. 18.

Ambros. in 1.  
Cor. 14.

#### M. Hardinge. The .13. Division.

As for the place he allegeth out of **S. Augustine** vpon the Psalmes, it maketh nothinge for his purpose. **S. Augustines** wordes be these, other wise then he reporteth the. *Quid hoc sit, intelligere debemus, vt humana ratione, nō quasi auiū voce, canemus. Nā & merulae, & psittaci, & corui, & picæ, & huiuscemodi volucres, saepe ab hominibus docentur sonare, quod nesciunt. Hauiinge prayed to God (saith **S. Augustine**) that he make vs cleane of our priue sinnes &c. We ought to vnderstande, what this is: that we may singe with mans reason, not with voyce, as birdes doo. For Owls, Popinays, Ravens, and Pies, and suche the like birdes, oftentimes be taught of menne to sounde, they know not what. These wordes are to be taken of the vnderstandinge of the sense, not of the tongue, whiche the seruice is songue in. For the people of Hippo, where he was Bisshop, vnderstoode the Latine tongue meaneely. Vvhiche sense can not rightly, and safely be attained of the common people, but is better, and more holisomely taught, by the preachinge of the learned Bishoppes, and Priestes.*

In Psal. 18. in ex-  
positione secūda.

A bare  
glose. For  
S. Augu-  
stine spea-  
keth of  
prayinge,  
and not of  
preaching.



First he saithe, S. Augustines wordes be otherwise, then I repozte them. I assure the, god Reader, if this great errour had bene worthe the shewing, it had neuer bene suffered thus to passe in silence.

But to shifte of S. Augustines wordes, here is brought in a Close plaine contrary to the terte. For this comparison, saithe M. Hardinge, betweene Menne, and Birdes, muste be taken, not of the wordes, but of the sense and vnderstandinge. And what reason lea- deth him thus to say: Merily Birdes are vtterly voide of reason, and neither vn- derstande the wordes, they be taught to speake, nor the meaninge of the wordes. And yet muste we onely vpon this simple warrante, needes belecue, that S. Au- gustine compareth Birdes with Menne in vnderstandinge:

S. Augustines meaninge is plaine, as is the meaninge of other godly Fathers in this behalfe, that the people shoulde know, what they praie, and so singe with reason as agreeable to a Man, and not chatter with voice, as Birdes doo. For if they Singe, or Pray, they knowe not what, he saithe, that for their sounde of voyce, and wante of sense, they may be wel compared with Owelles, or Popiniayes. This is the very drift of S. Augustines meaninge. Birdes by skill may be trained to recorde, and sounde Mens wordes, al- though they haue no vnderstandinge of them: As Plinius writeth of the Rauen, that was taught to say, Aue Cesar Imperator, Alhaile Emperour Cesar: an other that had learned to saye, Salue victor Antoni: Alhaile Antonius the Conquerour. and Calius Rhodiginus writeth that Cardinal Ascanius had a Popiniaye, that coulde pronounce distinctly al the articles of the Creede. With suche Birdes let vs compare suche Men, as pray, they knowe not what. They be taught to sounde wordes, but vnderstande not the meaninge of them: neither singe they with reason agreeable to a Man. Whether these wordes agree aptely to my purpose, or no, let M. Hardinge himselve be the Judge. Certainly, he shal haue muche to do, to racke them to serue for his purpose: Onlesse perhaps he wil reason thus, S. Augustine exhorteth Men to knowe what they praie: Ergo, they may praie in an vnknownen tongue. Or thus, S. Augu- stine willethe Men, not to Singe, or chatter like Birdes: Ergo, they may praye, they knowe not what.

And if we receiue M. Hardinges Close of Sense and vnderstandinge, yet stand- deth he in case, as he did before. For if the people vnderstande not the wordes, muche lesse can they vnderstande the sense, and meaninge of the same wordes. Aristotle saithe, Hearinge is the peculiar sense of learninge: and therefore they that heare neuer, can neuer learne. And Cicero saithe, Sententia constare non po- test, si verba semoueris. Remove the wordes, and their meaninge cannot stande. Therefore this shifte healepeth nothinge. Onles he thinke this is a good argument: The people ought to vnderstande the meaninge of their praier: Ergo, they neede not to vnderstande the wordes. S. Augustines meaninge appeareth in the nexte wordes that immedi- atly folow. Scienter Cantare, natura hominis diuina voluntate concessum est. To Singe with vnderstandinge, is graunted through Goddes wil, vnto the Nature of Man. And ther- fore thus he exhorte the people, Charissimi, quod consona voce cantauimus, sereno etiam corde nosse, & tenere debemus. Deerey beloved, that we haue songe togeather with tuneable voice, we must vnderstande and keepe with pure harte. But this can we not do, onlesse we vnderstande, what we pray. Therefore S. Basil saithe, Lingua cantet: mens autem scrutetur sensum eorum, quæ dicuntur. Let thy tongue singe: but let thy minde searche out the meaninge of the thinges, that thou speakest.

M. Hardinge. The. 14. Diuision.

De ecclesiasticis

The commaundement of Iustinian the Emperour, whiche M. Iuel allegeth, that Bisshoppes, and Priestes

Calius Rhodi-  
gin. li. 3. Ca. 32.

Ci. De Oratore.

August. in  
Psal. 18.

Basil. in Psal. 28.

Priestles should celebrate the holy Oblation, or sacrifice, whiche wee cal the Masse, not closely, but with utterance, and sounde of voice, that they might be heard of the people: makeith nothinge for the seruice to be had in the Englishe tongue, in the Church of Englande, or in any other Vulgare tongue, in the Church of any other Nation: but requireth onely of the Bishoppes, and Priestles, open pronouncinge, Vocal, not Mental: speakinge, not whisperinge with the breathe onely, in the celebration of the holy sacrifice, and other seruice. Wherein he agreeth with S. Augustine, who in his Booke De Magistro, saith, that when wee praie, there is no neede of speakinge, onlesse perhaps wee doo as Priestles doo. Who when they Pray (in Publike assemblie) vse speakinge for cause of signifyinge their minde, that is, to shew, that they Pray, not to the intente God: but men may heare, and with a certaine consent through puttinge in minde (by sounde of voice) may be lifted vp vnto God. This muche S. Augustine there. And this is the right meaninge of that Constitution.<sup>76</sup> And thus he ordeined for the Greeke Church onely, and thereto onely it is to be referred, for that some thought the sacrifice should be celebrated rather with silence,<sup>77</sup> after the maner of the Church of Rome, specially at the Consecration. And as that Constitution pertained to the Greekes, and not to the Latines, so was it not founde in the Latine Bookes, vntil Gregorius Haloander of Germanie, of late yeeres Translated the place. And where M. Iuel allegeth this commaundement of Iustinian, against the hauinge of the seruice in a learned tongue, vnknowne to the common people: it is to be noted, how he demeaneth himselfe not vprightly, but so as euery man may thereby know a scholer of Luther, Caluine, and Peter Martyr. For where as by his allegation of that ordinance, he might seeme to bringe some what, that maketh for the Blessed sacrifice of the Church commonly named the Masse, he dissemblyeth the woordes of the sacrifice, whiche Iustinian putteth expressly, τὴν θείαν προσκομιδὴν, Id est, diuinam oblationem, The Diuine, or holy Oblation, and termeth it other wise in his replies, by the name of Common Praiers: and in his sermon, by the name of the woordes of the Ministration, refusinge the woordes of the Church, no lesse, then he refuseth to be a member of the Church. Thus through Foistinge and Cogginge their De, and other false playe, these new perillous teachers, deceiue many poore soules, and robbe them of the sure simplicitie of their Faith. And where was this commaundement geuen? In Constantinople, the chiefe Citie of Greece, where the Greeke tongue was commonly knowne.

diuersis capitulis. Constitutio-  
one. 123. Greg.  
Haloandro in-  
terprete.  
Nam in veteri  
translatione ni-  
hil tale habetur.  
μετὰ φωνῆς.  
Cap. 1.

#### The B. of Sarisburie.

The Close, that M. Hardinge hath here imagined, wherewith to defesse this good Emperours whole purpose, may seeme somewhat vnto the ignorant.

Iustinian (saith he) speaketh of the open utterance, and sounde of voice, and agreeth with S. Augustines place, De Magistro: Therefore it nothinge toucheth Praiers to be had in the Vulgare tongue. Here is a very Vulgare Conclusion, as, I trust, hereafter it shal appeare. Good Christian Reader, if it shal please thee, onely to peruse these woordes of the Emperour Iustinian, and of S. Augustine by vs alleged, I wil make thee Judge, and Arbitrour of the whole.

S. Augustine saith, Wee neede no utterance of voice, to Pray vnto God. For the sacrifice of Iustice is sanctified in the Temple of our minde, and in the secreete Chamber of our harte. As Clemens Alexandrinus also saith: God looketh not for the voices of our tongues to declare our meaninge: For before our Creation he knoweth, what thoughtes would come into our mindes. And therefore God saith in the Prophete Esay, Antequam clament, ego exaudiam. I wil heare them, yea before they crie.

Clem. Strom. li. 7.

Esai. 65.

Hereupon S. Augustine demaundeth this Question: Wherefore then dothe the Priest liste vp his voice, and pray alowde, in the open assemblie in the Church? He answereth, Not that God, but that men may heare him: that the people by the sounde of his voice, and vnderstandinge his meaninge, may be put in minde, and by consente be ioyned together, and be lifted vp to God. This is the very meaninge and minde of S. Augustine, as grainge fully with these woordes of S. Cyprian: The Priest before Praier prepareth

The. 76. vñ  
truth, For  
it touched  
the whole  
Empire.  
The. 77. vñ  
truth, For  
the Priestles  
in Rome  
praied a-  
lode, as  
appeareth by  
Hierome  
2do, Am-  
brosio, &c.



Constitu-  
tion.Cyprian. de O-  
ratione Domi-  
nica.

1. Corin. 14.

Augustin. de  
Magistro.The Resolution  
of M. Hardinges  
reason.M. Harding vt-  
tereth two vn-  
truethes in one  
sentence.In 2. Tomo Con-  
cil. in Vita Vi-  
gilij.De legatis  
praf. con. tab.  
bon. pof. pe. l. i.  
generaliter.

the mindes of his brethren, saying thus: Liffe vp your hartes: To the intente they may be put in minde, they ought to thinke of nothinge els, but of the Lorde. For not the sounde of voice, but the minde and vnderstandinge must pray vnto the Lorde with pure intention.

At this (saith M. Hardinge) pertaineth to the sense, and vnderstandinge of the Praier, and nothinge to the Vulgare tongue. And dothe he thinke, the people can vnderstande the praier, without vnderstandinge of the tongue? S. Augustine, if he were alieue, would be ashamed to seee suche a Comment vpon his wordes. He saith further, The Priest listeth vp his voice, not that the people may vnderstande him, but onely for a token, to shew that he praierh. And thus he maketh the Minister of God, worse then a Brasen Trompet, whiche, if it geue no certaine sounde, as S. Paule saith, no man can prepare him selfe to warre. This is the iuste iudgement of God, that who so seeketh to blinde others, shalbe geuen ouer, and become blinde him selfe.

And not withstandinge S. Augustines minde concerninge the speakinge of the Priest, be plaine in it selfe, yet afterwarde in the same Booke, he openeth it in this manner more at large: Constat inter nos, verba esse signa: At signum, nisi aliquid significet, non est Signum. Wee are agreed vpon this, that the wordes wee speake, be tokens. But a token, onlesse it betoken some thinge, is no token. Now, if the Priest, after M. Hardinges construction, vtter his wordes, whiche are the tokens of his meaninge, in an vnknown tongue, and the people vnderstande not, what is tokened, accordinge to S. Augustines meaninge, he speaketh, and yet saith nothinge: and sheweth tokens, and yet tokeneth nothing. Further S. Augustines wordes be cleare, The Priest in the assemblie speaketh also wde Significandæ mentis causa, vt homines audiant &c. to the ende to declare his minde, that men may heare him, and by the sounde of his voice be put in remembrance. But M. Hardinge saith: No, the Priest speaketh not a lowde, to the intente to declare his minde, neither that men may heare him, nor be put in remembrance, but onely to geue a token that he praierh: And thus by his Close, he vtterly destroyeth the texte.

Now let vs resolute bothe S. Augustines, and Iustinians wordes, into their causes: whiche is an infallible waye of vnderstandinge. The ende of them bothe is accordinge to the Doctrine of S. Paule, that the people may say, Amen. Then further: The people must answere, Amen, vnto the Praier: then must they vnderstande the Praier. Yet further: The people must vnderstande the Praier: then must the Priest vtter the same praier bothe with a lowde voice, and also in the peoples Vulgare tongue. Let vs againe resolute it forwarde. The Priest, by M. Hardinges iudgemente, may praye openly in a strange tongue: then he needeth not to speake a lowde. He speaketh not a lowde: then can not the people vnderstande him. The people vnderstandeth not the Priest: Then can they not say, Amen. Thus M. Hardinge must needs conclude his Close with the open breach of S. Pauls Doctrine.

M. Hardinge saith further, This law tooke place onely in Constantinople, and not in the Church of Rome: And so he coucheth two manifest vntruethes together in one sentence. But what? wil he say, Iustinian was not Emperour of Rome, or had nothinge to doe in the Church of Rome? Verily he writeth him selfe the Emperour of Rome, of Fraunce, of Almaine, and Germanie, &c. And deposed two Bishoppes of Rome, Siluerius, and Vigilius: whereof it may appeare, he had some what to doe in the Church of Rome.

Touchinge this Constitution, the law saith, Generaliter dictum, generaliter est accipiendum. The thinge that is spoken generally, must be taken generally. And it is commonly said, Vbi lex non distinguit, nos distinguere non debemus. Where the Law maketh no distinction, there ought wee to make no distinction. And what reason hath M. Hardinge, or what witness, more then his owne, that this onely law tooke no place in the Church of Rome? Certainly the reast of the same Pouel Constitutions

tions were made not onely for Constantinople, or for Rome, but also for the whole Empire. And the Emperour Iustinian in the same Title, saith thus: What so ever thinges touchinge this mater, were needefull for this Imperial Citie of Constantinople, we have composed in a special Lawe for the same. But what needeth many wordes? The Emperour himselfe calleth the Constitution, that concerneth the Clergie, a Law General, by these wordes: *νομοι τῆς ἐκκλησίας καὶ παντὸς τοῦ βασιλείου*. Which have enacted by a General, and a Common Lawe. And in the Cade intreatinge namly of Bishoppes, and Clerkes, he hath these wordes: Et hoc non solum in vtriusq[ue] Roma, vel in hac Regia Civitate, sed & in omni terra, ubi Christianorum nomen colitur, obtinere sancimus: This Lawe we wil have to take place, not onely in the Citie of olde Rome, or in this Imperial Citie (of Constantinople) but also in al the worlde, where so ever the name of Christians is had in honour.

And how can M. Hardinge make him selfe so sure, that the Church of Rome was never subiecte to this Lawe? Certainly, bothe by Leo Bishopp of Rome, and also by S. Ambrose Bishopp of Millane, and other holy Fathers it appeareth otherwise. S. Augustine saith of the Church of Rome: *Vnum Psalmum canamus: vnum Amen, respondemus: vni singe: vni Psalmetand: vni answeare one, Amen.* S. Hierome saith: Even in Rome, at the ende of the prayer, the people so sounded out Amen, as if it had bene a Thunderclappe.

Againe, if this Constitution served onely for the Greeke Church, and onely the Priestes there spake aloud, and the others of the Latine Church spake in silence, howe then doothe M. Hardinge expounde this Lawe of Iustinian by the wordes of S. Augustine, who, as he supposeth, did the contrary, and was never subiecte vnto that Lawe? Or how can he make contrarieties agree together? Hath he so soone forgotten him selfe? Or wil he expounde speakinge, by silence? Or singinge out, by whisperinge?

To conclude, Iustinian saith, These Constitutions were general. M. Hardinge alone saith, They were not general. Iustinian saith, They tooke place in al the worlde. M. Hardinge alone saith, They tooke place onely in Constantinople. S. Ambrose, S. Augustine, S. Hierome, Leo, and others say, They were observed in the Church of Rome. M. Hardinge alone saith, They were never observed in the Church of Rome. If he wil thus deceiue vs in plaine thinges, how may we then trust him in doubtful thinges?

Gregorius Halseander, whom M. Hardinge seemeth to touche with corruption of these lawes, was a learned man, and a faithful Translatour, and for his diligence deserved thanks; and therefore needeth no excuse. He addeth nothinge more then is to be founde in the Original. In M. Hardinges olde Translation, even in this same very title, *De Ecclesiasticis diversis capitulis*, there wanteth a whole leafe, or more at the beginninge, that is founde extant in the Greeke.

Touchinge Cogginge, and Toyfinge, I marvel M. Hardinge beinge so grave a man, woulde borrowe Ruffians termes to scasse withal. As for the Sacrifice of Christe vpon the Crosse, whiche is represented vnto vs in the holy Communion, we beleue it with our hartes, and confesse it with our mouthes. Concerninge this word Oblatio, he knoweth wel, I translated not y place, but onely touched it: neither had I then any manner occasion to speake of the Sacrifice, but onely of Prayers: whiche thinge also I did without any Cogging, or any other sleight, followinge these very wordes of Iustinian: *καὶ τὰς ἁλλὰς προσευχὰς μετὰ φωνῆς προσφύειν*. That is to say, To offer vp other Prayers also with lowde voice: Neither did I avouch any vntroth by Iustinian: as M. Hardinge hath here done by Iustinian, and S. Augustine bothe together. I knowe, the Holy Ministration is named of the holy Fathers sundrie waies: The supper of the Lorde: The Lorde Table:

De Ecclesiasticis  
diversis capitulis:  
Τὰ ὑποκείμενα  
καὶ περὶ ὁμολογίας  
ἐν αὐτῇ. Colla.  
I. vi de finibus  
nuner. Cleri.  
In Cod. De Epl-  
scop. et Cleri.  
Generaliter.

Leo de Irenio.  
7. men. sermo. 6.  
Ambro. De Sa-  
cramentis li. 4. ca. 5.  
Aug. in Psal. 54.  
Hieronym. In  
prefatione  
lib. 2. ad Galat.  
M. Hardinge  
forgeaweth him  
selfe.

Gregorius Hal-  
seander.



# Justinians Consti- tution.

174

## THE THIRD ARTICLE

Athen. Con-  
stitution.

1. Cor. 14.

1. Cor. 14.

Table: The Communion: The Myſterie: The Sacrament: The Myſtical Table: The  
Thanks geinge: The Oblation, and the Sacrifice. Neither is there any of these names,  
but we use indifferently, as occasion ſeruet  
Now, for ſo mutche as sp. Hardingetabeth occasion, ſo that I paſſ this place  
of Juſtinian ſo tho; tely euer, onoly ſoathing it with one woorde, as the time then  
forced me, I thinke it not amiſſe ſo; the better contentation of the Reader, to lay  
it out fully, as it lieth. This woordes be theſe: Wee commande al Biſhops, and Prieſtes,  
to miniſter the Holy Oblation, and the priet at the Holy Baptiſme, not vnderſtand, but  
with ſutche voice, as may be heard of the faithfull people: to the intente, that thercof the  
heartes of the brethers may be ſtirred to more deuotion, and honour geinge to God the Lorde.  
For ſo the holy Apoſtle teacheth, ſayinge in the ſiſtle Epiſtle to the Corinthians: For if  
thou only bliſſe v with the ſpिरिते, how ſhal he, that ſupplieth the ſoume of the  
ignorant, ſaie Amen, (to God) at thy thankes geinge. For he knoweth not  
v what thou ſaieſt. Thou geueſt thanks vvel, but the other is not edified.  
For theſe cauſes therefore it becometh, that the priet at the Holy Oblation, and alſo other  
praters, be offred with ſo wide voice of the holy Biſhoppes, and Prieſtes vnto our Lorde Jeſus  
Chriſte with the Father, and the Holy Ghoſt. And let the holy Prieſtes vnderſtand, that,  
if they negleete any of theſe thinges, they ſhal make anſwere therefore at the dreadfull iudge-  
ment of the greate God, and our ſauion Jeſus Chriſte. And yet neuertheleſſe they wee vnderſtan-  
dinge the ſame, wil not paſſe it ouer, nor leaue it vnpuniſhed.

Here we ſee, it is lawfull for a goodly Biſhopp, to commande Biſhoppes, and  
Prieſtes: To make lawes, and orders for the Church: To reſtore the abuſes of  
the Sacramentes: To allegie the ſcriptures: To threaten and puniſhe Biſhops  
and Prieſtes, if they offende.

Now, if theſe woordes of Juſtinian make not for vs, and that without ſo-  
kinge or Cogginge, mutche leſſe make they for sp. Hardinge: onleſſe he wil ſozme  
his reaſons thus.

The Prieſt muſt ſpeake a lo wide, Ergo, He may ſpeake in an vknownen tongue.

Or thus: The people muſt heare the Priet, and anſwere, Amen.

Ergo, They neede not to vnderſtand it.

To be ſhorter, where as, to the intente to bringe Goddes ſeate out of credite,  
and to make it obſcure amonge the ignorant, he ſaith, vve haue refuſed to be the mem-  
bers of the Church of God: this is onely a bitterneſſe of talke inflamed with malice,  
whereof it ſeemeth he wanteth no ſoare, and neither ſueth to his cauſe amonge  
the wiſe, nor vnderſtandours. If we be no members of the Church, that wiſe  
all the people euerly where to vnderſtande, what they ſaie, to toyne their hartes  
together, and to be liſted by vnto God: what then be they, that wiſe al the  
Church to be vnderſtand in ignorance, and the people to know nothinge: If S.  
Paule were now alive, he woulde anſwere him, as ſometime he anſwered Cly-  
mas. For certainly he him ſelfe knoweth, That he wilfully peruerſeth the manifeſt  
way of the Lorde.

Act. 17.

Hardinge. Thers. Diuſion.

That Emperour had dominion ouer ſome Nations; that vnderſtoode not the Greeke commonly.  
Yet no man can tel of any Conſtitution, that euer he made for ſeruiſe there to be had in their vul-  
gare, and barbarous tongue. So many Nations hauinge bene conuerted to the Faith, the common  
people whereof vnderſtoode neither Greeke, nor Latine: If the hauinge of the ſeruiſe in their vul-  
gare tongue, had bene thought neceſſary to their ſaluation. The Fathers that ſtickte not to beſtow  
their blood for their flockes, woulde not haue ſpared that ſmal paine and trauaile, to put their ſer-  
uiſe in vulgare tongues. If it had bene neceſſary, it had bene doone: If it had bene doone, it had  
bene mentioned by one, or other.

Is ap.

*Pal. 104. li. 4. contra ha-  
ref. Here. 39. in Tufcul. 9.* It appeareth by Arnobius vpon the Psalmes, by Epiphanius writinge against Heresies, and by s.  
Augustine in his Bookes De Doctrina Christiana, that by accompt of the Antiquitie, there were  
72. tongues in the worlde. Cicero saith, that they be in number infinite. Of them al. (78) neither M. Iuel,  
nor any one of his side, is able to shew, that the Publike Seruice of the Church in any Nation, was  
euer for the space of sixe hundred yeeres after Christe, in any other, then in Greeke, and Latine.

The B. of Sarisburie.

The. 78. Vn-  
truth. For it  
shal appeare,  
that wee are ha-  
ble to shew ma-  
nifest examples  
to the contrary.

Arnobius, S. Augustine, and Epiphanius saye, there be thre score, and  
twelue sundrie Languages in the Worlde: Cicero saith, they be infinite. Here  
must I note by the way, that Ciceroes woordes wel alleged, doo utterly con-  
fonde M. Hardinges Doctrine of hearinge that thinge, that the hearers vnder-  
stande not, in such sorte, as he mainteineth y hearing of Masse. For thus he saith,  
In his linguis, quas non intelligimus, quæ sunt innumerabiles, surdi profecto sumus:  
In those tongues, that we vnderstande not, whiche be innumerable, certainly wee be deafe.  
By whiche woordes, M. Hardinge might perceiue, that the simple people, hearinge  
him at his Masse, is starke deafe, and heareth nothinge. Yet, saith M. Hardinge,  
is not M. Iuel hable to shew, that euer the Publike Seruice was in any other tongue then in Greeke,  
or Latine. And thus beinge required by mee, to shew any one example, that the peo-  
ple had their Common Seruice in a strange tongue: and as it appeareth, not hable  
to shew any, he altereth cunningly the whole case, and willeth mee to shew. Which  
thinge notwithstandinge I might iustly refuse to do, by the order of any Schoo-  
les, yet am I wel contente to yelde to his request, bothe for the goodnesse, and pre-  
gnancie of the cause, and also specially, good Christian Reader, for the better conten-  
tation of thy minde: not doubtinge, but of the selfe, thou wilt be hable to finde  
some distrust, and wante in M. Hardinges side: who notwithstandinge so many  
woordes, and so greate vauntes, yet is hable to shew nothinge.

Cicero in Tusc.  
questionibus.

And, to auoide multitude of woordes, the case beinge plaine, Eckius saith:  
The Indians had their Seruice in the Indian tongue. Durandus saith: The Jewes, that  
were Christened, had their Seruice in the Hebrew tongue. Yet was neither of these ton-  
gues either Greeke, or Latine.

Eckius in locis  
Communibus.

Durandus. li. 4.

Ca. I.

Nicola. Lyra,

Et Thomas m. 1.

ad Corin. 14.

Nicolaus Lyra, and Thomas of Aquine saye: The Common seruice in the Primi-  
tiue Church, was in the Common Vulgare tongue.

By these few it may appeare, it was but a brauerie, that M. Hardinge saide,  
Neither M. Iuel, nor any of that side, is hable to shew, that the Publike Seruice was in any other  
tongue, then in Greeke, or Latine. For it is easie to be shewed, euen by the Doctours  
of his owne side.

But what if Doctour Hardinge him selfe haue in plaine woordes confessed the  
same: Although he haue wantonly denied Christ, yet, I trow, he wil not denie him  
selfe. Consider, good Reader, his owne woordes hereafter folowing in this selfesame  
Article. But S. Paule, say they, requireth, that the people geue assent,  
and cōforme them selues vnto the Priest, by ansvearinge Amē, to  
his praier made in the Congregation. Hereunto M. Hardinge answer-  
eth thus: Verily, in the Primitiue Church, this vvas necessary,  
when the Faith vvas a learninge, and therefore the praiers vvere  
made then in a Common tongue knowen to the people.

Fol. 69. Diu. 28.

What can there be more plainly spoken: Here M. Hardinge not onely confes-  
seth, that the Common Praiers were pronounced in a Common tongue knowen  
to the people, but also further saith, the same at that time was necessary, and a-  
uoucheth it with his warrant, Verily. Now quite contrary, as a man that had  
utterly

M. Hardinge  
contrary to him  
selfe.



utterly forgotten him selfe, he saith: The Common Service was neuer false, but either in the Greeke tongue, or in the Latine: and therein he offereth himselfe to stande against *St. Iul*, and all others of this side. Whiche thing is rash for him to doo, seeinge he vareth to stande so stoutely against him selfe. Surely, his sayings cannot stande bothe together. If he be true in the one, in the other he must needs be false.

Yet, good Christian Reader, for thy better satisfaction, it may please thee to know, that in the Primitive Church, the Common Service was not ministered by one man alone, but by the Priest, and whole Congregation altogether, as may appeare by the general consent of the olde Fathers.

*Clemens Alex.  
stroma. li. 7.  
Chrysost in. 2. ad  
Corin. hom. 18.*

*Clemens Alexandrinus* saith: In orationibus veluti unam vocem habent Communem, & unam mentem: In the (Common) prayers they haue all as it were one voice, and one minde. *S. Chrysostome* saith, Not onely the Priest geueth thanks to God, but also, all the people: And what doost thou maruel, to see the Priest, and people in the Prayers talke together? And here to leaue *S. Augustine*, *S. Hierome*, *S. Basile*, *Bazianzenus*, *Dionysius Ariopagita*, with many other like Fathers: *Isidorus* describinge the order of the Church in his time, writeth thus: Oportet, vt quando psallitur, ab omnibus psallatur: Et cum oratur, vt ab omnibus ore: cumq; Lectio legitur, facta silentio, & que audiat a cunctis: When they Singe, they must singe altogether: when they prae, they must prae altogether: and when the Lesson is readde, silence beinge commaunded, they must heare altogether.

*Isidor. de Eccle.  
offi. ca. 10.*

It were very muche for *St. Iudings* to say, All these things were doone in a learned tongue, and that the Vulgare people in every Countie, vnderstoode either the Greeke, or the Latine. Yet, for that nothinge seemeth harde for him to say, let vs see what the olde Fathers will reporte in that behalfe. I haue already shewed by *Theodorctus*, *Sozomenus*, and *S. Hierome*, that the Service was in the Syrian tongue.

*Origen. contra  
Celsum. li. 8.*

Olde Father *Origen* wordes, in my iudgement seeme very plaine. Writting against one *Celsus* a wicked Heathen, he saith thus: Graeci quidem Graece Deum nominant, & Latine Romani: & singularem natum, & Vernacula lingua Deum praecantant, & laudibus pro se quisque extollit. Ille enim qui est linguarum omnium Dominus, audit quauis lingua orantes, idq; non fecit, quam si unam vocem existeret e varis linguis expressam. Deus enim cum praesit machinae vniuersi, non est quasi vnus aliquis, qui linguam vel Graecam, vel Barbaram sit sortitus, vt ceteras nesciat: The Greekes name God in the Greeke tongue: and the Latines in the Latine tongue: and all several Nations prae vnto God, and praise him in their owne natural, and mother tongue. For he, that is the Lorde of all tongues, heareth men praieing in all tongues, none other wise, than if it were one voice pronounced by diuers tongues. For God, that vseth the whole worlde, is not as some one man, that hath gotten the Greeke, or Latine tongue, and knoweth none other.

*Ambros. in. 1.  
Corin. 14.*

*S. Ambrose* speaking of the Jewes, that were converted to Chyfte, saith thus: Hi ex Hebraeis erant, qui aliquando Syria lingua, plerumq; Hebraea in Tractatibus, & Oblationibus viebantur: These were Jewes, whiche in their Sermons and Oblations, vsed sometime the Syrian tongue, and sometime the Hebrew.

*Basilus in E-  
pist. ad Clericos  
Neocaesariens.*

*S. Basil* writting vnto the learned men of *Neocaesaria*, and shewing, in what order the people shold resort to the house of prae in the night season, and to singe Psalmes in lodes, and to prae together: towards the ende thereof, hath these wordes: Tanquam ab vno ore, & ab vno corde Confessionis Psalmum offerunt Domino, & Verba poenitentiae eorum quisque proprie ascribit sibi: As it were from one mouth, and from one harte, they offer vp vnto the Lorde the Psalm of Confession, and the wordes of Repentance every of them applyeth particularly vnto him selfe. Hereby it is plaine, that the people in *S. Bases* time singe the Psalmes together, and vnderstande, what they singe.

And lest *St. Iudings* should slippe away, as his worde is, and say, All this was doone in the Greeke tongue, and not in any tongue Barbarous, *S. Basil* hath already presented

mented him. For immediatly he addeth further, as it followeth. *Horum gratia si nos fugitis, fugietis etiam Aegyptios, & utrosque Lybias, & Thebanos, & Palaestinos, & Arabas, & Phoenices, & Syros, & eos, qui ad Euphratem incolunt, & in uniuersum omnes, quibus Vigiliae, & Orationes, & Communes Psalmodiae in honore habentur. If yee slee vs for thus singinge, and praicinge together, then must yee slee the Egyptians, and bothe the Countries of Lybia, and the Thebanes, and the Palestines, and the Arabians, and the Phoenicians, and the Syrians, and the borderers of Euphrates, and generally yee must slee al them, that haue watchinges, and prayers, and common Psalmodie in estimation. I trow M. Hardinge will not say, Al these nations spake Greeke, or Latine.*

S. Hierome writinge vnto Heliodorus, of the death of Nepotianus, seemeth to auouch the same. These be his wordes. *Nunc Passionem Christi, & Resurrectionem eius, cunctarum gentium & voces, & litera sonant. Taceo de Hebraeis, Graecis, & Latinis, quas nationes suae Crucis Titulo Dominus dedicauit. Bessorum feritas, & pellitorum turba populorum, qui mortuorum quondam inferijs homines immolabant, stridorem suum in dulce Christi fregerunt melos, & totius mundi vna vox est Christus. Now bothe the voices, and letters of al nations, doo sounde out Christes Passion, and Resurrection. I leaue the Jewes, the Greekes, and the Latines, whiche nations the Lorde hath dedicate with the title of his Crosse. The sauage nature of the Bessians, and people that for their wildenesse goe cladde in skinnes, whiche sometimes made sacrifices of mennes Bodies, haue turned their Barbarous speache into the sweete harmonie of Christe. Christe is now the voice of the whole worlde.*

*Hieronym. ad Heliodorum: Epitaphium Nepotiani.*

Aeneas Syluius saith, that when Cyrillus, and Methodius had conuerted the Sclauons vnto God, whiche was aboute the yeere of our Lorde eight hundred and threescore, and were suters that they might minister the Common prayers, and other Seruite vnto them, in their Common Sclauon tongue, and greate stay was made therein by the Pope and his Cardinales, a voice was hearde, as it had beene from Heauen, *Omnis spiritus laudet Dominum: & omnis lingua confiteatur ei. Let every sprite praise the Lorde: and let every tongue acknowledge him, And that thereupon they were suffred to vse their owne tongue.*

*Aeneas Syluius historie Bohemicae. Ca. 13.*

Touching this mater, Innocentius the thirde hath decreed thus, and whether it make for the purpose or no, let M. Harding him selfe be iudge. His wordes be these: *Quoniam in plarisque partibus, intra eandem Ciuitatem, atq; Diocesim permixti sunt populi diuersarum linguarum, habentes sub vna fide varios ritus, & mores, distincte praecipimus, vt Pontifices huiusmodi Ciuitatum siue Diocesum, prouideant viros idoneos, qui secundum diuersitates rituum, & linguarum, diuina illis officia celebrent, & Ecclesiastica Sacramenta ministrent. For so muche as in many places within one Citie, and one Diocese, there be nations mingled together of many tongues, hauinge diuers orders and customes vnder one Faith, wee doo therefore straitely commaunde, that the Bishoppes of suche Cities, or Dioces, provide meete men to Minister the holy Service, Accordinge to the diuersitie of their manners and tongues.*

*Extra. de Officio Iudicis Ordinarij. Quonia in plarisque Rituum & linguarum.*

Here might I allege much more out of diuers writers, even out of Abdias him selfe, whom M. Hardinge so muche esteemeth. But I will onely note the complaint of one John Billet concerning this case, and so make an ende. His wordes be these: *In primitiua Ecclesia prohibitum erat, ne quis loqueretur linguis, nisi esset qui interpretaretur. Quid enim proderet loqui, nisi intelligeretur? Inde etiam inoleuit laudabilis consuetudo, vt pronuntiatio literaliter Euangelio, statim in vulgari populo exponeretur. Quid autem nostris temporibus est agendum, vbi nullus, vel rarus inuenitur legens, vel audiens, qui intelligat? Videtur ergo potius esse tacendū, quam psallendum. It was forbidden in the Primitiue Church, that no man shoulde speake with tongues, onlesse there were some presente to expounde it. For what shoulde speakinge auile without vnderstandinge? And hereof grew a laudable custome, that after the Gospel was readde*

*Io. Billet in Summa de diuinis officijs.*



readde literally, it should straight way be expounded in the Vulgare tongue. But what shal wee doo in our daies, when as there is either none at al, or very seldom, that readeth, or heareth, and vnderstandeth? It seemeth, it were better now to holde their peace, then so to singe.

Heere haue I alleged for proufe of our purpose, of the olde Fathers, Clemens Alerandrinus, Origen, S. Basile, S. Hierome, Theodozetus, Sozomenus, and Iddorus: of the later writers, Aeneas Syluius, Innocentius Tertius, John Billet, Thomas of Aquine, Lyza, Durandus, and Eckius. Therefore I truste, M. Hardinge wil no moze denie, but we are hable to shew somewhat, that the Common Seruice in the Primitive Church, was in some other tongue, and not onely in Greeke, or Latine. Now if M. Hardinge be hable to shew any such sufficient example of his side, I wil yelde, accordinge to promise.

M. Hardinge. The. 16. Diuision.

For further answere to the authoritie of Iustinians ordinance, wee holde wel with it. Good men thinke it meete, the seruice to be vttered now also, with a distincte, and audible voice, that al sortes of people, specially so many as vnderstande it, may the more be stirred to deuotion, and thereby the rather be moued to say Amen, and geue their assent to it, through their obedience and credite they beare to the Church, assuringe them selues, the same to be good and healthful, and to the glorie of God. And for that purpose, wee haue commonly seene the Priest, when he spedde him to say his seruice, to ringe the saunce Bel, and speake out aloude Pater noster. By whiche token, the people were commaunded silence, reuerence, and deuotion.

The B. of Sarisburie.

I must needes answere M. Hardinge, as Cicero sometime answered his aduersarie: Mimi ergo exitus est, non Fabula. This geare goeth by gesture, and not by speache. S. Cyprian declaringe the order of the Church in his time, saith: Sacerdos ante orationem, parat animos fratrum, dicendo, Sursum corda: The Priest before the Prayers, prepareth the hartes of the brethren, sayng thus vnto them, Lifte vp your hartes.

The Deacons in S. Chrysostomes and Bases time, bled to cal vpon the people with these wordes, Oremus: Attendamus. Let vs praiſe: Let vs geue eare: Like as also the Priest in the Heathen Sacrifices, was wonte to commaunde silence, and to say to the multitude, Fauete linguis. This was done in the Church of Christe, as S. Cyprian saith, to put the people in remembrance, that in theyr praisers they shoulde thinke of nothinge els, but onely of the Lorde. And therefore Chrysostome saith, The Priest in the holy ministracion speaketh vnto the people, and the people vnto the Priest. But M. Hardinge for ease and expeditiō, hath diuised a shorter way, to teache the people by a Belrope. He turneth his backe vnto his brethren: and speaketh out tūw wordes aloude Pater noster: and causeth the Sanctus Bel to play the parte of a Deacon, to put the people in remembrance, that now they must pray. If any other man woulde say so muche, he were a scoffer: M. Harding speaketh it, and it is good earnest, and cause sufficient, to auoide Iustinians law. Augustus Cesar warned his sonne in lawe Tibertus, Vt ore, non digito, loqueretur: That he should speake with his mouth, and not with his finger. And Cato was wonte to say, when he saw tūw Augures meete together, He merueiled, that either of them coulde abstaine from smiling: For that theire whole profession, and occupation stode in mockinge of the people. I wil not apply this to M. Hardinge, notwithstandinge he seeme to professe the like. God graunte, his Bel may remember him to feare God, least he him selfe be leaste, As a soundinge peece of Brasse, or as a tincklinge Cymbal.

M. Hardinge. The. 17. Diuision.

Now to say somewhat touchinge the Common praters, or seruice of the Churches of Africka, where S. Augustine preached in Latine, as you say, and I denie not, and thereof you seeme to conclude.

Saunce Bel.  
Pater noster.

Cicero pro  
Cœlio.  
Cyprian. in o-  
ration. Domini.

Chrysost. in. 2. ad  
Corin. hom. 18.

Suetoni. in Aug.  
Plutarchus in  
Catone.

1. Corin. 13.

lib. 2. bel.  
i. Punici.

clude, that the common people of that Countrey understood and spake Latine, as their vulgar tongue. That the Africane Churches had their service in Latine, it is evident by sundrie places of S. Augustine in his exposition of the psalms, in his bookes De Doctrina Christiana, and in his sermons, and most plainly in an epistle that he wrote to S. Hierome, in which he sheweth that the people of a Citie in Africa, was greatly moued and offended with their Bishop, for that in reciting the scriptures, for parte of the service to them, he readde out of the fourth Chapter of Ionas the Prophet, not Cucurbita, after the olde texte, which they had bene accustomed vnto, but Hedera, after the new translation of S. Hierome. Nowe, as I graunte that some vnderstoode it, so I haue cause to doubt, whether some others vnderstoode it, or no. Nay, rather I haue greater probabilitye to thinke, they vnderstoode it not. For the bewraieing of Hannibals Ambassadors to the Romaines by their Punical language, whereof Titus Liuius writeth: and likewise the conference betwixte Sylla the Noble man of Rome, and Bocchus Kinge of Numidia, had by meane of Interpreters adhibited of both partes, as Salust recordeth In Bello Iugurthino, declareth, that the tongue of Africa was the Punical tongue before the Romaines conquest. Nowe the same people remaininge there vntil S. Augustines time, what shoulde moue vs to iudge, that they forgate their owne native and mother tongue, and learned a newe the Latine tongue? I confesse, that many vnderstoode, and spake Latine, by reason of the Romaines common resort thither, of their lawes there executed, of their garrisons there abidinge, and specially of the greates multitude of Latine people thither sente to inhabite, Deductis Colonia, by August the Emperour first, then by Adrianus, and after wards by Commodius, who woulde haue had the greates Citie Carthago newly needified, to be called after his owne name, Alexandria Commodiana, as Lampridius writeth. These Romaine Colonies, that is to wite multitudes of people sent to inhabite the Countrey, placed them selues aboute the sea coastes, in the chiefe Cities, as Carthago, Utica, Hippos, Leptis, &c. and there aboute. And by these meanes the Latine or Latine speache spreade abroad there, and became to be very common, as that which remained stil amonge the inhabitants, that were of the Romaine kinde, and was learned by longe use and custome of others, dwelling amongst them, specially in the Cities, where the Romaines bare the sway and gouernement. For these considerations, I thinke the Latine tongue was then very common. But that it was common to the inlande partes of the Countrey also, and to the vplandish people, amongst whom the olde accustomed language is longest keapte, as experience teacheth: it is not likely. For though the Nobilitie, and Citie change their Language, to be the more in estimation, yet the common and base people of the Countrey, fall not so soone to a change. In this Realme of Englande after William Conquerours time, by occasion of greates resortes of Frenche men, biiben, and of our Countrey men into Fraunce, also of the Frenche lawes, and special fauour by the Princes borne, and preferments bestowed vpon them that spake Frenche: the most parte of the Nobilitie, Lawyers, Marchantes, Captaine, Souldiers, and welthy folke, had skill in the vnderstandinge and speakinge of the Frenche tongue: but yet the common, and vplandish people spake litle or naught at all. Vnto this time in Englande of olde time, I lacke woulde be a Gentleman, but I lacke can no Frenche. The like may be thought of the Latine tongue in Africa.

What shal we thinke of the vplandish people there, when as Septimius Seuerus the Emperour, yea after the Apostles time, had not very good skill in the Latine tongue, but in the Punical tongue, and that beinge borne at Leptis? Of whome Aurelius Victor saith thus in Epitome: Latinis literis sufficienter instructus, Punica lingua promptior, quippe genius apud Lepum Prouincie Aphricae. Seuerus was learned in the Latine letters sufficiently, but in the Punical tongue he was readier, as beinge borne at Leptis, within the Prouince of Africa. Here the Latine tongue is attributed to instruction, and teachinge, and the Punical tongue to nature. Aelius Spartianus writinge the life of this Seuerus to Diocletian, sheweth, that when his sister a Roman of Leptis came to Rome to him, Vix Latine loquens, Her Brother the Emperour was ashamed of her, and blushed at her, for that she could scanty speake Latine, and therefore commaunded her a way home againe to her Countrey: for these be the very wordes of Spartianus. Now, if such noble personages lacke the Latine speache, in the chiefe parte of Africa, it is soone vnderstanded, what is to be deemed of the common, and vulgar people abroad in the Countrey.



Let vs come downe lower, then to S. Hieromes time. S. Hierome writinge to a noble young Romaine Virgine called Demetrias beinge in Aphrica, exhortinge her to keepe her selfe in that holy state of Virginitie, saith thus. *Vibis tua quondam orbis Caput. Thy Cite, once the head of the worlde, is become the sepulchre of the Romaine people. And wilt thou take a banished husbande, thy selfe beinge a banished woman, in the shore of Lybia? What woman shalt thou haue there to bringe thee too and fro? Stridor Punice lingua procacia tibi fescennina cantabit. The tarringe Punical tongue shall singe thee Banish songs at thy weddinge.* Lo, in S. Hieromes time, they of Aphrica spake the Punical tongue, and that by the sea side; where the Romaines of longe time had made their abode. Of this may be gathered, that the Latine speeche was not in the farther parties within the Countrey very common. S. Augustine in sundrie places of his workes sheweth, that the people of Aphrica called Punikes, spake the Punical tongue, acknowledginge a likenesse and consinage, as it were, to be betwene that and the Hebreu tongue. But moſte euidēt witnesse for the Punical tongue, is to be founde in his 44. Epistle, Ad Maximum Madaurensē. In which he answereth him soberly, for his scoffinge, and restinge at certayne Punical wordes, in derogation of the Christians. After wondering that he beinge an Aphricane borne, and writinge to Aphricanes, should finde faulte with the Punical names and wordes, and after commendation of the tongue, for that many thinges haue right wisely bene commended to memory by greate learned men in bookes of the Punical language: at length he concluded against him thus: *Pœnicar te certè ibi natū, vbi huiusmodi linguæ cunabula recalent. In good soothe thou maist be sorie in thy hearte, that thou were borne there, where the Cradels of such a tongue be warme againe.* By which wordes he seemeth to charge him with an vnatural grieſe and repentinge, that he was borne in that Countrey, where they speake Punike, ere they creepe out of their Cradels, whereby it appeareth, the misser tongue of those parties of Aphrica which he speaketh of to be the Punical, and not the Latine.

To conclude, if they had al spoken Latine, and not some the Punical tongue, S. Augustine woulde neuer haue written, *Punici Christiani Baptismum, salutem, Eucharistiam, vitam vocant. That those Christians which speake the Punical tongue, call Baptisme in their language, Health, or Salvation: and the Eucharist, Life.* Wherefore wee see, that there were Latine Christians, and Punical Christians in Aphrica, of whom al vnderstoode not the Latine seruice.

#### The B. of Saragurie.

Here B. Hardinge, as his wonte is, taketh needlesse paines without profite, to proue that thinge, that is not denied. I saide, that at the Citie of Hippo in Aphrica, vwhere S. Augustine was Bishop, the Comon Seruice of the Church was pronounced in Latine, and that no maner, for that the vvhole people there vnderstoode, and spake the Latine tongue. For answere whereof Replie is made, and that by Chealles, and likelyhoodes, that the whole people of Aphrica, in al the Mountaines, and vplandishe Countreies, was neuer trained by in the Latine tongue. Which thinge neither is denied by mee, nor anywise toucheth this Question. For it is easie to be knowne by S. Augustine, S. Hierome, & others, in infinite places, that the people of that Countrey had a natural tongue of their owne, distincte from al others, and federal onely to them selues. And therefore to proue the same in such earnest sorte, by Titus Lilius, by Salust, by Aurelius Victor, by Aelius Spartianus, by S. Augustine, and by S. Hierome, it was onely spendinge of time, without winninge of mater. S. Augustine saith, *Eucharistia*, in the Punike tongue was called *Life*; and *Baptismus* in the same tongue, was called *Health*; and rehearseth these wordes, *Mammon*, and *Iar*, and other like wordes, and certayne proverbes, vied in the same tongue. S. Hierome saith that *Alma*, in the Punike tongue signifieth a Virgine, accordinge to the Hebreu. Quintilian saith, that this word, *Mappa*, was borrowed of the Punikes, and made Latine, as *Rheda*, and *Peternum* were borrowed

August. de Ver-  
bis Domi. secundum  
Luc. Sermon. 35.

Aug. in Psal. 123.  
Hieronym. in  
Esai. li. 3. Ca. 7.  
Lib. Ca. 9.

De verbis  
Domini  
secundum  
Luc. Sam.  
35.

Lib. de Po-  
catorum  
meritis, &  
remission.  
Ca. 24.

borowed of the Gauls. Neither is there any reason to leade vs, but that they had other wordes, and sentences of their owne sufficient, to expresse their mindes.

But after the Romaines had once subdued them, the better to stablish, and confirme their Emptire, they forced them to receiue bothe the Romaine lawes, and also the Romaine tongue: as they had done befoze in severall Countreies within Italie, and in other places moe. Whiche thinge vnto some seemed so grievous, that, as it is reported by Cato, Murrhenus the laste Kinge of Ethuria, notwithstandinge he were contente to yeelde his Countreie to the Romaines, yet coulde neuer be wonne to yeelde his tongue.

For the better performance hereof, they had it enacted by a lawe, that the Judge in euery Province shoulde heare, and determine maters, and pronounce sentence onely in Latine, as it appeareth by these wordes: *Decreta a pratoribus, Latine debent interponi.* By means whereof S. Hierome saith, The Punike tongue in his time, was muche altered from that it had bene before.

All these thinges be confessed, and nothinge touche this case, nor serue to any other purpose, but onely to amase y ignorant Reader with a countenance of great learninge.

But that the whole people of the Citie of Hippo, where the Service was ministred in the Latine tongue, vnderstoode, and spake Latine, who can witnesse better then S. Augustine him selfe, that was then Bishoppe of Hippo: And to passe ouer that he reporteth of him selfe, that beinge bozne in Tagasta a Citie of Aphrica, he learned the Latine tongue, Inter blandimenta nutricum, As he was plaing vnder his Nurce, Signifying thereby, that his Purres vnderstoode, and spake Latine: In his Booke De Catechizandis rudibus, He writeth thus: Let them know, there is no voice, that soundeth in Goddes eares, but the deuotion of the minde. So shal they not scorne at the head Priestes, and Ministers of the Church, if they happen in makinge their prayers vnto God, to speake falsse Latine, or not to vnderstande the wordes that they speake, or to speake them out of order. He addeth further, Non quod ista corrigenda non sint, vt populus ad id, quod plane intelligit, dicat, Amen. Not for that, suche faultes shoulde not be amended, to the ende that the people, to the thinge that they plainly perceiue, may say, Amen. Here S. Augustine willet that the Priestes utter their Latine Service distinctly, and truely, that the people may vnderstande them.

Againe he saith thus: Volens etiam causam Donatistarum ad ipsius humilimi vulgi, & omnino imperitorum, atq; idiotarum notitiam peruenire, & eorum, quantum fieri posset, per nos inherere memoria, psalmum, qui eis cantaretur, per Latinas literas feci. Beinge desirous that the cause of the Donatistes shoulde come to the knowlege of the lowest sorte, and of them, that be utterly ignorant, and voids of learninge, and, as muche as in vs lay, might be fixed in their memorie, I wrote a Psalme for them to singe in the Latine tongue. And Possidonius writynge S. Augustines life, saith, that Valerius, that was Bishop of Hippo, befoze S. Augustine, for that he was a Greeke bozne, and had smal skil in the Latine tongue, was the lesse hable to Preache vnto the people, and to discharge his deuotie there.

I doubt not, but by these fewe wordes, it may wel appeare, that the people of Hippo vnderstoode the Latine, al be it not in suche good order, as they that had learned it at the Schoole: and therefore would oftentimes speake amisse, placing one word, for an other: and Gender, for Gender: and Case, for Case: as for example, Dolus, for Dolor. S. Augustine saith, Multi fratres imperitiores Latinitatis, loquuntur sic, vt dicant, Dolus illum torquet, pro eo, quod est, Dolor. And for that cause in his Sermons vnto the people, he submitteth oftentimes him selfe vnto their capacitie. For thus he speaketh vnto the people, Sæpe & verba non Latina dico,

Ex originib.  
Catonis.

De re iudica-  
ta. &c.

Decreta.

Hieron. in præ-  
fatio. in lib. 2.  
Commen. ad  
Galathas.

August. Confess.  
li. 1. Ca. 14.

De catechi-  
zandis rudibus.  
Cap. 2.

Retraction.  
lib. 1. Ca. 20.

Possidonius in  
Vita Augustini.  
Ca. 5.

Augustin. in  
Ioban. tractat. 7.



Augustin. in  
Psalm. 123.  
Augustin. in  
Psalm. 128.

dico, vt vos intelligatis: Many times I vtter woordes, that be no Latine, that yee may vnderstande mee. And againe he saith, Ego dicam Ossum: sic enim potius loquamur. Melius est, vt nos reprehendant Grammatici, quam non intelligent populi. I wil saye, Ossum, for your better vnderstandinge: although it be no Latine woorde. And so hardely let vs speake. For better is it, that the Grammariens finde faulte with vs, then the people should not vnderstande vs. Hereby it is plaine, that at the Citie of Hippo, whereof I specially spake, the Common Seruice of the Church was pronounced; and ministered in the Latine tongue, for that the whole people there vniuersally vnderstoode and spake Latine.

M. Hardinge. The 18. Diuision.

And where as S. Augustine, as you allege him, without shewing the place (as your manner is, whereby you may easily deceiue the Reader) hath these woordes in his sermons to the common people diuers times: Nunc loquar Latine, vt omnes intelligatis, Now wil I speake Latine, that you may al vnderstande mee: of that saicing, if any suche be, may be gathered, that sometimes he spake in the Punicall tongue to the Punicall Christians, not vnderstandinge the Latine: but now amonge the Latine Aphricanes that were of the Romaine kinde, and vnderstoode not the Punique, he would speake Latine, that al suche should vnderstande him.

Who so desireth further to be perswaded, that the people of Aphrica called Parni, spake and vnderstoode their owne Punicall tongue and not the Latine tongue, as like wise the people of spaine, named Iberi, spake that language whiche was proper to them: let him reade Titus Liuius De Bello Macedonico. For there he recordeth, that when those of Aphrica, or of spaine, and the Romaines came together for parle, and talke, they vsed an Interpreter.

In l. fidei commissi. ff. d. leg. 3

And Vlpianus the Lawyer, a greate Officer about Alexander Seuerus the Emperour, at the beginninge of Christian Religion, writeth, that Fidei commissi, may be leaste in al vulgare tongues, and putteth for examples, the Punicall, and the Frenche, or rather Gallicall tongue.

The B. of Sarisburie.

I see, there is no pardon to be hoped for at M. Hardinges handes. Wican se I noted not, in what Booke, and Chapter this place is to be founde, therfore he beareth men in hande, I seeke meanes to deceiue the Reader. If this worse quarel may stande for proufe, then is it no harde mater by the same Logique, to conclude the like against him. For M. Harding oftentimes vseth the authoritie of S. Augustine, and other Fathers, without any noting of the places, as his owne Booke is best witnessse: Ergo, M. Harding seeketh meanes to deceiue his Reader.

But in my iudgement better it is not to note the places at al, then falsely to note them, as M. Hardinges manner is to doo: as where he vntruely allegeth the Decree of the Council of Ephesus against Nestorius, for the Communion in One kinde: whiche Decree neither is to be founde in that Council, nor euer was recorded, or mentioned by any olde Father: Or where he allegeth the Decree of the first Council of Nice, for the Supremacie of the Bishop of Rome: him selfe confessinge that the same Decree was burnt, I know not how, and coulde neuer yet be seene vntil this day. Verily, this is a ready way to deceiue the Reader.

I passe by other petite faultes: as that he allegeth the sixth booke of Ambrose De Sacramentis, in steede of the fifth: or the xxxiiij. Chapter of the sixth booke of Eusebius, in steede of the xliij: Or that Steuen Gardiner allegeth Theophilus Alexandrinus, in steede of Theophylactus: Or the thirde booke of S. Augustine, De Sermone Domini in Monte, where as S. Augustine neuer wrote but two. The place wherewith M. Hardinge findeth him selfe greened, is to be founde in S. Augustine De Verbis Apostoli: the woordes be these: Prouerbiū notum est Punicum: quod quidem Latine vobis dicam, quia Punicē non omnes nostis. There is a Common Prouerbe in the Punique tongue: whiche I wil reporte vnto you in Latine, because

yee

Folio. 23. a.  
Folio. 18. b.  
Contra Archiepisc. Cantuar. lib. 3.  
Contra Arch. Cantuar. li. 4.  
De verbis Apostoli serm. 25.

ye doo not al vnderstande the Punike. Here it is plaine, that the Latine tongue was knowen to al the hearers, and the Punike tongue onely vnto some. And therefore in an other Sermon vnto the people, he saithe thus: Omnes nouimus, Latine non dici sanguines, aut sanguina: Wee doo al know (reckeninge him selfe with the people) that these woordes Sanguines, or Sanguina, are no Latine: and againe, as I haue before reported, touchinge a Latine Psalm that he had made for the common people, he writeth thus: Beinge desirous, that the cause of the Donatistes shoulde come to the knowlege of the lowest sorte, and of them that be vtterly ignorant, and voide of learninge, and, as muche as in vs laie, might be fixed in their memorie, I wrote a Psalm for them to singe in the Latine Tongue.

Augustin. in  
Psalm. 90.

Retract. Lib.  
I. Ca. 20.

This longe rehearal of al these authorities, sauinge that M. Hardinge gaue the occasion, was vtterly needlesse. Notwithstandinge, hereby it is euident, that the people there vnderstoode the Latine, wherein their Seruice was ministred: and therefore had not their Seruice in any vnknown tongue. Nowe if M. Hardinge were hable to shewe, that other Citties, or Prouinces of the same Countrey, where the Latine tongue was not knowen, had not withstandinge the Latine Seruice, it woulde very wel serue his purpose. Otherwisse, the argument that he woulde seeme to fashion hereof, is marueilous strange. For thus, as it appeareth, he woulde conclude: Some people in Aphrica spake the Punike tongue: Ergo, they had their Seruice in the Latine tongue. For other argument that he can here geather, I see none. The reste of Titus Liuius De bello Macedonico, or of Vlpian De fidei commissis, is vtterly out of season, and therefore not worthy to be answered.

M. Hardinge. The 19. Diuision.

This muche, or more, might here be saide of the language of the people of Gallia, now called Fraunce, which then was Barbarous and vulgare, and not onely Latine, and yet had they of that Nation their Seruice then in Latine: as al the VVest Church had. That the common language of the people there was vulgare, the vse of the Latine seruinge for the learned, as we must needs iudge: we haue firste the authoritie of Titus Liuius. Who writeth, that a Galloes, or as now we say a Frenchman of a notable stature, prouoked a Romaine to fight with him, Man for Man, makinge his challenge by an Interpreter. VVhiche had not bene doone, in case the Latine tongue had ben common to that Nation: Nexte, the Place of Vlpianus before mentioned: Then the recorde of Aelius Lamprius, who writeth that a VVoman of the order of the Druides, cried out alowde to Alexander Seuerus, Mammae a her sonne the Emperour, as he marched forwarde on a day with his armie, Gallico sermone, in the Gallical tonge, these woordes, bodinge his deathe, whiche righte so shortly after folowed: Vadas: nec victoriam speres: ne militi tuo credas. Goo thy way: and looke not for the victorie: trust not thy souldiers. Lastly, the witnesse of S. Hierome: who hauinge trauailed ouer that Region, and therefore beinge skilful of the whole state thereof, acknowlege the people of Treueres, and of that territorie, to haue a peculiar language, diuerse from Latine, and Greeke.

Ab vrbē condi-  
ta. li. 7.

In vita Alexan-  
dri Mammæ.

In procemio 2.  
Commen. ad  
Galatas.

If al that I haue brought here touchinge this mater, be wel weighed, it wil seeme probable, I doubt not, that al sortes of people in Aphrica, vnderstoode not the Seruice, which they had in the Latine tongue. And no lesse may be thought of Gallia, and spaine. And so farre it is proued, against M. Luels stoute assertion, that within his sixe hundred. yeeres after Christe, some Christen people had their Common Praiers and Seruice, in a tongue they vnderstoode not.

An easie  
proue  
without  
premisses.

The B. of Sarisburie.

A thorte answere may serue, where nothings is objected. This gheaste standeth vpon these two pointes: The first is this: The people of Gallia vnderstoode not the Latine tongue: The seconde is this: That not withstandinge, the same people had their Seruice in Latine: Whereof the Conclusion soloweth, Ergo, they had Seruice



*Quintil. li. 1.*

*ca. 9.*

*Cicero pro Fonteio.*

in an unknown tongue. The Maior hereof is proued with much a do, by Titus Lilius, by Alptianus, by Aelius Lampadius, and by S. Hierome. He might as wel haue added the storie of Vennus: Cæsars Commentaries: Quintilian, y nameth two more French wordes, Rheda, & Petoritum: and Cicero, who in his Oration pro Fonteio, & els where, calleth the men of y Countrie, Barbaros. Thus M. Hardinge taketh great paines to proue that thinge, that is confessed, & needeth no prouinge.

But the Minor, which is utterly denied, and wherein standeth al the doubt, and without prouinge whereof he proueth nothinge, he passeth ouer closely, and proueth by silence. If the mater be doubtful, it hath the more needs of prouise: if it be plaine, & out of doubt, it is the sooner proued. Surely, to say without any kinde of prouise, or euidence, onely vpon M. Hardinges bare worde, The people of Gallia had the Latine Service, it is but a very simple warrant. For what learning, what authoritie, what coniecture, what gheasse hath he, so to say: Some holde y Joseph of Arimathæa, Philip the Apostle, Mathanael, and Lazarus, were the firste that euer opened the Gospel in Fraunce. But these foure neither came from Rome, nor to my knowlege, euer spake the Latine Tongue: They came from Hierusalem out of Jewrie, and spake the Hebrew tongue. Therefore, I rechen, M. Hardinge wil not say, that any of these foure, erected there the Latine Service.

The best that he can make hereof, is but a gheasse and a likelihood: for thus he saith: *It wil seeme probable, I doubt not.* But I assure the good Reader: it wil proue no thinge: I doubt not. For weigh the probabilitie of these reasons: The people of Gallia had a speache peculiar to them selfe, and spake no Latine: Ergo, they had the Latine Service. Or thus: The first preachers in Gallia, came from Hierusalem, and spake the Hebrew tongue: Ergo, they ministred the Service and common praiers in the Latine tongue. These be M. Hardinges probabilities, wherewith he doubteth not this mater is proued.

But once againe, let vs betwe the paine Reason: The Maior, The people of Gallia vnderstode no Latine: The Minor, The same people had the Latine Service: The Conclusion, Ergo, They had Service in an unknown tongue.

Here, M. Hardinge, we do utterly denie your Minor: whiche onlesse ye proue otherwile, then ye haue hitherto begonne, very Childzen may see, that your Conclusion cannot folowe. We shoulde not so stoutely haue saide, ye haue so thoroughly proued the mater, hauinge in dede as yet proued nothinge.

But that the Service in the Churches of Gallia, was not salde in suche order as M. Hardinge gheaseth, but in a tongue knowen vnto the people, it is euident by Seuerus Sulpitius in the life of S. Martine. The people of the Citie of Tours, in Fraunce, then called Gallia, vpon the vacacion of the Bishoprike, were desirous to haue S. Martine, to be their Bishop: notwithstandinge there were others that thought him a very simple man, & in al respects, vnworthy of any Bishoprike. In this contention the mater fel out in this wise, as Sulpitius sheweth. Cum fortuitu Lector, cui legendi eo die officium erat, interclusus a populo defuisset, turbatis ministris, dum expectatur, qui non aderat, vnus e circumstantibus, sumpto Psalterio, quē primum versum inuenit arripuit: Psalmus autem hic erat: Ex ore infantium, & lactentium, perfecisti laudem, &c. Quo lecto, clamor populi tollitur, & pars aduersa confunditur. Where as by chance the Reader, whose office was to reade in the Church that day, was shutte out by meane of the thronge, and the Ministers were troubled, looking about for him that was not there, one of the companie, tooke the Psalter, and readde that verse, that came nexte to hāde. The verse of the Psalme was this: Out of the mouth of Infantes and sucklings, thou hast vvrought praise. As soone as that verse was read, the people made a shoote, and the contrary parte was confounded. Here we see the practise of the Church of Gallia. The Reader pronounced the Scriptures, & the people vnderstode them. Whether it were in the vulgare tongue, or in y Latine, it was a tongue known

*Sulpitius in vita Martini.*

known unto the people. Therefore *pp.* Hardinge might haue better aduised him selfe, before he thus assured the worlde, that the people of Gallia had their seruice vndoubtedly in an vnknown tongue.

*M. Hardinge. The. 20. Diuision.*

And thus, at his allegations brought for proufe of his saieinge in this behalfe, he answered the place of S. Paule to the Corinthians excepted.

*The B. of Sarisburie.*

If vaine gheastes without proufe: if the corruption of S. Augustine: if the falsifyinge of the Emperour Iustiniens lawe, may stande for an answere, then are my allegations fully answered.

*M. Hardinge. The. 21. Diuision.*

Vvhiche ere I answere, I wil accordinge to my promisse prooue, that aboute nine hundred yeres past, yea a thousande also, and therefore some deale within his sixe hundred yeres, euen in S. Gregorius time, the seruice was in an vnknown tongue in this lande of Englande, then called Britaine, and begonne to be called Englande, at least for so muche, as sithence, and at these daies is called by the name of Englande. Beda an Englishe man, that wrote the Ecclesiastical storie of the Englishe nation, in the yere of our Lorde 731. and of their comminge to Britaine about .285. recordeth that S. Augustine, and his companie, who were sente hither, to conuerthe the Englishe people to the faith of Christe, whiche the Britons had here professed longe before, hauinge a safe conduct graunted them by Kinge Ethelberte, to preache the Gospel where they would: saide, and songue their seruice in a Church, builded of olde time in the honour of S. Martin, adioynge on the East side of the heade Citie of Kente, whiles the Romaines dwelt in Britaine. The woordes of Beda be these. In hac (Ecclesia) conuenire primo, psallere, orare, missas facere, predicare, & Baptizare ceperunt. In this Church they beganne first to assemble themselves together, to singe, to praye, to saye Masse, to preache, and to Baptize. It is plaine, that this was the seruice. And no doubt, they resorted to it, who beleened, and were of them Baptized, wonderinge (as Bede saith) at the simplicitie of their innocent life, and sweetnesse of their heauenly doctrine. In Englishe it was not, for they had no skil of that tongue, as Bede saith with, Lib. 1. Cap. 23. And therefore, ere they entered the lande, they tooke with them by commaundement of S. Gregorie, Interpreters out of Fraunce. Vvhiche Interpreters serued for open preachinge, and priuate instruction, exhortation, and teaching. In singinge, and saieinge the seruice, there was no vse of them.

They were Italians, and spake no Englishe: neither was this the ordinarie seruice of the Englishe Church.

*The B. of Sarisburie.*

Here is a great bulke, and no Cozne. If emptie wordes might make proufe, then had wee here proufe sufficient. First, I will examine euery of these gheastes particularly by them selues, and in the ende, will shew the true Rozie of this Englande, as it may be gathered by Tertullian, Origen, Chrysostome, Theodosius, and such other olde witters.

And least any man be deceived by ambiguitie of names, this Augustine, whom *pp.* Harding calleth, Saincte, and some others, the Apostle of Englande, was not that great learned Father, and Doctor of the Church, whom wee worthily call S. Augustine, but another of the same name, as farre unlike him in learninge, and holinesse, so also two hundred yeres behinde him in course of age: a man, as it was iudged by them that saw him, & knew him, neither of Apostolique Spirit, nor any way worthy to be called a Saincte: But an Hypocrite, a superstitious man, cruel, bloude, and proude aboue measure. And notwithstandinge, he withdrew the Englishe nation from their grosse idolatrie, wherein he had no greate trouble, yet it is certaine, he planted not Religion in this Realme: for it was planted here,

Calfridus Monachus. l. 8. cap. 4.

and



and had gromen, and continued till foure hundred yeres and moze, before his com-  
minge. But it is thought of many, that he corrupted the Religion, that he founde  
planted here before, with much filthe of superstition: & therefore Caltridus saith,  
that the Bishoppes, and learned men of this Ielande, would none neither of  
him, nor of the Pope, that sent him.

Beda li. 2. Ca. 2.

And that it may the better appeare, what a one this Augustine was, and what  
opinion the faithful people of this Realme had of him, I wil rehearse a shorte sto-  
rie, that is written by Beda in that behalfe. The Bishoppes of this Countrie (saith  
Beda) before they would goe to the Councel, where as Augustine should be president, firste  
went vnto a holy wise man, that liued an Anchors life, and desired his Counsel, whether that  
at Augustines preaching, they should leaue the traditions, that they had so longe vsed, or no.  
He answered, If he be a man of God, follow him. But how shal wee know, saide they, whe-  
ther he be a man of God, or no? He answered againe, If he be gentle, and lowly of harte, it  
is likely yenough that he carrieth the Yoke of the Lorde, and offieth vnto you to carrie the  
same. But if he be disdainful, and proude, then it is certaine, he is not of God: Neither ought  
you to regarde what he saith. Then saide the Bishoppes againe: But how may wee knowe  
whether he be disdainful, and proude, or no? Prouide ye, saith this holy man, that he may be  
in the Counsel sittinge before you come. Then, if he arise vp from his Chaire at your cominge,  
and salute you, Know ye, that he is the man of God, and therefore hearken to him. But if he  
disdaine you, and wil not once moue his place, specially seeing you are the more in number, then  
set you as little by him, and disdaine him too. And as this holy man had tolde them, so did  
they. When they came into the Councel House, Augustine sat still, and would not mooue.  
Whereupon they refused him, and would not heare him, as a man disdainful, and proude of  
harte, and therefore no man of God. Vpon which refusal, Ethelbertus the Kinge raised his  
power, and slew greates numbers of the Brittaines, and a thousande, and two hundred godly  
Religious men, even as they were at their prayers. Hitherto Beda. Wherefore, the  
authoritie of this Augustines doings, must needs seme the lesse, yea although  
it were all true, that M. Hardinge reporteth of him. And further, I trust, it wil be  
proued, that the thinges that M. Hardinge allegeth, stande without the compasse  
of five hundred yeres: and therefore, not withstandinge they were true, yet can-  
not greatly further his purpose. This Augustine vpon his arrival into England,  
had a place allotted him in Kent. There he and his companie longe, and prayed,  
and saide Masse, (this Masse was a Communion, as shal appeare) and preached,  
and Baptized. In what language, it is not noted by Beda. But be it in Latine.  
Hereof M. Hardinge formeth by this argument:

Augustine, and his companie prayed together in Latine, for that they were strangers,  
newly sente in out of Italy, and vnderstood not the English tongue:

Ergo, The English people had the Latine service.

M. Hardinge should not thus mocke the world. He knoweth wel, a Childe  
would not make such reasons. For Augustine was no Parische Priest, ne ser-  
ued no Cure, but onely had a place seuerally appointed to him selfe. Neither did  
any English man resort to his Service, onlesse it were to see the strangeness of  
his doings.

He might as wel reason thus:

The Jewes this day in Venice haue their Service in the Hebrew tongue:

Ergo, the people of Italy haue their Service in the Hebrew.

Hitherto, I trau, this matter is but simply proued.

M. Hardinge. The 22. Division.

VVhere as S. Augustine, after that the English Nation had receiued the Faith, and he had bene  
Archebishop ouer them, hauinge founde, the English beinge one, diuersitie of customes in diuers  
Churches, one manner of Masses in the holy Romaine Church, in order to that affaunce: for this and  
certaine

certaine other purposes, sent two of his Clergie, Laurence, and Peter to Rome, to be aduertised amongst other thinges, what order, maner, and custome of Masses, it liked S. Gregorie, the Churches of the English nation shoulde haue. Hereunto that holy Father answered, that what he espied, either in the Romaine, or Frenche, or any other Church, that might be most acceptable to almighty God, he should chooseth out, and geather together, and commend the same to the Church of Englande, there to be leaſte in custome to continue. Li. i. Ca. 27. If it had then ben thought necessarie, the seruice of the Masse to be in English, or if it had bene translated into the English tongue, it is not to be thought, that Bede, who declarerh al thinges concerninge maters of Religion so diligently, specially professing to write an Ecclesiastical storie, would haue passed ouer that in silence. And if the Masse had bene vsed in the English tongue, the Monumentes, and Bookes so muche multiplied amonge the Churches, would haue remained in some place, or other. And doubtlesse, some mention would haue bene made of the time, and causes of the leauinge suche kinde of seruice, and of the beginninge the newe Latine seruice. As certaine of S. Gregories vwoorkes tourned into English by Bede him selfe haue bene keapte, so as they remaine to this daie.

*The B. of Sarisburie.*

Here was a shorthe victorie. Peter, and Paule coulde neuer so easely conquere Kingdomes. But this mater stode not so muche in winninge the vnfaithful, as in killinge the Godly. After that was once donne, freight waies Augustine had the conqueste, and was out of hande made Archebishop, and wrote to Rome bothe thereof, and also for resolution of certaine questions, mette, as he saith, for that rude people of Englande: As, whether a woman might be Baptized, while she were great with Childe, or after her deliuerie: and how longe after she shoulde forbeare the Church: with certaine other secrete questions touchinge bothe man, and wife, so Childish, and so rude, that a man may wel doubt, whether Augustine were ruder, or the people. Amonge other thinges, he demaunded Counsel touchinge the Masse, for that in diuerse Countries he had seene diuers orders of Masses: and yet, good Reader, of them al he had seene no Private Masse. For the Masse in Rome at that time, was a Communion, as I haue already shewed, and as it appeareth by these wordes, whiche the Deacon pronounced at euery Masse aloud vnto the people: He that receiueth not the Communion, let him geue place. The difference stode in addition of certaine Ceremonies. For the Countries abroad, as we may iudge, keapte stil that simple order, that they had first receiued: But the Church of Rome was euer alteringe. For Gregorie him selfe, vnto whome this Augustine writeth, added the Introite, and the Antemes, and Alleluia, and willed the Introite to be doubled twice, and the Kyrie eleeson nientimes, and added also a certaine portion to the Canon. Of these and other like differences Augustine demaundeth: and of the same, Gregorie maketh answer. Hereof M. Hardinge gheasteth thus: It appeareth not by Bede, The seruice was in English. Ergo, the seruice was in Latine. What kinde of Logique haue we here? Or howe may this reason holde? It concludeth ab autoritate negatiue. I beleue M. Harding him selfe wil not allow it. By the like forme of reasoninge a man might as wel say: It appeareth not by Bede, that the preachers instructed or exhorted the English people in English: Ergo, they instructed, and exhorted the English people in Latine. Yet againe he gheasteth further: There is no Booke to be founde of the English seruice in that time: Ergo, the seruice was in Latine. What folie is this? Who is hable to shewe any Booke written in English a thousande yeeres agoe? Or if it coulde be shewed, yet who were hable to vnderstande it? There is no booke to be founde of the praiers, that the Druydes made in France, or the Gymnosophists in India: and wil M. Hardinge thereof conclude, that therefore the Druydes, or the Gymnosophists prayed in Latine? Suche regarde he hath to his Conclusions.

*Bede li. i. Ca. 27.*

*Platyna in vita pontif. Sabellicus Ennead. 8. li. 5.*



Expositionis in  
Job. li. 27. Ca. 6.

s. Gregorie him selfe is a witnesse of right good authoritie vnto vs, that this lande of Englande, which he calleth Britaine, in his time, that is almost a thousande yeeres paste, had the common praier, and seruice in an vnknownen tongue, without doubte in Latine, muche in like sorte, as we haue of olde time had, til now. His woordes be these: Ecce omnipotens Dominus penè cunctarum gentium corda penetrauit: ecce in vna fide Orientis-limitem Occidentisque coniunxit. Ecce lingua Britannia, quæ nihil aliud nouerat, quàm barbarum fremdere, iam dudum in diuinis laudibus Hebraum cœpit Halleluia resonare. Beholde, our Lorde Almighty hath now perced the hartes almost of al Nations. Beholde, he hath ioyned the borders of the East, and the West in one Faith together. Beholde the tongue of Britaine, that coule nothinge els but gnass he barbarously, hath begonne now of late in diuine seruice to sounde the Hebrewe Halleluia.

The B. of Sarisburie.

Gregori. in Job.  
li. 27. Ca. 6.

S. Gregorie in that place vpon Job speaketh not one worde, neither of the Latine, nor of the Englishe Seruice. Onely he sheweth the mighty power of God, that had conuerted al the worlde to the obedience of his Gospel. These be his woordes, Omnipotens Dominus coruscantibus nubibus Cardines Maris operuit: quia emicantibus prædicatorum miraculis, ad fidem etiam terminos mundi perduxit. Ecce enim penè cunctarum iam gentium corda penetrauit: Ecce, in vna fide Orientis limitem Occidentisque coniunxit. The almighty Lorde with his shininge Cloudes hath covered the Corners of the Sea: for he hath broughte the endes of the worlde vnto the Faith, at the sight of the glorious Miracles of the Preachers. For beholde, he hath welnere perced through the hartes of al Nations: and hath ioyned together the borders of the East, and the West in one Faith. Nowe, saith M. Hardinge, Gregorie is a witnesse of right good authoritie, that this Realme of Englande had the seruice in an vnknownen tongue. Merily Gregories authoritie in this case were right good, if he woulde say the worde. But, saith M. Hardinge, s. Gregorie reporteth, that the Englishe people in the praisinge of God, pronounced the Hebrewe Halleluia: Ergo, he is witnesse to the Latine Seruice. This argument may be persited, and made thus: The Englishe people in their praier saide, Halleluia: Halleluia is an Hebrewe worde: Ergo, The Englishe people had the Latine Seruice. This is an other Syllogismus of M. Hardinges. God wote he might haue made it better. Of S. Gregories woordes he might rather haue concluded thus:

The people of Englande in their praier pronounced the Hebrewe Halleluia:

Ergo, they had the Hebrewe Seruice:

Whiche doubtelesse in the Englishe Churches had beene very strange; and yet as muche reason in that, as in the Latine. As for these Hebrewe woordes, Halleluia, Amen, Sabbaoth, and other like, they may as wel be used in the Englishe Seruice, as in the Latine: and at this daie are used, and continued stil in the reformed Churches in Germanie: and therefore can importe no moze the one, then the other.

M. Hardinge. The. 24. Diuision.

Bede in the ende of his seconde booke sheweth, that one Iames a Deacon of the Church of York, a very cominge man in songe, soone after the faith had bene spred abroade here, as the number of beleuers grewe, beganne to be a Maister, or teacher of singinge in the Church, after the maner of the Romaines. The like he writeth of one Eddi, surnamed Stephanus, that taught the people of Northumberland to singe the seruice after the Romaine maner: and of Purra, a holy man, Bishop of Rochester, commendinge him muche for his greateskil of singinge in the Church, after the vse and maner of the Romaines, whiche he had learned of the Disciples of s. Gregorie.

These be testimonies plaine, and euident enough, that at the beginninge the Churches of Englande had their diuine seruice in Latine, and not in Englishe. One place more I wil recite out of Bede, most proufe, manifest of al other for proufe hereof. In the time of Agatho the Pope there was a reuerende man called

He lived in  
the yeere  
our Lorde  
640.  
Anno Do-  
mini. 640.  
Anno. 640.

called Iohn Archicantor, that is chiefe Chaunter, or singer, of S. Peters Church at Rome, and Abbot of the Monasterie of S. Martin there. Benedicte an Abbot of Britaine, hauinge builded a Monasterie at the mouthe of the River Merus, (Bede so calleth it) sued to the Pope for confirmations, liberties, franchises, priuileges &c. as in such case hath bene accustomed. Amonge other things, he obtained this cunninge Chaunter Iohn, to come with him into Britaine, to teache songe.

Anno. 680.

Because Bedes Ecclesiastical storie is not very common, I haue thought good, here to recite his owne wordes, thus Englisht. This Abbot Benedicte tooke with him the foresaide Iohn, to bring him into Britaine, that he should teache in his Monasterie the course of seruice for the whole yeere, so as it was doone as S. Peters in Rome. Iohn did as he had commaundement from the Pope, bothe in teachinge the singinge men of the saide Monasterie, the order, and rite of singinge, and readinge with vterance of their voice, and also of writinge and prickinge those things, that the compasse of the whole yeere required in the celebration and keepinge of the holy daies. Which he kepte in the same Monasterie til this day, and be copied out of many rounde about on euery coaste. Neither did that Iohn teache the Brethren of that Monasterie onely, but also many other made at the meanes they coude, to get him to other places, where they might haue him to teache. This saith Bede. I tro we, no man wil thinke, that this Romaine taught, and wrote the order and manner of singinge, and pronouncing the seruice of the Churches of this lande, in the Englishe tongue. If it had bene deemed of the learned, and godly gouernours of Christen people then, a necessary pointe to saluatiō, to haue had the seruice in the Englishe: no man had bene so apte and fitte to haue translated it, as he, who in those daies had by special grace of God, a singular giste to make songes, and iouers in Englishe Meter, to serue religion, and deuotion. His name was Ceidon, of whome Bede writeth maruellous things. Howe he made diuerse songes containinge mater of the holy Scripture, with iuche exceedinge sweetnesse, and with iuche a grace, as many feelinge their hartes compuncte, and pricke, with hearinge and readinge of them, withdrew themselves from the loue of the worlde, and were enkindled with the desire of the Heauenly life. Many (saith Bede) of the Englishe Nation, attempted after him to make religious, and Godly Poetries: but none coude doo comparably to him. For he was not (saith he, alludinge to S. Pauls wordes) taught of men, neither by man, that arte of makinge godly songes: but receiued from God that giste freely. And therefore he coude make no warron, triflinge, or vaine ditties, but onely such as pertained to Godly Religion, and might seeme to procede of a head guided by the holy Ghost. Lib. 4. Cap. 24. This diuine Poete Ceidon, though he made many and sundrie holy workes, hauinge their whole arguement out of holy Scripture, as Bede reporteth: yet neuer made he any peece of the seruice to be vsed in the Church. Thus the Faith hath continued in this lande amonge the Englishe people from the 14. yeere of the reigne of Mauritius Thempour, almost these 1000. yeeres, and vntil the late Kinge Edwards time, the Englishe seruice was neuer heard of, at least way neuer in the Church of Englande by publike authoritie receiued, and vsed.

Anno Do. 680.

The B. of Sarisburie.

The. 30. Vn-  
truth. For his  
examples reach  
nothinge so  
farre.

I little thought, W. Harding would so much haue betraied his wante, to proue his mater by Wipers, & Poetes: & specially beinge al without the compasse of. 600. yerres. For it is plaine by Beda, & this James, the Deacon, liued vnder Kinge Edburgh, about the yere of our Lorde. 640. Putta, & Edda, in the yere. 668. Iohn the Archechaunter, & Cedno, or Cedman (for so his name is readde in Beda written in parchement) in the time of Pope Agatho, in the yere. 680. in whose name this Deceit is written: Sic omnes sanctiones Apostolicæ Sedis accipiendæ sunt, tanquam ipsius diuina voce Petri firmatæ: Al the Constitutions of the Apostolique See, must be receiued so, as if they were confirmed by the very heauenly voice of S. Peter. Vnto such a tyrannie the Church of Rome at that time was growen. And the Close vpon the same saith: Papa sanctitatem suam recipit a Cathedra: The Pope receiveth his holines of his Chaire. Therefore, herein W. Harding hath somewhat misrekened him selfe. Although al the rest were certaine, yet these witnessses come to late, to make god proufe.

Beda li. 2. ca. 14.

Beda li. 4. ca. 26.

Beda li. 4. ca. 27.

Distinct. 19.

Sic omnes.

Yet, saith W. Harding, these testimonies be plaine, and euident yenough, that at the beginninge, the Churches of Englande had their Diuine seruice in Latine, and not in Englishe. These be very doone testimonies. For neither James the Deacon, nor Iohn the Archechaunter, nor Cednom, nor Putta, nor Beda him selfe euer saide so. Therefore this mater is

The



promued by M. Hardinges ghesse, and not by the wordes of the witnesses.

The force of his reason seemeth to weigh thus:

These Musicians taught the Clerkes of Englande to singe their Service after the Romaine manner: Ergo, they had the Latine Service.

The substance of this argument may the better appeare by some other like:

Triptolemus taught al nations, to plowe their grounde after the manner of the Atheniens: Ergo, he taught al nations in the Athenien tongue.

M. Abraham taught the Egyptians Arithmetique, and Astronomie:

Ergo, Abraham taught the Egyptians in the Chaldee tongue.

For doothe M. Hardinge beleue, it is not possible to learne the Romaine Musique, without the Romaine speache: or that the note cannot be taught without the Dittie: Verily, I reckon him no good Musician, that wil say so. By the like reason he might say: Damasus besought S. Hierome to sende to him, Græcorū psallentiam, the Musique of the Greeke Chynche, to thintent to practise the same in the Church of Rome, Ergo, Damasus vsed the Greeke Service in the Church of Rome.

Damasus ad Hieronymum,

But Weda him selfe is beste able to expounde his owne meaninge. Hauinge occasion to intreate of Adrianus, & Theodorius, that came into Englande the yeere of our Lorde. 668. he writeth thus: Sonos cantandi in Ecclesia, quos eatenus in Cantorianum nouerant, ab hoc tempore per omnes Anglorum Ecclesias discere cœperunt: From that time, they began to learne throughout al the Churches of Englande, the soundes of singinge, or the notes of Musique, whiche before that time were knowne onely in Kente. Weda saith, They learned the Sonndes, or Notes, or Harmonie, And maketh no mention of the Tongue, or Dittie. But let M. Hardinges Conclusions stande for good.

These Musicians taught the Clerkes of Englande to singe after the Romaine manner.

Ergo, they had the Latine Service.

No Latine Service in Englande within sixe hundred yeeres.

And dooth he not see, that he concludeth fully with me, and directly against him selfe: Certainly if the Romaine Musique importe the Latine Service, then may I wel reason thus: The Churches of Englande had not the Romaine Musique, before James the Deacon of Yorke, whiche liued in the yeere of our Lorde. 640. Ergo, before that time, the Churches of Englande had not the Latine Service: Whiche thing ouerthroweth al that M. Hardinge hath hitherto spoken, & standeth very wel with my assertion.

Againe, where he saith, that Jhon the Archechaunter, that liued in the yeere of our Lorde. 680. taught the Clerkes of England to pronounce the Latine tongue, It may thereof wel be gathered, that before that time, they coulde not pronounce the Latine tongue: and so before that time had not the Latine Service.

Chilidas.

Anno Dom. 38.

Niceph. li. 2. c. 4.

Anno. 38.

Theodor. de ch.

randis Græcorū

affect. li. 9.

Tertull. aduer-

sus Iudæos.

Anno. 230.

Now, for so mutche as M. Hardinge saith, By meane of the arrival, & conquest of the English menne, who then were Infidels, the Faith was utterly bannished out of his Realme, & remained onely in a fewe Brittaines: and Augustine at his comminge restored the same againe: and therefore is called of some the English mennes Apostle, I thinke it necessary therefore, shortly to touche somewhat, of the state of the Church within this Lande, bothe before the entrie of our English nation, and also in the first time of our beinge here. Childeas saith, that Ioseph of Arimathea, that tooke doune Christ from the Crosse, bringe sente hither by Philip the Apostle out of Fraunce, beganne firste to preache the Gospel in this Realme in the time of Tiberius the Emperour. Nicephorus saith, & Simon Zelotes about the same time, came into this Ilelande, and did the like. Theodorius saith, that S. Paule immediatly after his firste deliuerie in Rome, vnder the Emperour Nero, preached the Gospel in this Ilelande, and in other Countries of the West. Tertullian saith, The Ilelande of Britaine was subiecte vnto Christ in his time. And Origen in his witnesseth the like of the same Ilelande in his time: At whiche time Lucius Ezechiel the Kinge of this Realme was Baptized, & receiued the Gospel, and sente to Rome to Cleutherius the Bishop there for his aduise, touching the orderinge of his Church Anno. 24

Church and Realme. Helena beinge an Englishe woman, wife unto Constantine the Emperour, and mother unto Constantinus, is notably praised for her Faith, and Religion, by S. Ambrose, by Eusebius, by Sozomenus, and others.

Chrysostome saith, that in his time, the Ileslands of Britaine had received the power of the Gospel.

Now let us consider, in what state this Realme stood touching Religion, at the cominge of Augustine, at which time S. Hardinge saith, that the whole Faith was utterly decayed. First Bede saith, there were amonge the Britaines, seven Bishops, one Archbishop, and one and twentie hundred Monkes aboute Banco; and as he further saith, Rhages vid. doctissim; many more great learned men, that utterly refused to receive this Augustine, with his new Religion.

As touching the Englishe Nation, it appeareth by Bede, that the Queene her selfe was Christianed, and had S. Martin's Church appointed her, freely to pray in with her companie. Whereof it may be thought, the Kinge was no greater enemy unto the Faith, and therefore the like also may wel be thought of a great number of the people.

Thus much touching the first planting of the Religion of Christe within this Realme, and of the continuance of the same, from the time of Joseph of Arimathea, until the cominge in of Augustine.

Now touching the Common Prayer, that they did amonge themselves at that tyme, first, it were very much to say, that S. Paul, or Joseph of Arimathea, or some other, beinge at Hebrides borne, tooke order, that the Service here should be ministered unto the people in the Latine tongue.

Againe, Elutherius the Bishop of Rome, for general order to be taken in the Realme, and Churches here, wrote his aduise unto Lucius the Kinge. In this letter, Suscepisti in Regno Britannia miseratione diuina Legem, & fidem Christi. Habetis penes vos in Regno vtrunque paginam: Brillis Dei gratia per Concilium Regni vestri sume legem; & per illam Dei patientia vestrum rege Britannia Regnum. Vicarius vero Dei estis in Regno illo.

He haue receiued in the Kingdome of Britaine by Goddes mercie, both the Lawe, and Faith of Christe. Ye haue bothe the New Testament, and the Olde. Out of the same through Goddes grace by the aduise of your Realme take a Law, and by the same, through Goddes sufferance use you your Kingdome of Britaine. For in that Kingdome you are Goddes Vicare. He willet him to order matters accordinge to the Lawe of God.

Now the Lawe of God, willet the Service to be saide, as the people may vnderstande it, and geue consent vnto it, by sayinge Amen. But the people of this Realme coulde not haue saide, Amen, vnto the Latine Service. Therefore no man can wel thinke, that Kinge Lucius appointed the Common Service to be saide in that tongue.

Further, it may wel be iudged, that the greatest fartherers of Religion within this Realme were Grecians, & for order of the Church had instructions euermore from the Greke Church, and not from Rome, as it may appeare by the keeping of the Easter day, and by other good conuencions mentioned by Bede. Now, if the Grecians had refused the Common Vulgare tongue of this countrey, doubtlesse they would haue appointed their owne Greke tongue for the publique ministration, and not the Latine.

Againe S. Hardinge allegeth S. Gregorie, that the tongue of this Nation was neuer otherwise taught; but onely to reare out their barbarous language: how then can he so suddenly saye, that from the time of Joseph of Arimathea, they had euermore the Service in the Learned Latine tongue?

Besides this, S. Gregorie writinge vnto Augustine, willet him of the sundrie orders that he had seene in diuers Countreies, to take such as he coulde iudge might doo moste good. But S. Hardinge graunteth, that at the first plantinge of the Faith, it

Ambrosius de  
obitu Theodosij.  
Eusebi. De vita  
Constant. lib. 3.  
Sozom. li. 2. ca. 1.  
Chrysost. aduer-  
sus Gentes, 10. 5.  
Beda, li. 2. Ca. 2.

Beda li. 1. Ca. 26.

ambrosius de

obitu Theodosij

Eusebi. De vita

Constant. lib. 3.

Sozom. li. 2. ca. 1.

Chrysost. aduer-

sus Gentes, 10. 5.

Beda, li. 2. Ca. 2.

Gregor. in Iob.  
li. 27. Ca. 6.

Ecce lingua Brit-  
annia, quæ nil  
aliud nouerat,  
quàm barba-  
rum fremdere.



Englande

is necessarie, the Common praers be ministered in the knowne Tongue: Therefore it must needs be thought, that Augustine comminge hither, as it is supposed, to plante the Faith, iudged that thinge best, that *Mr. Hardinge* saith was necessarie, and so ministered the Common praers, in the knowne tongue.

And to conclude, It was most meete, that Augustine beinge purposely sent hither from Rome, shoulde conforme his Church here, to the Church of Rome. But the Service in the Church of Rome was ministered then in the Vulgare Tongue, as it is many waies easie to be proued. Therefore it behoued Augustine likewise in the Churches of this Countre, to seeke Service ministered in Vulgare Tongue.

How be it, it seemeth by *Mr. Hardinges* Conclusion, that he maketh his account onely from the fourtieth yere of the Emperour *Maximian*, which he was in the yere of our Lorde sine hundred, foure score, and sixteene: *whiche* he saith he sawe, the time of Kinge *Edward* the sixte. There was neuer in this Realme other then the Latine service. I may not greatly blame this division. For of the five hundred yeres after *Christe*, whereupon I soune with him in issue, liberally, and of his owne accord, he geueth me backe sine hundred, foure score, and sixteene, and of so greates a number, referreth vnto him selfe but onely foure poure yeres, and yet is not very certaine of the same. But if *Marianus Scotus* accompte be true, that Augustine came into this Realme, not the fourtieth yere of the Emperour *Maximian*, but foure yeres after, which was in the fift hundred yere after *Christe*, then he referreth not one yere at all vnto him selfe, but yeeldeth mee backe all together.

*Abbas Vrspergen* inuoluntarily saith thus: *Gregorius* in the yere of our Lorde sixe hundred and three, hauinge sent in Augustine, and *Mellitus*, converted Englande to the Faith. At this hitherto maketh with mee: onlesse *Mr. Hardinge* will say, The people of this Countre had Christian Service, before they were Christened.

*Mr. Hardinge*. The 25. Division. Now touching the scripture by *M. Iuel*, and by all them of that side alleged, for the service to be had in the Vulgare tongue, in the 14. Chapter of the first Epistle to the Corinthians, *S. Paul* treateth of the vse of tongues, so as it was in the Primitive Church a speciall gifte. As the faithful folke came together to praye, and to heare, Goddes woordes, some one man suddainely stood vp, and spake in the Congregation, with tongues of many Nations, Spiritu infusoriente, as *Chrysostome* saith, that is by inspiration, or prouokinge of the spirit, so as neither others, that were present, neither him selfe, after the opinion of *Chrysostome* vnderstande, what he saide. That gifte the Apostle did not forbidde. For that euery gifte of God is good, and nothinge by him doone in vaine: but denoted the Corinthians from the vain and ambitious vse of it: and therefore did muche extenuate the same, and preferred prophesyinge, that is the gifte to interpret, and expounde scriptures, farre before it. It was not in the Church, but in the apostles time, and a very shorte while after them, and that altogether by miracle, the holy ghost beinge the worker of it.

As concerninge the order of the Common praers, and Publique Service, in such sort as we haue now, and that age had not, *S. Paul* mentioneth nothinge, neither speaketh one woorde in that whole Chapter, but of the vse of the miraculouse gifte as is saide before. And therefore his sayinge out of that Chapter, be not fitly alleged of *M. Iuel* and the rest of our aduersaries, against the manner of praers, and service of the Church, now receiued, and of longer time vsed, which in the vse is vttered in the Latine tongue, not by way of miracle, or peculiar gifte, but accordinge to the institution, and ordinance of the Church. *Profecto enim ecclesia rum fuit* In the english very deepe saith *Chrysostome*, The Church then was a Heauen, when as the holy ghost administered all thinges, moderated all the heades of the Church, taught eche one with his inspiration. As for now, wee keepe but the steppes, onely of those thinges. Wee speake two or three of vs, and that a sunder, and one holdinge his peace, an other beginneth. But these be but signes onely, and memorials of thinges. And so when wee haue begonne the *anathema* *Dis vobiscum* & *cum spiritu tuo*, the people answereth, meaninge to signifie thereby, that so

in

Anno. 593.

Marian. Scotus.

Anno. Do. 600.

Abbas Vrspergen. invita Mauritiij.

Anno. 603.

The. 81. vn-truth, For sundrie Doctours, bothe olde and new allege these vwoordes to this selfe same purpose.

The place of S. Paul to the Corinthians maketh not for the service in the english tongue. In 1. Cor. 14. Hom.

in olde time they spake, not of their ovvne vvisedome, but of the instincte of the spirite of God. This much Chrysostome of the heavenly manner of the Primitiue Church, in the Apostles time. Nowe, if in these daies the manner were like, if it pleased the Holie Ghoste to powre vpon vs the like abundance of grace, as to doo al thinges for vs, to rule the heades of al faithfull people, to carrie eche one of vs with his diuine inspiration, and when we came to Church togeather for comforte, and edifyinge, to geue into our hartes, and put into our mouthes by daily miracle, what vvee should pray, and what we should preach, and how we should handle the Scriptures: in this case no Catholike Christian man woulde allow the vnfruiteful speaking with strange and vnknown tongues without interpretation, to the let, and hinderance of Gods Wordes to be declared, and to the keeping of the people onely in gasinge, and wondering, from saieing, Amen, and geuinge their assent to the Godly Blessinge, and thanks geuinge. But the order of the Church nowe is farre other wise. We haue not those miraculouse giftes, and right wel may wee doo without them. For the speakinge with tongues, was in steede of a signe, or wonder, not to them that beleued, but to the vnbeleuers. And signes be for the vnfaithfull: the faithfull haue no neede of them. In Churches, I meane where auncient order is kepte, whyles the seruice is songe, or saide, the ministers doo not speake with tongues, or with a tongue, in suche sorte as S. Paule vnderstode: but they doo reade, and rehearse thinges, set foorth and appointed to them. S. Paule rebuketh them, who speakinge with tongues, letteth the Preachers, so as the people present might not be edified. The Latine seruice is not so done in the Church, as the exposition of the Scriptures be thereby excluded. In the Apostles time they came to Church, to thintent they might profitably exercise the giftes, God gaue them, and by the same, specially by the gifte of prophecieinge, edifie one an other, and teach one an other. Nowe a daies, they come not togeather to Church, one to teach an other, and to expounde the Scriptures in common: but to praye, and to heare the opening of Goddes Wordes, not one of an other without order, but of some one, to witte, the Bishop, Priest, Curate, or other spiritual gouernour, and teacher.

*The B. of Sarisburie.*

We may safely graunte some parte of M. Hardinges longe talke, without preiudice of our cause. In deede S. Paule in the place alleged, spake of the gifte of tongues, as it was a special miracle enduringe onely for a while, not gotten by labour, or studie, but frely inspired by the spirite of God.

But the Latine tongue (saith M. Hardinge) as it is now commonly vsed in the Romaine seruice, is not geuen by any suche promptinge of the Holie Ghoste, nor is now any miracle at al. Therefore the place of S. Paule cannot be applied vnto it. We graunte wel, it is no miracle, as it is now vled, nor any way sauoureth of the spirite of God. But this is a great miracle, to see either any man so wicked, that so wil vble it: or so impudent, that so wil defende it: or so patient, that so wil suffer it. This verily is a merueilous miracle.

M. Hardinge seemeth hereof to reason of this sorte. S. Paule forbade the Corinthians to vse the special miracle, and gifte of God without profitinge the Congregation. Ergo, Nowe hauinge the Latine tongue without miracle, we maye minister the seruice therein, although the Congregation haue no profite by it. This reason is straunge, and holdeth as simply as the reasie. Yet hath he geuen special aduertisement in the Margin, that this place of S. Paule, serueth nothinge to our purpose. If this note be so certaine, and so authentical, as he woulde seeme to make it, then were the Doctours bothe newe and olde, that tooke it otherwise, not wel aduised. For Lyra writinge vpon the same, saith thus: Si populus intelligat orationem sacerdotis, melius reducitur in Deum, & deuotius respondet, Amen. Ideo dicit Paulus, Si tu sacerdos benedixeris spiritui, & populus non intelligat, quid proficit populus simplex, & non intelligens? Quapropter in Primitiua Ecclesia benedictiones, & cetera omnia fiebant in vulgari. If the people vnderstande the praier of the Priest, they are the better brought vnto God, and with greater deuotion they answere, Amen. Therefore S. Paule saith, If thou being a Priest blisse with thy spirite, and the people vnderstande thee not, what profit then hath the people being simple, and not vnderstanding thee? Therefore in the Primitiue Church, bothe the Blessinges, and al other thinges

Lyra in 1. Cor.  
14.



Concil. Aquif-  
gran. Ca. 132.

Chrysost. in. 1.  
Cor. hom. 35.

were done in the vulgare tongue. The vulgare tongue, saith **Lyra**, was used in the primitive Church upon occasion of these wordes of **S. Paule**. In the Council of Acon, it is written thus: *Psallentium in Ecclesia Domino mens concordare debet cum voce, ut impleatur illud Apostoli, Psallam spiritu, psallā & mente.* The voice and minde of them that singe vnto the Lorde in the Church, muste agree together. The reason thereof is taken out of this place of **S. Paule**: I wil singe with my sprite, I wil singe with my minde. **Chrysostome** saith, **S. Paule** directeth the whole tenoure of this matter, vnto the profite of the hearers. These be his wordes: *Est autem quod Paulus dicit huiusmodi: Nisi dixero, quod percipi facile, clarēque a vobis possit, sed linguarum munere prædium me esse tantum ostendam, nullum ex his, quæ non intelligetis, fructum facientes, abibitis.* Nam quæ utilitas esse possit ex voce non intellecta? **S. Paulus** sayinge standeth thus: Onlesse I vtter my woordes so, as they maie clearely, and plaineely be perceined of you, but onely shewe me selfe to haue the giste of tongues, ye shal haue no fruite of those thinges, that ye knowe not. For what profite can ye geate of a voice, that ye cannot vnderstande? And againe the same **Chrysostome** saith farther: *Sic & vos, nisi significantem vocem dederitis, verba, quod dicitur, vento, hoc est, nemini facietis.* Euen so you, onlesse you geue a sounde that may be knowen, as the Prouerbe is, ye shal throwe foorth your woordes into the winde, that is to say, ye shal speake to noman.

De Ecclesiasticis  
diuersis capitul.

So likewise the Emperour **Justinian**, where he commaundeth al **Withoppes**, and **Priestes**, to minister the Sacramentes, and other **Prayers**, alowde, and with open voice, he auoucheth the same by this place of **S. Paule**. For thus he saith, *Sic enim Diuinus Apostolus docet, dicens: Si solum spiritu benedixeris, qui implet locum idiotæ, quomodo dicet, Amen, super tuam benedictionem? Nō enim intelligit, quid dicas.* So the holy Apostle saith: If thou onely blisse, or prais with thy sprite, how shal he that supplieth the roume of the vnlearned, say, Amen, vnto thy blissinge? for he knoweth not, what thou sayest. It appeareth by these authorities, not withstandinge **M. Hardinges** note, that **S. Paule** maketh somewhat for our purpose.

1. Corinth. 14.

How be it we builde not our prouises vpon the Miracle, and Gifte of tongues, that lasted but for a while: but vpon these expresse, & plaine wordes of **S. Paule**, whiche noman can denie: He that speaketh with tongue, speaketh not vnto menne, but vnto God: for no man heareth him. If the Trumpet geue on vncertaine voice, who shal prepare him selfe vnto the warre? Euen so you, onlesse yee vtter suche woordes, as haue signification, howe shal it be knowen, what ye saie? For ye shal speake into the winde. I wil prais with my sprite, I wil prais with my minde: I wil singe with my sprite, I wil singe with my minde. If thou blisse with thy sprite, howe shal the ignorant saie, Amen, vnto thy thankes geuinge? For he knoweth not, what thou saiest. In the Church I had leuer to speake fine woordes with my minde, so that I may instructe others, then tenne thousande woordes with my tongue. Let al thinges be done to the profite of the people. These wordes be euident: the exposition of **Lyra**, of the Council of Acon, of **Chrysostome**, and **Justinian** is plaine. And yet muste we vpon **M. Hardinges** warrant needes beleue, that al this maketh nothinge for the Englishs Seruite to be had in the Church of Englande.

M. Hardinge. The. 26. Diuision.

And for as muche as al the people cannot heare the priestes prayers at the Altare (whiche hath from the Apostles time hitherto euer bene a place to celebrate the holy oblation at) turninge him selfe for the moste parte to the East, accordinge to the Apostolike tradition, in what tongue so euer they be vttered, for distance of the place they remaine in: it is no inconuenience, suche admitted into the quire, as haue better vnderstandinge of that is saide, or songe: that the rest remaine in seemely wise in the neither parte of the Church, and there make their humble prayers to God, by them selues in silence, in that language they best vnderstande, conforminge them selues to the Priestes blessinge, and pray.

and thanks geuinge through faith, and obedience with their bretherne in the quier, and geuinge assent to the same, vnderstandinge some good parte of that is doone, as declared by often preachinge, and by holy ourwarde Ceremonies, perceiuable to the senses of the simplest.

The B. of Sarisburie.

There haue bene Aultares (saith M. Hardinge) euen from the Apostles time, and that euen as it is vsed now, farre of from the Body of the Church. Neither coulde the people beneath heare the Priest standinge aboue at the Aultar, or vnderstande, what he meante: but onely were instructed by holy reuerende Ceremonies, and gaue consent vnto al, that was saide by the Priest, and yet knew not, what he saide.

This man coulde neuer vtter so many vntruthes together without some special privilege. For first, where he saith, The Apostles in their time erected Aultares, It is wel known, that there was no Christian Church yet builde in the Apostles time. For, the Faithful for feare of the Tyrannes were faine to mete together in private Houses, in Vacant places, in Woodes, and Forrestes, and in Caves vnder the ground. And may we thinke, that Aultars were builde before the Church? Verily Origen, that liued two hundred yeres after Christe, hath these wordes against Celsus, Obijcit nobis, quod non habeamus Imagines, aut Aras, aut Tempa. Celsus chargeth our Religion with this, that wee haue neither Images, nor Aultars, nor Churches.

Origenes Contra Celsum. li. 4.

Likewise saith Arnobius, that liued somewhat after Origen, writinge against the Heathens. Accusatis nos, quod nec templa habeamus, nec imagines, nec aras. ye accuse vs, for that wee haue neither Churches, nor Images, nor Aultars.

Arnobius lib. 2.

And Volaterranus, and Wernerijs testifie, that Sixtus Bishop of Rome, was the first, that caused Aultars to be erected. Therefore, M. Hardinge was not wel aduised, so confidently to say, That Aultars haue euer bene, euen sithence the Apostles time.

Volaterranus. Wernerijs.

Neither afterwarde, when Aultars were first bled, and so named, were they freight way builde of stoane, as Durandus and such others say, they must needes be, and that, Quia petra erat Christus, Because Christe was the stoane. For Gerson saith, that Syluester Bishop of Rome firste caused stoane Aultars to be made, and willed that no man should Consecrate at a wooden Aultar, but him selfe onely, and his Successours there. And notwithstandinge bothe for continuance, and stauidnesse, suche Aultars were bled in some places, as it appeareth by Gregorius Pyrenus S. Basiles brother, yet it is plaine by S. Augustine, that in his time in Aphyca they were made of Tymber. For he saith, That the Donatistes in their rage wounded the Priest, and brake a sundre the Aultare bordes: And againe he saith, That the Deacons derwie was to carry, or remoue the Aultar: Whiche thinge cannot be expounded of a heape of stoanes, but onely of the Communion Table. And therefore S. Chrysostome commonly calleth it *iepe teapeza*, The holy borde, And S. Augustine, *Mensa Domini*, The Lordes Table: As other Fathers also do in infinite places.

Durandus. li. 4. Gerson contra Florentum li. 4.

And notwithstandinge it were A Table, yet was it also called An Aultar: Not for that it was so in dede, but onely by allusion vnto the Aultars of the olde law. And so Irenaeus calleth Christe our Aultar: And Origen calleth Our harte, our Aultar: Not that either Christe, or our hartes be Aultars in dede: but onely by a Metaphore, or a manner of speache. Suche were the Aultars, that were bled by the olde Fathers, immediatly after the Apostles time.

Gregorius Nyssenus. De Sancto Baptismo. August. ad Bonifacium Epistol. 50. August. in q. veteris & noui Testam. q. 101.

Nowe, whether it may seeme likely, that the same Aultars stoode so farre of, from the hearinge of the people, as M. Hardinge so constantly affirmeth: I referre me selfe to these authorities, that here folow.

Irenaeus li. 4. ca. 34. Origen in Martine tracta. 25.

Eusebius thus describeth the forme, and furniture of the Church in his time: Absolutio templo, ac sedibus excellissimis ad honorem praesidentium, & subsellis ordine collo-

Eusebius li. 10. ca. 4. Ex oratione Panegyri-



**Communion Tables, or Altars.**

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THE THIRDE ARTICLE

*ca. in Encanij.*

*Augustinus de  
verbis Domini  
secundum Iohan.  
sermon. 42.*

*Concil. Constanti-  
nopol. s. Acti. I.*

*Durandus li. 5.  
Platina,*

*Theodore. li. 5.  
Ca. 18.*

*Naxianzen. in  
vita Basilij.*

*De Con. Dist. 2.  
Sacerdotum.*

*Concil. Laodi-  
cen. ca. 19.*

*Chrysostom. in  
Epist. ad Ephesios  
hom. 3.*

*Chrysostom. in. 2.  
ad. Corin. hom. 18.*

*Clemens Stromati-  
li. 7.*

*Bessarion de Sa-  
cramento Eu-  
charistic.*

collocatis, ornato, & post omnia Sancto Sanctorum, videlicet Altari, in medio constituto &c. The Church being ended, and comely furnished with high Thrones, for the honour of the rulers, and with stalles beneath set in order, and last of all, the Holy of Holies, I meane, The Altar, being placed in the midst. Eusebius saith not, the Altar was set at the ende of the Quier, But in the midst of the Church amonge the people.

S. Augustine likewise saith thus, Christus quotidie pascit: Mensa ipsius est illa in medio constituta. Quid causæ est, o audientes, ut mensam videatis, & ad epulas non accedatis? Christe feedeth vs daily: and this is his table here set in the midst. O my hearers, what is the matter, that ye see the table, and yet come not to the meate? In the Council of Constantinople it is written thus: Tempore Diprychori, cucurrit omnis multitudo cum magno silentio circumcirca Altare, & audiebant. When the Lesson, or the Chapter was a readinge, the people with silence drew together, rounde aboute the Altar, and gave eare. And to leaue others, Durandus examining the cause, why the Priest turneth him selfe aboute at the Altar, yeldeth this reason for the same: In medio Ecclesie aperui os meum. In the midst of the Church I opened my mouth. And Platyna noteth, that Bonifacius Bishop of Rome, was the first, that in the time of the Ministration divided the Priest from the people.

To leaue farther allegations, we see by these few, that the Quier was then in the Body of the Church, divided with Rayles from the rest, whereof it was called Cancelli, a Chauncel, and commonly of the Greekes presbyterium, for that it was a place specially appointed vnto the Priests, and Ministers, and shut vp from all others, for disturbinge the holy Ministerie, as it appeareth notably by the storie of S. Ambrose, that willed the Emperour Theodosius him selfe to departe forth, and by Pazianzenus in the life of S. Basile, and by a Decree vnder the name of Clemens, and by the Council of Laodicea concerninge the same: and, as it may be gathered by S. Chrysostome, at certaine times of the Service was drawen with Curtaines.

Even at this day in the great Churches at Millaine, Naples, Lyons, Sens, & Rome, and in the Church of S. Laurence in Florence the Priest at his Service standeth towards the West, and so hath his face still vpon the people. And therefore Durandus saith, In suche places the Priest needeth not to turne himselfe rounde, when he saith Dominus vobiscum, And saluteth the people.

And where as M. Hardinge imagineth, that the people for distance of place, coulde not heare what the Priest saide, a man that hath considered the Olde Fathers with any diligence, may some see, he is far deceiued. For Chrysostome saith, The Deacon at the holy Mysteries stood vpon, and thus spake vnto the people, Oremus pariter omnes: Let vs pray all together. And againe he saith, The Priest and the people at the Ministration talke together: The Priest saith, The Lorde be with you: The people answereth, And with thy spirit. Iustinian the Emperour commaunded, that the Priest should so speake aloud at the holy Ministration, As the people might heare him. Clemens Alerandrinus saith, Est ergo, quod est hic apud nos Altare, terrestris congregatio eorum, qui sunt dedicati orationibus: qui veluti vnâ vocem habent Communem, & vnâ mentem. The Altare, that we haue, is an earthly Congregation of men geuen to prayers, whiche haue, as it were, bothe voice and minde common together. And to leaue rehearsal of others, Bessarion saith, Sacerdote verba illa pronunciant, assistens populus in vtrâq; parte responderet, Amen. The Priest speakinge these wordes, the people standinge by at eche parte of the Sacrament, or on euery side, saith Amen.

Now Iudge thou good Reader, what truth may seeme to be, in that M. Hardinge addeth hereto, That the people remaining in seemely wise in the neather parte of the Church, was instructed by certaine Ceremonies, and tokens, shewed in the Quier, and gave assent, and saide, Amen vnto the Priest praieing at the Altar, although they vnderstoode no parte of his prayer. Certainly,

**Certainly, S. Paule saith:** Quomodo dicet, Amen, ad tuam gratiarum actionem: 1 Cor. 14.

Quandoquidem nescit quid dicas: Howe shal he say, Amen, and geue assent vnto thy thanks geuinge? For he knoweth not what thou saiest. So saith S. Augustine: Vt populus ad id, quod plane intelligit, dicat, Amen: That the people, vnto that they plainly vnderstande, may say, Amen. Likewise S. Ambrose, Imperitus audiens, quod non intelligit, nescit finem orationis, & non responderet, Amen: id est, verum, vt confirmetur benedictio. Per hos enim impletur confirmatio precis, qui respondent, Amen: vt omnia dicta veri testimonio in audientium mentibus confirmantur: The vnlearned, hearinge that he vnderstandeth not, knoweth not the ende of the praier, neither saith, Amen: that is to say, It is true: That the Priestes Blissinge may be confirmed. For by them that answere Amen, the praier is confirmed: whereby is meante, that what so euer is spoken by the testimonie of the tongue, he made good in the mindes of the hearers. Beinge therefore, that neither Aul-tars were erected in the Apostles time: nor the Communion Table, that then was used, stode so farre of from the body of the Church: nor the people gave assent to that, they vnderstoode not: so many vntruthes beinge founde in M. Hardinges pre-mises, we may wel, and safely stande in doubt of his Conclusion.

Augustin. de  
Catechizandis  
rudibus. Ca. 9.  
Ambrosi. in 1.  
Cor. Ca. 14.

M. Hardinge. The. 27. Diuision.

1 Cor. 14.

VWhereas you M. Iuel, allege S. Paule for your purpose, and make him to say thus, other wise then he wrote: If thou make thy praier in the congregation with thy spirit, or noise of strange woordes, how shal the vnlearned man therein to saye Amen? For he knoweth not what thou saiest: you bumble this texce with your owne conuersione stuffinge. The translation auctorised by kinge Edward and his Counsell, is truer, and foloweth the Greeke nearer, whiche hath thus. VWhen thou blest with the spirit, how shal he that occupieth the roome of the vnlearned, saye Amen, at thy geuing of thanks, seeinge he vnderstandeth not, what thou saiest? Here the Apostle S. Paule speaketh of blessing, or thanks geuinge with the spirit, whiche spirit, what it is, it is not easie to declare, after the iudgement of your owne Patriarke Iohn Caluine. S. Ambrose taketh it for the spirit we haue receiued in Baptisme, that doth encline and moue vs to praier. S. Thomas, for the holy ghost geuen to vs, for reason, and for the power imaginatiue. Erasmus, for the voice it selfe. Isidorus Clarus for the power of pronouncinge or vterance: some, for the breathe that passeth the throte: some, for the intention: S. Augustine very subtilly. Pro apprehensione quod ideas concipit, & signa rerum. Caluine in his Institutions, De oratione Cap. 14. for the sounde of the mouthes that is caused of the breathe of a mans throte, and reboundinge of the aier. Chrysostome, for the spiritual gifte, or the gifte of the holy ghost to speake with tongues. Whiche Caluine himselfe, struinge in iudgement as it were, vpon this doubtful matter, alloweth best, and condemneth the minde of al others, and also his owne, though vnwares, as it seemeth: and so he woulde condemne your noyse of strange woordes likewise, if he hearde it. This texce beinge so doubtful of it selfe in sense, so put out of time by your noyse of strange woordes, where with you descant vpon the woordes, spirit, so violently applied by your new fangled exposition, maketh litle to the condemnation of the Latine seruice in the Latine Church: specially seeinge that S. Paule meaneth by that miraculous speakinge with tongues, used, or rather abused amonge the Corinthians, a farre different manner of speakinge from that speakinge, whereby the Priest vtereth the Common seruice.

The Priest (I graunt) saieinge his seruice to his parish, speaketh with a tongue, but such manner of speakinge is not that, whiche S. Paule meante. For the priest vnderstandeth it for the better parte, if he be learned, and (3) the people be not vterly ignorant, because of often preaching, longe custom, sollemne feastes and sundrie Ceremonies: and therefore your argument gathered out of that texce, concludeth nothinge against hauinge the seruice in the learned Latine tongue; nor perfectly vnderstande of the vnlearned people. Verily, if you admitte the exacte iudgement of S. Augustine concerninge this place of S. Paule, then must you seeke for other scriptures, and prauses of your Englishe seruice. For as he discusseth this pointe learnedly, by the tongue, S. Paule meaneth not the Latine, Greeke, or Hebrew, amonge the vnlearned people, or any other alien, or strange tongue: but onely, and that

The. 33. vntruth  
For the simple  
people vnder-  
standeth not  
one vwoorde, or  
syllable of the  
Latine Tongue.

Vide Au-  
gustinu li.  
de Genesi  
ad litteram  
7. 8. & 9.  
10.



that by way of Metaphore, any manner of viterance whereby the signes of thinges are pronounced, before they be vnderstanded. And by the sprite, he vnderstandeth not a noyce of strange woordes, after your strange interpretation, but as it is here in a certaine proper and peculiar manner taken, a power of the soule inferiour to the minde, whiche conceiueth the similitudes of thinges, and vnderstandeth them not. And thinges so vitered, be vitered with the tongue and spirite, whether it be in English be, or Latine, or any other language.

And fir, although the people vnderstande not in most exacte wise, what the Priest saith in the Latine seruice, yet haue they commoditie, and profite thereby, so farre as it pleaseth God to accept the common Prayer of the Church, pronounced by the Priest for them.

The 3. of Sargbair.

Here M. Hardinge hath founde a spoyle, to passe the time withal. He maketh M. Caluin a Patriarke, and setteth him on high in iudgement, to condemne al the worlde. S. Pauls meaninge is bombasted, and brought out of tune, with a noyce of strange woordes. And in this pointe he doubteth, and lyeth out copie, and placeth rounde aboute merily with his owne fantasies. Wherein he may not be muche defended, if I say vnto him, as S. Hierome saide sometime vnto S. Ambrose, for his Commentaries vpon S. Luke: Verbis ludis: sententijs dormitas: That is, Your wordes be pleasant: but your senses be halfe a sleape.

Ruffinus.

For that I saw, these woordes of S. Paule, yf thou Blisse y with thy Sprite, might seme doubtful, and diuers expositions rising thereupon, I thought it meete, for the more ease of the vnlearned, to open, what S. Paule might seme to mean by this worde, Sprite, in that place. And followinge the iudgement of sundrie olde Fathers, I called it a founde, or noyce of vnknewen woordes. This is it, that M. Hardinge here so pleasantly calleth *suffinge*, and *bombasta*, and a strange newefangled interpretation. Wherein he sheweth him selfe to be somewhat hoote witted, as may some appeare. For withyn a fewe lines after, expoundinge these woordes of S. Paule (Quam decem millia verborum in lingua) he him selfe useth the like bombaste, and the very same stuffinge.

Merily, if he wil utterly condemne al manuer Paraphrase, or addinge of other woordes for declaration of that semeth harde, or doubtful in the terte, then muste he needes condemne not onely the Septuagintes, but also al other Interpreters of the Scriptures.

Origen. in Epist. ad Roman. Ca. 3. li. 3.

Hereof Origen, weighing in what sorte the Apostle S. Paule allegeth the woordes of the Prophete David, writeth thus: Sed quod dixit Apostolus, Sicut scriptum est, Non est iustus quisquam, non est intelligentis, non est requirens Deum, Non hisdem Sermonibus inuenitur in Psalmis sed alij permixtuntur, alij asuntur, alij relinquuntur. Quod a studiosis quibusq; si obseruetur diligentius, puto dat in hoc Apostolicam auctoritatem, vt cum Scriptura testimonijs vtendum fuerit, sensum magis ex ea, quam verba capiamus: But where (as S. Paule saith) As it is written, There is not one iust man, there is not one of vnderstandinge, there is not one that seeketh after God. This place is not founde in the Psalme by these woordes: but some woordes are altered by S. Paule, and some others are added vnto, and some are leaste out. Whiche thinge if the Reader aduisedly consider, I thinke that herein the Apostles authoritie is declared, that when wee haue neede to vse the Testimonie of the Scriptures, wee rather take the meaning thereof, then the woordes. Origen saith, S. Paule bothe altered & woordes of the Prophete, and added to, and tooke fro: Yet, I trust, M. Hardinge wil not say, S. Paule bombasted, or stuffed the Scriptures.

Perhaps he wil replie, S. Paule by this worde, Sprite, meante not a strange tongue, or a noyce of vnknewen woordes: and therefore this stuffinge is counterfeit. And because M. Hardinge saith so, perhaps the simple Reader wil so beleue it. But if the olde Doctours, & Fathers so expounde it, then al this strange mirth, and

and triumphe might haue bene spared.

**S. Ambrose** openeth **S. Pauls** meaning, and sheweth what he vnderstoode by this woorde, **Sprite**, in this wise: Si tu benedixeris spiritu, hoc est, Si laudem Dei lingua loquaris ignota audientibus: If thou blesse vwith thy **Sprite**, That is to saye, If thou vtter the Praise of God, in a tongue vnknewen vnto the hearers. This, I trow, is no **Bomeball**, nor countrefeite stuffinge: it is **S. Ambroses** Interpretation. Likewise **S. Chrysostome** expoundinge the same woordes, saith thus: Si tu benedixeris spiritu &c. Est quod dicit, huiusmodi: Si peregrina lingua gratias agas, quam nec intelligas ipse, nec ceteris idem interpreteris, plebeius non potest subicere, Amen. If thou Blisse vwith thy **Sprite** &c. The meaninge hereof (saith **S. Chrysostome**) is this: If thou geue thanks vnto God (or pray) in a strange tongue, whiche neither thou knowest thee selfe, nor canst expounde vnto others, the vnlearned cannot say, Amen. This, **Chrysostome** saith, is **S. Pauls** very meaninge: **M. Hardinge** saith, No: it is a strange newfangled interpretation. **Erasmus** in his paraphrase turneth it thus: Si tu decantes laudes Dei, sermone omnibus incognito: If thou singe out the praises of God, in a tongue vnknewen vnto al they hearers. **Dionysius** y **Carthusian** likewise saith thus: Si tu Benedixeris Spiritu, id est, non verbis, quae ab alijs intelligentur, sed tantum lingua: If thou Blisse vwith thy **Sprite**, That is to say, not with such woordes, as others may vnderstande, but onely with they tongue.

*Ambro. in 1. Cor. Ca. 14.*

*Chrysost. in 1. Cor. 14. hom. 35.*

*Erasmus in 1. Corin. 14. Dionysius Carthusian. in 1. Cor. 14.*

*Anselmus in 1. Corin. 14.*

**Anselmus** saith: Spiritus meus orat, id est, status oris mei orat, dū loquor in oratione: My **Sprite** praieth, That is, The breathe of my mouth praieth, so longe as I continue speakinge. What so euer opinion **M. Hardinge** haue of **Erasmus**, yet, I trow, of his modestie, he wil not say, that either **Dionysius** the **Carthusian**, or **S. Ambrose**, or **S. Chrysostome**, or **Anselmus**, deuised newfangled expositions, or disanted vpon **S. Paule**, or set his texte out of tune.

But (he saith) the place of **S. Paule** is doubtful: **S. Ambrose**, **S. Augustine**, **S. Chrysostome**, **Isidorus**, **Erasmus**, and **Thomas** of **Aquine** vnderstoode it diuersely. And wil he thereof conclude thus, These Fathers mistooke **S. Pauls** sense: Ergo, **S. Paule** had no sense? Or, Diuers Doctours touching this place had diuers iudgements: Ergo, wee must haue no iudgement? Or must wee folowe none of them, bicause some were deceived? Or must wee folowe them al together, bicause they were Doctours? In dede they dissented somewhat in the takinge of this worde, **Sprite**, as it is euident: but whether it were the holy Ghost, that **S. Paule** meante thereby, or Imagination, or Reason, or the Gifte of tongues, or the Sounde of the mouth, or the power of utterance, or the Voic it selfe, it is certaine, and confessed by these, and al other Doctours, and Fathers, that **S. Paule** spake of an vnknewen Tongue, and as **S. Gregorie** saith, De strepitu oris, of the bablinge of the mouth: and so consequently of a noise of strange woordes, wherewith **M. Hardinges** tender cares are so mutche offended.

*Hugo Cardin. citat Gregorij.*

Now, for as mutche as it is auouched, that these woordes of **S. Paule** make nothinge for our purpose, let vs a litle examine one, or two, of **M. Hardinges** reasons, & se, howe wel he applieth the same to his purpose. The first is this: **S. Paule** intreateth of the miraculous giste of Tongues: Ergo, His woordes make nothinge against the Latine Service.

Againe, **S. Paule** willeth, that the Priest vtter the Common Prayers in the Congregation in such Language, as the vnlearned may be edified thereby, and answer, Amen: Ergo, (**M. Harding** seemeth to say) The Priest may vtter the Common Prayers in an vnknewen tongue: Surely these argumentes would make a strange noise in the Scholes, and set al Logique quite out of tune. But, if **S. Pauls** woordes make nothinge against the Latine Service, as it is now vsed, what is it then that **S. Paule** condemneth? Why concludeth he thus, How shal the ignorant say, Amen, at thy thanksgouinge? For he knoweth not, what thou saiest. Why letteth he y whole difference in knowinge, and not knowinge?



# The learned Latin Tongue.

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## THE THIRDE ARTICLE

What misliketh he els, But the sounde, or noise of a strange tongue, whereby he thinketh, the people in no wise can be edified: If al this be nothinge, as M. Harding saith, then let him turne the whole course of S. Paules wordes, & saie thus: Praise thou in a strange vnknewen tongue: that the people may say, Amen. For so may they say, although they knowe not what thou praiesst.

Augustin. ad  
Quod vult Deus.  
Arnobius.

The allegation of the learned Latine tongue, whiche M. Hardinge so often vseth, may serue rather to astonnie the simple, then to make any good sufficient proufe. So the subtile olde Heretiques, Marcus, and Heracleon, as it is reported by S. Augustine, & Arnobius, vled in their praers certaine Hebrew, and other strange vnknewen wordes, to the intent to amaze their hearers with admiration, and the more to commend, and set sooth the their treacherie.

No tongue is to be accompted learned in it selfe, but onely in respecte of some other thinge, and, as the learned terme it, Per accidens, that is, either for the eloquent manner of utterance, or for the substance of learned mater therein contained, or for the learning, and knowledge of the speaker. But the Latine Seruice, besides that it is not eloquent in it selfe (as in dede it needeth not to be) sometimes it holdeth not good congruitie, but is vtterly voide of reason. Wherein, let this one example stande for many. In the praises of y<sup>e</sup> Blessed virgin, it is writtē thus: Cuius Dominus humilitatem respiciens, Angelo nuntiante, concepit Redemptorē mūdi: By the learninge of this learned tongue, wee are taught it was not our Lady, but our Lorde, that was mother vnto Chriſt: For so it falleth out in construction, Our Lorde conceived the Redeemer of the Worlde. The substance of the mater therein contained, is sometimes vaine, & full of fables, sometimes wicked, and Idolatrous: the Priestes, that vtter this tongue, for the most parte such, as are hardely habile to make it learned. Pope Zacharie saith, that a Priest in his time Baptized a Childe by these wordes, In nomine Patris, & Filia, & Spiritu Sancta. And S. Augustine saith, that diuers Priestes in his time, in their common Latine Seruice, where as the people vnderstoode the Latine tongue, vttered Barbarismes, and Solacismes, that is to say, spake false Latine: and further saith: Multa in illis reperiuntur contra Catholicam Fidem: In the same praers many thinges are founde contrary to the Catholique Faith. Such is this tongue, that M. Hardinge here so highly commendeth, to be so learned.

De Consecrat.  
Dist. 4. Rerul.  
tunt.  
Augustin. de Ca-  
rechizan. iudib.  
ca. 9.  
De Con. dist. 4.  
si non.

But graunte wee the Latine tongue to be Eloquent, Copious, and Learned aboue al others. Yet thinke these men, that Goddes eares be so curious, or so deuotie, that he can abide no praier, but onely in a Learned language? Verily, S. Paule requirereth no bragge of learning to be vttered in y<sup>e</sup> Congregation, but onely plaine speache, and vnderstandinge, That the simple may be edified.

Caligula the Emperour set golden loaves, and al other Seruices of whole golde before his Chrestes, and bade them eate. In dede they had a glorious sight, to looke vpon. Yet had they nothinge neither to eate, nor to drinke, for contentation of nature. When so woulde M. Hardinge sette his glitteringe Seruice of Greeke, Hebrew, and Latine before the people, and bidde them feede. A goodly shew, no doubt, to gaze, and to wonder at. But alas, nothinge haue they there either to receiue, or to taste of: either to moue them to repentance, or to comforte, and quiet their consciences. It is notably wel laide by S. Augustine: Quid prodest Clavis aurea, si aperire quod volumus, non potest: aut quid obest lignea, si hoc potest? quando nihil quæritur, nisi patere, quod clausum erat. What auileth a Golden Key, if it cannot open that, we woulde haue opened? Or what hurteth a wooden Key, if it be habile to open? Settinge we desire nothinge, but that the thinge, that is shutte, may be opened.

Augustin. De  
Doctrina Chri-  
stiana. li. 4. ca. 11.

The people (saith M. Hardinge) is not vterly ignorant, what the Priest saith, they vnderstande him: although not perfectly, nor in exacle wise, yet they vnderstande him. Thus he doubteth

doubteth, and staggereth betwene perfitt, and vnperfitt, as not hauing yet wel measured the peoples vnderstandinge. For to say, The ignorant perfectly vnderstande the Latine Tongue, were against the manifest truth: to saye, They vnderstande no parte therof at al, were directly against S. Paule: For he requireth vnderstandinge. Wherefore M. Hardinge diuideth the mater; and saith, They vnderstande the Latine tongue: although not exactly, or perfittly: What is to say, they vnderstande neither the Scriptures, nor the praiers, nor any one thinge that is spoken, nor sentence, nor worde, nor Syllable, nor letter: They heare the Priest speake: and knowe not, what he saith. They see him turne, and gesture: and know not, what he meaneth. This (saith M. Hardinge) is the vnderstandinge of the Latine tongue. But alas, is this the vnderstanding, that S. Paule requireth, That the people may be edified, and answere Amen? And what pleasure hath he, in abridging, and bridling the vnderstandinge of Goddes people? Why should they not rather vnderstande perfectly, what the Priest saith: Why shoulde there be any imperfection in Godly thinges? S. Paule wisheth that wee may al grow vnto a perfecte man in Christs Iesu: And S. Augustine wisheth, that the people may say Amen, To that they plainly, and perfittly vnderstande.

Ad Ephes. 4.  
Augustin. de  
Catechizandis  
rudib. ca. 9.

M. Hardinge. The 28. Diuision.

But S. Paule (say they) requireth that the people geue assent, and conforme them selues vnto the priest, by answearinge, Amen, to his praier made in the Congregation.

Verily, in the Primitiue Church this was necessary, vwhen the Faith was a learninge. And therefore the Praiers were made then, in a common tongue known to the people, for cause of their further instruction: Vvho beinge of late conuerted to the Faith, and of Painimes made Christians, had neede in al thinges to be taught. But after that the Faithful people was multiplied, and increased in great numbers, and had been so wel instructed in al poyntes of Religion, as by their owne accorde they conformed them selues to the Ministers at the Common Praiers: in the Latine Church the service was set out in Latine: and it was thought sufficient part of the people in the Quier, to answere for the whole. And this hath bene esteemed for a more expedite, and conuenient order, then if it were in the Vulgare tongue of euery Nation.

The B. of Sarisburie.

Who so will mainteine an vntuthe, ought to be circumspecte, and to remember wel, how his tales may stande togeather. M. Hardinge a litle before wrote thus: Cicero saith, Tongues be in number infinite. Of them al, Neither M. Iuel, nor any one of his side, is hable to shew, that the publique service of the Church in any Nation, was euer for the space of sixe hundred yeres after Christs in any other tongue, then in Greeke, or Latine. Now contrariwise, either of so greatfullnesse what he hath saide before, or of some other better aduise, he saith thus: verily, in the Primitiue Church this was necessary, when the Faith was a learning. And therefore the praiers were made then in a common tongue known to the people, for cause of their further instruction. By these wordes, he utterly ouerthroweth, that he so confidently saide before: and very wel confirmeth my assertion. M. Iuel may now take his ease. For M. Hardinge him selfe is hable to proue against him selfe, that in the Primitiue Church the service was ministered in the Common tongue: and that he confirmeth for a veritie, and saith, It was necessary so to be, and could not be otherwise. These lateinges of M. Hardinges being directly contrary, cannot possibly stande bothe togeather. If the one be true, the other of necessity must needs be false.

M. Hardinge  
contrary to him  
selfe.

The reason that he geathereth in this place, standeth vpon the diuersitie of times. Then (saith he) the people was ignorant, and needed of al thinges to be taught. Nowe they are instructed, and vnderstande the Faith, and are increased in multitude. Therefore it is better



better now for expedition, the service be saide in a strange Language, and that onely the Clerke make answere to the Priest, in steede of the whole Congregation.

Thus saith M. Hardinge, not by the authoritie of S. Ambrose, S. Augustine, S. Hierome, S. Chrysostome, or any other like olde Catholique Doctour, but onely by warrant of late Doctours, Thomas of Aquine, and Nicholas Lyra: the former of whiche twoo, liued at the least twelue hundred yeres after Chyriste. His reason in shorte is thus: The people now is instructed: Ergo, They ought to haue their service in a strange tongue.

If M. Hardinge minde to perswade the worlde, he had neede to brynge other argumentes. But what if the people be not instructed: What if they know nothing, no not the Articles of the Chyristian Faith: What if there be noman to instructe them: What if the Priest be euen as is the people, and the blinde leade the blinder: Yet, I trow, M. Hardinge will not alter his new Decree: but his strange Service must continue still. Verily, the vnderstandinge of God is the soule, and life of Gods Church: and as it was necessary at the first planting thereof, so is it alwaies necessary for the continuance of the same. S. Hieronim saith, Ecclesia, in quibus verbum dei non vigilar, naufragia sunt: The Churches, wherein Goddes worde is not watched, suffer wrecke. Neither did S. Paule say, let this order holde for the time, while the faith is a learning, as M. Hardinge would haue him say: but thus he saith, Hæc quæ scribo, Domini sunt mandata. Omnia ad ædificationem fiant: The thinges that I write, are the commandementes of the Lorde. Let al thinges be doone to edifie. The edifyinge of the people, whiche is the final cause hereof, continueth still: therefore ought the vnderstandinge of the people, whiche is the efficient cause hereof, to continue still.

1. Corin. 14.

M. Hardinge. The. 29. Division.

I graunte, they cannot say, Amen, to the blessing, or thanks geuinge of the Priest, so wel as if they vnderstode the Latine tongue perfectly. Yet they geue assent to it, and ratifie it in their hartes and doo conforme them selues vnto the Priest, though not in special, yet in general: that is to witte, though not in euery particular sentence of praise, and thanks geuing, or in euery seueral petition, yet in the whole. For if they come to Church with a right and good intente, as the simple doo no lesse then the learned: their desier is to render vnto God glory, praise, and honour, and to thanke him for benefites receiued, and with al, to obtaine of him thinges behouefull for them in this life, and in the life to come. And without doubte, this godly affection of their mindes, is so acceptable to God, as no vnderstandinge of woordes may be compared with it. This requisite assent, and conforming of them selues to the Priest, they declare by sundrie outward tokens, and gestures: as by standing vp at the Gospel, and at the preface of the Masse: by bowinge them selues downe, and adoringe at the sacrament: by kneelinge at other times, as when pardon, and mercie is humbly asked, and by other like signes of deuotion, in oher partes of the service.

The B. of Sarisburie.

Yet once againe M. Hardinge would make the worlde beleue, that the ignorant people vnderstandeth the Latine tongue, although not perfectly: and that they may in general, geue their consent vnto, what so euer the Priest saith, although they know not one worde, what he saith. And so betweene S. Paule, and M. Harding there appeareth a plaine contrarietie. For S. Paule saith, The vnlearned cannot say Amen, to thy prayer, because he knoweth not: what thou saiest. Yes (saith M. Hardinge) although he know not, what thou saiest, yet may he neuerthelesse say, Amen: But hereto he laith his correction: I graunt (saith he) they cannot say Amen to the blessing, and thanks geuinge of the Priest. So vel, as if they vnderstode the Latine tongue.

M. Hardinge, who taught you thus to qualifie the peoples duties: Why do you

Contra  
some

you thus openly deceiue your brethren? Why teache you them to say, Amen, To edifie them selues, to be thankfull, and to conforme their hartes vnto God, Nor, so vvel, but in woordes wise, as you your selfe confesse, then you know, they are bounde to do: Your owne tongue confesseth against your selfe, that you leade the people of God from the better, vnto the woordes.

I know, the humble affection, and deuotion of the harte is more pretious before God, then any vnderstandinge, or sounde of woordes. For that in deede is the praising in Spirit and Truth. And therefore God complaineth of the contrarie: This people draweth neare vnto mee with their lippes, saith the Lorde, but their harte is farre from mee. Hereof M. Harding gathereth this reason: The people is deuoure, and godly disposed: Ergo, They must haue their prayers in a strange tongue.

Iohan. 4.  
Matthe. 15.

I woulde M. Hardinge woulde consider, and reforme his reasons better. This is to simple: it needeth no answere. Certainly, if the simple people be so deuouse, and so reuerently disposed in the darkenesse, without any teachinge, or vnderstandinge, mutche more woulde they reuerently, and deuotely dispose them selues, if they hearde the godly prayers, and vnderstoode them.

Kneeling, bowing, standing by, and other like are commendable gestures, and tokens of deuotion, so long as the people vnderstandeth what they meane, and applieth them vnto God, to whom they be deuote. Otherwise they may wel make them Hypocrites: but holy, or godly they cannot make them. Celestinus writeth thus vnto the Bishoppes of France: Docendi potius sunt, quam illudendi: nec imponendum est eorum oculis: sed mentibus infundenda praecepta sunt: The people must rather be taught, then mockt: Neither must we deceiue their eyes: but must put holie some preceptes into their hartes.

Inter Decreta  
Celestin. pp. 1.

M. Hardinge. The 30. Diuision.

And where as S. Paule seemeth to disallow praising with tongue in the Common assemblee, because of wante of edifyinge, and to esteeme the vterance of fine woordes or sentences with vnderstandinge of his meaninge, that the rest might be instructed thereby, more then ten thousand woordes in a strange, and vnknown tongue: Al this is to be referred to the state of that time, which was muche vnlike the state of the Church, wee be now in. The tongue of the prayers which S. Paule speaketh of, was vterly strange, and vnknown, and serued for a signe to the vnbeleeuers. The Latine tongue, in the Latine Church is not altogether strange, and vnknown. For beside the Priest in most places some of the rest haue vnderstandinge of it, more, or lesse, and now we haue no neede of any such signe. They needed instruction: wee be not ignorant of the chiefe pointes of Religion. They were to be taught in al thinges: wee come not to Church specially, and chiefly to be taught at the seruice, but to praye, and to be taught by preachinge. Their prayer was not vailable for lacke of faith, and therefore was it to be made in the vulgare tongue, for increace of faith. Our faith wil stande vs in better steede, if wee geue our selues to deuoute Prayer. They for lacke of faith had neede of interpretation, bothe in prayers, and also in preachinge, and al other spiritual exercises: wee haue sufficient instruction in the necessary rudiments of our faith, for the rest, haue more neede by earnest, and seruent prayer, to make sure vnto God, for an vpright, pure, and holy life, then to spende mutche time in hearinge for knowledge. Concerninge which thinge, Chrysostome hath this sayinge: Profecto si orare cum diligentia insuescas, nihil est quod doctrinam tui conferui desideres, quum ipse Deus sine villo interprete mentem abunde luce afficiat. Verily if thou vse to praye diligently, there is nothinge why thou shouldest desier teachinge of thy fellow seruante, seeinge God him selfe doo the abundantly lighten thy minde without any interpreter.

The woordes  
of Chrysostome  
mutche abused.

The B. of Sarisburie.

Here M. Hardinge by counterpointes, and by summe circumstances of difference, compareth the state of the Primitive Church, and his Church of Rome together, and thereof woulde seeme to proue, that S. Pauls woordes, which S.

S 2

Pauls

Contra. A.  
nomz ho. 3



Paul him selfe calleth Mandata Domini. The Lordes commaundementes, stode good onely for that time present, and for no time afterwarde: as if he woulde say, Gods wil were mutable, or his commaundementes holde onely for terme of yeeres.

I graunte, there appeare greates notes of difference betweene the order of the Primitive Church, and the order that now is in the Church of Rome. For, to leaue al that M. Harding hath here touched by way of comparison, and to note that may seeme neare to this purpose, The rulers there wished, and laboured that the people might abounde in knowledge: Here, their whole labour and study is, that the people may abounde in ignorance. Where, the Ministers spake with sundrie tongues, that the people of all Nations might vnderstande them: Here, the Minister speaketh in a strange tongue, to the intente that noman may vnderstande him. Where, the simple, and the ignorant were made eloquent: Here, the Bishoppes, and Cardinals, and greatest learned are made dumme. And to prosecute no further, there appeared in the Primitive Church, the vndoubted woordes of the holy Ghoste, and very trates, and steppes of Christs seete: and therefore Irenaeus, and other olde Fathers, in cases of doubt, appealed euermore to the order, and example of that Church. And Tertullian saith, Hoc aduersus omnes hereses valet, id est verum, quodcumq; prius id esse adulterinum, quodcumq; posterius. This Marke preuaileth against all Heresies: That is the truth, that was vsed first, that is false, and corrupte, that was brought in afterwarde. And therefore the Holy Fathers in the Council of Nice made this general Houe, and agreed vpon the same, τὰ ἐν ἀρχῇ ᾠκισμένη. Let the ancient orders holde still: referringe them selues thereby, to the vse and order of the Primitive Church. Contrarywise, Valentinus, Marcion, and other like Heretiques, thought them selues wisest of all others, and therefore vtterly refused (as M. Harding and his fellowes now doe) to stande to the Apostles orders: Thus Irenaeus writeth of them: Dicent se, non solum Presbyteris, sed etiam Apostolis sapientiores esse, & sinceram veritatem inuenisse: They wil say, that they are wiser, not onely then other priestes, but also then the Apostles, and that they haue founde out the perfitt truth. I say not, M. Harding is so wickedly minded, as Valentinus, or Marcion was: but thus I say, He vtterly refuseth, to stande to the Apostles orders, and foloweth other late diuised fantasies: and therein vndoubtedly doothe, euē as the olde Heretiques Marcion, and Valentinus did.

Irenaeus li. 3.

ca. 3.

Tertull. aduersus Praxeam.

Concil. Nicen.

Irenae. li. 3. ca. 2.

1 Now let vs consider M. Hardinges reasons. The state (saith he) of the Primitive Church was farre vnlike the state of the Church, wee be now in:

Ergo, wee are not bounde to S. Pauls commaundementes.

2 Againe he saith, Some one, or other in a Parishes vnderstandeth somewhat of the Latine Tongue:

3 The people is sufficiently instructed in Religion:

4 They come together now, not so muche to be instructed, as to praie:

Ergo, They ought to haue their seruice in a strange tongue.

What meaneth M. Harding thus to deale: Lothe I am, to make the comparison. But true it is: Very Children doe not vse, to reason in so childlike sorte. He knoweth wel, that commonly, neither any one of the whole parish, vnderstandeth the Latine tongue, nor oftentimes the Priest him selfe. He knoweth that the people of his Church, is not instructed in Religion, nor no man suffered to instruct them. And, not withstandinge bothe these partes were graunted true, yet coulde he not any way conclude, that therefore the people should haue their seruice in a strange vnknewen tongue. Thus, neither is the Antecedent true, nor dooth the Consequent thereof folow. Now iudge thou, good Christian Reader, whether these reasons beare weight sufficient to leade thy conscience.

He saith, Prayers in the Common Vulgare tongue were necessary in the primitive Church, for breedinge of the faith. But what thinge can be bredde by prayers

praiers in a strange tongue: What knowledge; what faith, what Charitie? The Apostles were not void of faith: yet they saide vnto Chyrlke, O Lorde increase our Faith. Chyrlke speakinge of the latter daies, saith thus: VVhen the Sonne of man shal come, he shal scarcely finde Faith in the vvorlde. Doubtlesse, the thinge, that was good to reare the faith, is also good to repaire the faith: and that was then necessary to increase faith, is also necessary now to continue faith.

Lu 17.

Luke. 18.

But to what ende dothe he allege the twoordes of Chrysostome? Did that good father euer minister the Common Seruice vnto the people in a strange tongue? M. Hardinge knoweth, The people vnderstoode Chrysostome; what he praied: and answered him in their owne tongue: and praied with him al together. Did Chrysostome euer cherche the people for their knowledge, or discourage them from reading the Scriptures? Certainly he oftentimes rebuketh them for not reading, and willety them to bie the Scriptures: to reade the Scriptures: and to conferre at home with their families of the Scriptures. And wher as M. Hardinge to withdraue the peoples hartes from readinge, saith, The Scriptures are darke, and dangerous, and no man habile to wade in them without a guide: Chrysostome contrarywise, to encourage the people to reade the Scriptures, saith, They be plaine, easie, and that the ignorant and simple man, by praier vnto God, may attaine the knowledge of them without any Maister, or Teacher, by him selfe alone. For these be his wordes euen as M. Hardinge hath alleged them: Profecto si orare cum diligentia insueueris, nihil est, quod doctrinam conserui tui desideres, cum ipse Deus sine villo interprete, mentem tuam abunde luce afficiat: If thou vse to praie diligently, there is no cause, why thou shouldest desire the teaching of thy fellow seruants. For God him selfe wil abundantly lighten thy minde without any interpreter: The like saying he hath often otherwhere. Declaring y<sup>e</sup> storie of Eugene Candaces Chamberlaine, he willety thus: Fieri non potest, vt is, qui Diuinis Scripturis magno studio, et turnis desiderio vacat, semper negligatur. Litter enim desit nobis hominis Magisterium, tamen ipse Dominus superne intrans corda nostra, illustrat mentem, rationi iubar suum infundit, de-egit oscula, doctoris fit eorum, qui ignoramus: It cannot be, that any man with greete studie, and seruent desire readinge the Scriptures, shoulde stil be leaste destitute. For although we lacke the Instruction of man, yet wil God him selfe from aboue enter into our hartes, and lighten our minde, and caste a beame of light into our reason, and open thinges that be hidden, and become our teacher of such thinges, as we know not. Therefore this place of Chrysostome standeth M. Hardinge in ferial steepe, onlesse it be by the countenance of an ancient Doctor, to make the simple beleue, he hath saide somewhat: The reason, that he geathereth herent, is this: The vnlearned man, be he neuer so simple, may reade the Scriptures in his owne Vulgare tongue, and vnderstande the same without a teacher: Ergo, The Common Service ought to be ministered vnto the Laye people in an vnknown tongue.

Chrysostom.

Contra Anomaeos homi. 3.

Chryso. in Mat. hom 2.

Chrysostom. in Psalm. 43.

Chrysost. ad Coloss. hom. 9.

Chrysost. contra Anomaeos. homi. 3.

Chrysost. in Gen. hom. 35.

that

not

be

4.

## M. Hardinge. The. 31. Diuision.

I woulde not here, that any man shoulde lay to my charge the defence of ignorance, as though I enuied the people any godly knowledge. I wishe them to haue all heauenly knowledge, and to be ignorant of nothinge necessary to their saluation. Yea, euen with my very harre I wishe with Moyses: Quis tribuat, vt omnis populus propheta, & dei Dominus illis spiritum suum? O that al the people coulde prophete; and were learned in Goddes holy worde, and that our Lorde would geue them his spirit. But al the common people to vnderstande the priests at the seruice; I thinke, wise, and godly men, iudge it not a thinge so necessary, as for the which the ancient order of the Church, with no litle offence, publike and vniuersal authoritie not consulted; should be conuoluted, broken, and quite broken by private aduise of a fewe.

Chrysostom. in. 1. in. hom. 35.

Num. 11.

S 3

if



If defaulte were in this behalfe iustly founde, it is knowne, to whom the redresse pertaineth. Concerning the state of Religion in all ages the general Council representinge the vniuersal Church, for al sores hath ordeined holisome remedies. Vthernt they be not heard, of whom Christe saide, He that heareth you, heareth me, and he that despiseth you, despiseth me: it is to be feared, that concerninge the seruice, the newe learned boldnesse is not so acceptable to God, as the olde simple humilitie. It were good, the people hauing humble, and reuerent hartes, vnderstoode the seruice: I denie not.

## The B. of Sarisburie.

Mr. Hardinge wil shew vnto the people, al manner of knowledge, that is godly, and heavenly, and necessary for their saluation. Onely his Latine seruice he woulde in, no wise haue them know. Wherby he seemeth painfully to graunt, that his Latine seruice neither is godly, nor heavenly, nor necessary for the peoples saluation.

He woulde, that al the people were learned in Gods holy wordes. And, notwithstanding he knowe, there is noman to instructe them, yet may he not suffer them, either to reade the Scriptures, or to vnderstande any parte of their Common Prayers. I trowe, he woulde haue them learne onely by Reuelation.

If any faulte were iustly founde (saith the B. Hardinge) the redresse thereof belongeth to the General Council. I graunt, the very name of a Council is great, and weigheth much. But if there were none other possible way to seeke redresse, then more miserable woude the Church of God. If Christe, & his Apostles woulde haue waited for a General Council, the Gospel had bene vnpreached, & the Church vnplanted vntil this day. It were good (saith the B. Hardinge) the people vnderstoode the seruice: I denie not. For great not this, good Reader: That the people vnderstoode their seruice. M. Hardinge him selfe confesseth, it were good. And why so? Doubtlesse because he is forced to see, and say, that it would redounde to the glorie of God, & to the greates comfote, and profite of the people. Therefore he saith, it were good. Wherof we may wel geather this argument of the contrary: When, that the people in this brute sorte is kepte stil in ignozance, not vnderstanding any portion of their Common seruice, by the B. Hardinges owne confession, it is ill. And is it not lawfull to doe that is good, to redresse that is ill, to seeke Goddes glorie, and the comfote of his people, without consent of a General Council?

It appeareth wel, God is not bounde to keepe orders. He hath oftentimes reformed his Church, and reformed abuses, and heresies, by particular conference within seuerall Realmes, and Countries: as wee see by these Primate Councils holden at Carthage vnder S. Cyprian: at Neocesaria in Pontus: at Ancona in Galatia: at Gangra in Paphlagonia: and by other like, without any consente of a General Council. So likewise saith S. Ambrose against Secundus, and Palladius: The Bishoppes of the East parte, and so the Bishoppes of the west, haue euery vsed seuerally to assemble them selues together, as occasion was offered, and to reforme their Churches, by them selues, without troublinge the whole worlde.

But (saith the B. Hardinge) Christe him selfe hath by special wordes commended the authoritie of Councils: Qui vos audit, me audit. He that heareth you, heareth mee: and he, that despiseth you, despiseth mee. We denie not the truthe of these wordes: notwithstandinge it is plaine, Christe spake there no more of a Council, then of any one private man, hauinge Commission from him, and doinge his commaundement: wherunto the whole Council is bounde to yeelde, no lesse then others: and without which the Council, be it neuer so General, is no Council. But where did our Christe geue commaundement, that the seruice shoulde be saide in a strange vnknewen tongue? Or where did any General Council euer decree it? Once againe I aske the B. Harding, and gently desire his answer, where did any General Council from the beginninge of the worlde, euer decree, that the people shoulde heare their seruice

Cyprian, to. 2.  
In 1. tomo Cōcil.  
1. Concil. A-  
lein. in col.  
ne cum  
to.

in concilio  
ampholyt  
soludo off

seruice in a strange unknownen tongue: If there be any such Council, why doth he not shew it? If there be none, nor neuer were any, why dothe he thus moche the worlde with the name of a Council?

Cicero saith very wel of him selfe, Nihil nobis opus erat Lege, de quibus nihil esset actum Legibus: To restore mee from exile, I needed no law, against whom there was nothinge doone by Law. So may wee likewise say, Wee neede no Council, to restore Goddes Truthe, that was taken away from vs without a Council. Every Prince is bounde in the whole, to see the Reformation of his owne Church, and Countrey. Yetther wil God holde him excused, if he say, I wil tarte till al other princes, and the whole worlde do the like. Josue that noble Prince, when he had assembled al the Tribes of Israel before him, thus he spake vnto them: Si malum vobis videtur, et seruatis Domino, optio vobis datur: Ego autem, & Domus mea, seruiamus Domino: If ye thinke it ill to serue the Lorde, ye shal haue your choise: but I, and my house wil serue the Lorde. It pleased God, to plante his Church in this Realme, three hundred yeeres before the first General Council was holden at Piee. The Lordes hande is not shortend. He is likewise hable now to reforme the same by his holy Word, without farrienge for a general Council.

Cicero de legib. lib. 3.

Josue Ca. 24.

Polydor.  
Childas.  
Theodoretus.  
Esa. 59.

But be it, the worlde may see, these be but pteretes, and haue shiftes, without any simple meaninge. They haue now had a Council of longe continuance: They haue hearde the great complaintes of al Christian Kingedomes, and Countreies, namely touching their Common Seruice. P. Harding him selfe confesseth, It vvere good the people vnderstode it. Yet not withstandinge the Council saith, No, it were ill: were not good: and can in no wise abide it. And yetther the Council condemneth P. Harding: or els P. Hardinge condemneth his Council. But Chyffe saith vnto vs, Let the deade burye their deade: come thou, and follow mee.

Matth. 3.

M. Hardinge: The. 32. Division.

Contra Manichaeos epist. fundam. menti. ca. 4. Ad Euodiu epist. 102.

Yet al standeth not in vnderstandinge. S. Augustine saith notably, Turbam non intelligedi uacillas, sed credendi simplicitas inuisibam facit. This is for the common people, it is not the quicknesse of vnderstandinge, but the simplicitie of beleeuinge, that maketh them safe of al.

And in an other place, Si propter eos solos Christus mortuus est, qui certa intelligentia possunt ista discernere, penè frustra in Ecclesia laboramus. If Christe (saith he) died onely for them, whiche canne with certaintie or sure vnderstandinge, discern these thinges (concerning God) then is the labour we take in the Church in vaine. God requireth not so muche of vs, how muche we vnderstande, as how muche wee beleue, and through beleefe how muche we loue. And when we shal appeare before Christe, in that dreadfull daie of iudgement (Ca.) we shal not be required to geue an accompte of our vnderstandinge, but, saith he, presupposed, of our Charitie.

The. 84. v. truth. For it is written, He that knoweth not, shal not be knowen. 1. Cor. 14.

The B. of Sarisburie

Wher as P. Hardinge saith, Al standeth not in vnderstandinge. If he meane there, by profounde knowledge, and deepe conceiuinge of mysteries, as S. Augustine al so meante, it may wel be granted. Otherwise, as touching the publique Seruice, as Chrysostome saith, Onlesse the vnkarned vnderstande, what thou praist, he is not edified, neither can he geue consent vnto thy prater: thou throwest thy woordes into the wind, and speakest in vaine. And therefore is the very substance of the publique prater readeth in the vnderstandinge of the hearer.

Chrysostom. in. 1. Corin. hom. 35.

So man may iustly presume, of that P. Hardinge saith, wee shal not render accompte of our knowledge. For at that terrible daie of the Lorde, wee shal assuredly render accompte of our wilful Ignorance. Chyffe him selfe, vnto whome God hath geuen al iudgement, saith, If the blinde leade the blinde, bothe shal fall into the pitte.

Roman. 14.  
2. Corin. 8.  
Matth. 18.



Iohan. 3.

Sapient. 5.

Chrysostom. in  
Matthe. ho. 2.In eadem Ho-  
milia.

In eadem.

Chrysost. ad He-  
braeos hom. 17.

Matthe. 10.

Colossen. 2.

1. Corinth. 14.

Chrysostom. in

Iohan. hom. 16.

pitte. And againe, This is the Condemnation of the worlde: light is come into the worlde: and men loue the darkenesse more then the light: This, saith the Churche, is the Condemnation of the worlde. And the wise man saith, The wicked at that terrible time, shal make their moane on this sorte: Aberrauimus a via veritatis: & iustitie lumen non fulsit nobis: & sol intelligentie non exortus est nobis: We strayed from the way of the Truth: and the light of Justice shined not before vs: neither did the Sonne of understandinge arise vnto vs. Chrysostome oftentimes complaineth of the peoples negligence in this behalfe, Non sum, inquis, Monachus: Vxorem habeo, & filios, & curam Domus. Hoc illud est quod omnia quasi vna quadam peste corrumpit, quod Lektionem diuinorum Scripturarum ad solos putatis Monachos pertinere &c. Thou wilt saie, I am no Monke, I haue wife, and Children, and charge of householde. This is it, that as it were with a Pestilence, infecteth all together, that ye thinke the readinge of the Holy Scriptures belongeth onely vnto Monkes. He addeth further, Multo est grauius, atque deterius, superfluum esse putare Legem Dei, quam illam omnino nescire. Hæc enim verba sunt, quæ de Diabolica profus meditatione promuntur: The fault is greater, and more greuous, to thinke Goddes Lawe is superfluous (and not needeful for thee) then to be ignorant, whether there be any such Lawe, or no: for these wordes come euen from the persuasion of the Diuel.

Againe he saith, Hæc Diabolice inspirationis operatio est, non facientis nos aspicere Thesaurum, ne diuitias acquiramus. Propterea ille suadet, nihil omnino esse commodi diuinis audire Leges, ne quando ex auditu sequi videat actionem: This is the workinge of the Diuels Inspiration. He wolde not suffer vs to see the Treasure, lest wee shoulde geate the riches. Therefore he counsaileth vs, that it utterly anaiseth nothinge, to heare the Lawes of God: lest that vpon the hearinge, he may see our dooinge followe. Here wee see, the doctrine of simple ignorance, whiche M. Hardinge so stiffly maintaineth, is called by Chrysostome, The Diuels studie: The Diuels Judgement: the Diuels Inspiration. And where he saith, God wil cal vs to no reckeninge of our knowledge, or lacke of knowledge, Chrysostome plainly auoucheth the contrary by these wordes: Dices, non legi: Non est hæc excusatio, sed crimen: Thou wilt say, I haue not readde the Scriptures: This is no excuse but a sinne.

Christian simplicitie is not wilful ignorance, that is to say, to beleue enery fable that is tolde, and to examine, and know nothinge. As Churche saith, Be ye simple as Doones: so he also saith, Be ye wise, as serpentes. Take heed, ye be not deceived. S. Paule saith, He that knoweth not, shal not be knowne. Chrysostome hereof writeth thus: Paulus ait, Verbum Christi inhabitat in vobis abundanter. Sed quid ad hæc respondent fucis stultiores? Benedicta omnis anima Simplex: Et, Qui simpliciter ambulat, in fiducia ambulat. Hoc videlicet omnium malorum est causa, quod non multi Scripturarum testimonia in opportunis rebus sciunt adducere. Non enim eo loco Simplex pro stulto, aut pro eo, qui nihil nouit, intelligendus est: sed pro homine non malo, nec versuto. Nam si ita intelligeretur, superuacaneum fuisset dicere, Estote prudentes, sicut Serpentes. S. Paule saith, Let the vvorde of God dwell in you abundantly. But what wil these fooles say hereto? O, say they, Blisfed is the simple soule. And, He that vvalketh simply, vvalketh surely. This is the very cause of all mischief, that in cases of necessitie, there be not many halfe to allege the Scriptures. For, a Simple man, in that place may not be taken for a foole, or a man, that knoweth nothinge: but for a man that meaneth no ill, or worketh no fraude. For if it were to be taken so: it had bene in vaine for Churche to saie, Be ye vwise as Serpentes. Wherefore M. Hardinge in the defence of ignorance, thus assuringe the worlde, that God wil not be offended with wante of knowledge, deceiveth the people of God, and saith not the truth.

The reason, that M. Hardinge heretof geathereth, standeth thus:

The people, as S. Augustine saith, cannot attaine profounde knowledge: and God beareth with their simplicitie:

Ergo, They ought to haue their seruice in a strange tongue.

M. Har-

M. Hardinge. The. 33. Division.

Now, though the people know we not the Latine tongue, and albeit it were better they had the service in their owne vulgar tongue, for the better vnderstanding of it: yet as it is, for as much as (85) it consisteth in manner altogether of the scriptures: that greates profite cometh both to the reader and to the hearer of it. Origen saith at large in the twentieth homilie vpon Iosue. Because it were ouer longe to bringe al that he saith there to this purpose, the summe of the whole maye thus be abridged.

First, that the heauenly powers, and Angels of God, which be within vs, haue greates likinge in our vterance of the wordes of the scripture. Though we vnderstande not the (86) wordes we vter. With our mouthes, yet those powers, saith he, vnderstande them, and thereby be inuited, and that with delite, to heale vs. And speakinge of the powers that be within vs, to whome charge of our soules and bodies is committed, he saith, that if the scriptures be readde of vs, they haue pleasure therein, and be made the stronger to warde takinge heede to vs, yea, and that if we speake with tongues, and our spirite prate, and our sense be without fruite. And there be allegeth to that purpose the common place of S. Paule to the Corinthians, callinge it marueilous, and in maner a mystrie, shewing how the spirite praiech, the sense beinge without fruite.

After this, he declareth the euil powers and our ghostly ennemie the Diuel by our readinge, and hearinge of the scriptures, to be driuen from vs. As by enchaunementes, saith he, snakes be staied from dooinge hurte with their venime, so if there be in vs, any serpent of contrary power: or if any snake wait priuily to mischief vs: by vertue of the holy scripture rehearsed (so that for weerines thou tourne not away thy hearinge) he is put away. S. Augustine confirmeth the same doctrine, where he saith, Psalmus

In prologo  
Palmoru.

Damones fugat, Angelos in adiutorium inuitat: The psalme (readde deuoutely or hearde) putteth Deuilles to flight, and prouoketh Angels to heale. At length Origen shewing howe by meate, or drinke, we finde remedie for sore eyes, though we feele no benefite forthwith in eatinge, or drinkinge (he concludeth his special parte of comparison with these wordes): In this wise we must beleene also of the holy scripture, that it is profitable, and dooth good to the soule. Euiam si sensus noster ad præsens intelligentiam non capit, although presently our sense do not attaine the meaninge or vnderstandinge: because our good powers by these wordes be refreashed and fedde; and the contrary, that is, our aduersarie powers are weakened, and put to flight. At length makinge objection to him selfe on the behalfe of his hearers: as though they shoulde laie this doctrine to his charge for excuse of takinge further paines, in preachinge, and expoundinge the scriptures to them: thereto he answereth, and saith: No, no, we haue not saide these to you for that cause, neither haue we vtered these thinges to you for excuse, but to shew we you. In scripturis sanctis esse vim quandam, quæ legentium sine explanatione sufficit: that in the holy scriptures, there is a certaine power, or strengthe, which is sufficient for one that readeth it, yea without any expoundinge of it. This sufficiencie he referreth (I thinke) to the procuringe of the good powers to heale vs, and to the driuinge away the malice of euil powers our ghostly enemies, that they hurt vs not.

The B. of Sarsburie.

It appeareth, M. Hardinge is not so certaine of his doctrine, but he may alter, and varie without discredite. He helde before for certaine, that the ignorant people vnderstandeth the Latine tongue, although not perfectly, or in exakte wise. Now he seemeth to be resolued otherwise, that they vnderstande it not at al. These contrary sayings will hardely stande togeather: onles he meane, the peoples vnderstandinge, and no vnderstandinge, is al one thinge.

Origen, as he is here alleged, saith, that the very readinge, or hearinge of Goddes woorde profiteth muche, and reioiceth the Angels bothe within, and about vs, although we vnderstande it not. For better vnderstandinge hereof, I must bylesely note certaine particular opinions, that this godly Father had of Angels, and heauenly powers. And to leaue much that might be saide, he helde thus: that Angels haue their offices allotted vnto them diuersely, some ouer trees, some ouer hearbes, some ouer other thinges: that some haue power to teache Grammat, some Logique, some the

forlique

The. 85. vnto  
truth. For  
in the Romish  
Service there  
are infinite va-  
nities, besides the  
Scriptures.The. 86. vnto  
truth. For Origen  
speaketh of the  
ignorance of the  
Allegorie, not of  
the wordes.S. Augustine  
speaketh of vter-  
teringe the  
psalmes in a  
knowe tongueM. Hardinge al-  
tereth his  
iugement.Origen in Io-  
sue hom. 23.



περί Αρχῶν  
li. 3. Ca. 3.

Origen. in Nu-  
mer. hom. 20.

M. Hardinge  
wreastleth Ori-  
gen from his  
purpose.

Origen. in  
Esai. hom. 2.

Origen. in Io-  
sue ho. 20.

Origen. in  
Matth. tract. 26.

August. in  
Psalm. 119.

August. Confess.  
li. 7. Ca. 12.

August. Confess.  
li. 9. Ca. 5.

Hieronym. in  
Nahum Ca. 3.

tozique, some other Sciences: and that some others are appointed to guide, and garde vs in this life, and shal appeare before God, at the General Iudgement to peeble accounte of our doings. By these it may appeare, what Origen meaneth by the Angels, that, as he saith, be about vs.

His saieinge is very comfortable vnto the simple minde, that delisteth in Gods Worde, although oftentimes not vnderstandinge the deepe sense of it. Of reading the Scriptures, his purpose was to speake, and not of hauinge the Seruice, or Prayers in a strange tongue. Wherefore M. Hardinge was the more to blame, thus to wrest his authour to a wzonge purpose. Origen oftentimes exhorted the people to the readinge of the Scriptures. Upon Esai the Prophete he writeth thus: Vtinam omnes faceremus illud, quod scriptum est, scrutamini Scripturas: I woulde, we woulde al personne, that is written, Searche the Scriptures.

In this place vpon Iosue, he layeth this obiection againste him selfe. It may be saide, The Scriptures be harde. He answereth, yet, that not withstandinge, if thou reade them, they shal doo thee good. For the Lorde Jesus Christe, if he finde vs occupied in the Scriptures, and exercised in the studie thereof, not onely vouchsafeth him selfe to be refreshed, and fedde in vs, but also seeinge sutch a banquet prepared, bringeth with him his Father vnto vs. In the ende he concludeth thus: Hæc idcirco diximus, ne fastidium capiamus audientes Scripturas, etiam si eas non intelligamus: These thinges haue I saide, that we lothe not to heare the Scriptures, although we vnderstande them not. And thus mutche Origen spake, not of the Grammatical, or plaine vnderstandinge of the Scriptures, that riseth of the letter, but of the Allegorie, or profounde sense, whereunto the vnlearned can not wel attaine. For so he expoundeth his owne meaninge, writtinge vpon the Gospel of S. Matthew: Etiam illi saluantur, qui Literam Euangelij, hoc est, simplicem narrationem sequuntur. Sola enim narratio simplex sufficit simplicioribus ad salutem: Euen they be saued that followe the Letter, that is to say, The plaine storie of the Gospel. For onely the simple storie is sufficient vnto the saluation of the simple. So farre forth may the vnlearned haue profite by readinge of the Scriptures, although he further vnderstande them not. So likewise saith S. Augustine: Qui diligit Legem Dei, etiam, quod in ea non intelligit, honorat: Who so looueth the Lawe of God, honoureth in it euen that thinge, that he vnderstandeth not: Likewise he confesseth of him selfe, that at his first entrie into the Faith of Christe, he receiued great profite by readinge the Epistle of S. Paule vnto the Romanes, although he were not then hablie thoroughly to conceine the meaninge of it: And further that by the Councel of S. Ambrose he reade the Prophete Esai: And although he fully vnderstoode him not, yet was he thereby made the meeter to receiue the Grace of God. The like also writeth S. Hierome by waie of Prophecie, of the later dates before the comminge of Christe. In aduentu Messia: populus eleuabitur, & prophetabit, qui sub Magistris ante fuerat confusus, & ibunt ad montes scripturarum: Ibi inuenient montes Moysen, & Iosue filium Naue, montes Prophetas, montes Noui Testamenti, Apostolos, & Euangelistas: Et cum ad tales montes confugerit, & in huiusmodi montium fuerit lectione versatus, si non inuenit qui eum doceat, tamen illius studium comprobabitur, quod confugerit ad Montes: At the comminge of Messias, the people shalbe lifted vp, and shal prophecie, that before laye a sleepe vnder their Maisters: and they shal goe to the Mountaines of the Scriptures: and there shal they finde Mountaines, Moyses, and Iosue the sonne of Naue, the Mountaines of the Prophetes, the Mountaines of the Newe Testament, the Apostles, and the Euangelistes. And when they shal flee to sutch mountaines, and shalbe occupied in the readinge thereof, if they finde not one to teache them, yet shal their endeuour, and good wil be allowed, for that they haue fledde vnto the Mountaines. This may the simple haue profite by the readinge of the Scriptures, albeit he fully vnderstande them not: thus be the Angels delisted: thus is the Diuel molested and greened with the same: as Origen him selfe witnesseth by these woordes: Daemonibus super omnia est tormentorum genera, & su-

per omnes penas, si quem videant Verbo Dei operam dare, scientiam Diuinæ Legis, & Myſteria Scripturarum intentis ſtudijs perquirentem: Vnto the Diuels it is a grieſe aboue al kinde of torment, and aboue al paines, if they ſee any man labour the Woorde of God, ſee kinge with earneſt minde the knowledge of Goddes Lawe, and the Myſteries of the Scriptures.

S. Auguſtine, as M. Hardinge allegeth him, ſaith, The pſalme chaſeth away Diuels: But S. Auguſtine geueth not ſutch power vnto a Pſalme pronounced onely with the lippes, in a ſtrange vnknownen tongue: but vnto a Pſalme vnderſtanded, and beleued, and pronounced from the harte. For, to ſaie, The Woorde of God onely bicauſe it is wrytten, or ſpoken, is auailable of it ſelfe without vnderſtandinge, as M. Hardinge ſeemeth to ſay, is a ſuperſtitious, and a Iewiſhe kinde of ſolſe.

Chryſoſtome ſaw, & reproued the ſuperſtition thereof in his time by theſe wordes: Quidam Sacerdotes partem aliquam Euangelij alligant circa collum. Dic Sacerdos inſipiens: Nonne quotidie Euangelium in Eccleſia legitur, & auditur ab hominibus? Cui ergo in auribus poſita Euangelia nihil proſunt, quomodo eum poterunt circa collum ſuſpenſa ſaluare? Vbi eſt virtus Euangelij? In figuris literarum, an in intellectu ſenſuum? Certaine Prieſtes there be, that binde a peece of the Goſpel aboute their neckes. Tel me thou fooliſhe Prieſt: Is not the Goſpel euery day readde, and hearde of menne in the Church? If the Goſpel doo not profite a man beinge put in his eare, howe then can it profite him beinge tide at his necke? For wherein reaſteth the power of the Goſpel? In the forme of the letters, or in the vnderſtandinge of the ſenſe? So may we ſay vnto M. Hardinge: Wherein reſteth the power of the Pſalmes, wherewith the Diuel is vanquiſhed? In the bare ſounde of the wordes, or in the ſenſe, and meaninge of the ſame? Certainly S. Auguſtine ſaith, The woordes of God woorketh in our hartes, nō quia dicitur, ſed quia creditur:

Not bicauſe it is ſpoken, but bicauſe it is beleued. Likewise ſaith S. Baſile, Non qui ore proferit verba Pſalmi, Pſallit Domino: ſed quicunque de puro corde proferunt Pſalmodiam: He ſingeth not vnto the Lorde, that vttereth the woordes of the Pſalme: but they that from a pure harte pronounce the Pſalmodie. Likewise Origen: Fiduciam haber ad Deum, non propter Verba Orationis, vel Pſalmi, quamuis videantur bene compoſita, & de Scripturis electa: ſed quia altare cordis ſui bene conſtruxit: He that prayeth, hath truſt in God, not for the woordes of his prayer, or of the Pſalme, although they ſeeme to be wel made, and choſen out of the Scriptures: but bicauſe he hath wel made vp the Altare of his harte. This was Origenes whole, and onely purpoſe. He exhorteth not the people to heare Seruice in a ſtrange language. Neither is M. Hardinge hable to ſhew, that there was any ſutch Seruice in the whole Church of God, either then in Origenes time, or within foure hundred yeeres after him. Onely he encouraged the people to reade the Scriptures, yea although they were not hable to reatche the bottome of them: as it plainly appeareth by his owne wordes ſolowinge: In Scripturis Sanctis eſt vis quædam, quæ legenti etiam ſine explanatione ſufficiat: In the holy Scriptures there is a certaine vertue ſufficient for the Reader, yea although they be not expounded. And therefore he allegeth theſe wordes of S. Paule, My ſprite praieſth, but my ſenſe is without fruite: not to warrant M. Hardinges ſtrange order of prater, whiche neither S. Paule, nor Origen him ſelfe euer kneue, but onely to ſhewe, that as God of his mercie healeth our weakenesse in prateing, ſo likewise in readinge the Scriptures, he healeth our weakenesse in vnderſtandinge. S. Paule ſaith, Quid Oremus, quemadmodum oporteat, nescimus: ſed ipſe Spiritus poſtulat pro nobis gemitibus inenarrabilibus: We know not what to praie, as it is meete for vs to praie: But the ſprite of God intreateth for vs with ſighes, that cannot be expreſſed. Thus, ſaith Origen, The Angels of God deſire to ſee vs prainge: thus they deſire to ſee vs readinge. But if they deſire onely to ſee vs prale, or heare in a ſtrange tongue, we know not what, as M. Hardinge woulde geather, then are they the Angels of Darkeneſſe, and not of God.

Out of this place of Origen M. Hardinge geathereth theſe reaſons: The Angels

Origen. in Numer. hom. 27.

Auguſt. in prologo in librum pſalm.

Chryſoſtom. in Matthe. in opere imperfecto hom. 43.

Auguſt. tract. 1. 2. in Iohan. Baſil. in pſalm. 29.

Origen. in Matthe. tract. 25.

1 Cor. 14.

Roman. 8.



are delited to heare vs reade or praie, although we of our weakenes knowe not thoroughly, what we speake: Ergo, the people in Origen's time had the Common Service in a strange tongue.

The error or fraude hereof may the better appeare by that, I haue befoze declared. It is called Fallacia ab Amphibologia, that is, of the doubtful takinge of one woorde. For this woorde (Vnderstandinge) hath two significations. For we vnderstande the wordes, & we vnderstande the meaninge of the wordes. Origen saith, the people vnderstoode not the meaninge of the Scriptures: Ergo, saith M. Hardinge, they vnderstoode not the wordes of the Scriptures. Againe, Origen saith: They had no full, and persite vnderstandinge: Ergo, saith M. Hardinge, They had no vnderstandinge at al. And therein standeth the falseheade of his argument. And againe, The wordes that Origen writeth of Readinge the Scriptures, M. Hardinge applieth the same to the Common Service: and so violently, and perforce altereth, and depraueth Origen's meaninge, and concludeth one thinge for an other. And thus this good Father is drawn in to proue that thinge, that he neuer neither knewe, nor did, nor willed to be donne.

M. Hardinge. The. 34. Diuision.

I trust wise, godly, and steadfast men, who be not caried about with every winde of Doctrine, will be moued more with the auctoritie of Origen, a man alwayes in the iudgement of al the Christian worlde accompted most excellently learned, then with the scorninge of Caluine, who speakinge of the auncient Latine Service vsed in Englande, and Fraunce saith, *Ad Ecclesiam ex sono non intellecto nullus penitus fructus redit*: that of the sounde not vnderstanded, no fruite at al resulteth. *in ista* tourneth to the Church: vsinge that woorde of despite, that might better be spoken by a Mynstrel, of his Pipe and Taburet, then by a Preacher, of the Diuine Service. Neither hereof with any milder spirite speaketh his Disciple and Subminister Theodore Beza, the hote Minister of the deformed Churches of Fraunce. *Quaecunque preces ab aliquo cōcipiuntur eo idiomate, quod ipse nō intelligat, pro Dei Ludibrio sunt habendæ.* VVhat prayers so euer be made (saith he) of any man in a tongue that he vnderstandeth not, they be to be taken for a mockerie of God. VVho so euer here alloweth Caluine, and Beza, condemned of the Church, must condemne Origen, for this pointe neuer reprooued or touched of any, that haue not spared him where so euer they coulde charge him with any error. If al prayers made in an vnknown tongue be a mockinge of God, as Beza saith: then were the prayers vttered by miracle in the Primitiue Church with tongues (which the vtterers themselves vnderstoode not after the minde of Chrysostome) a mockinge of God: For I see nothinge, whereby they are excluded from his (87) general saieinge, and vniuersal proposition. Verily, this teachinge of Beza is not sounde. I weene, if he were out of the protection of his deformed Churches, and commented before a Catholike Bishop, to geue an accompte of this doctrine, he woulde steppe backe, and rencke that rash saieinge againe. For els he shoulde seeme to graunte, that God gaue at the beginninge of the Church, the gifte of tongues to be mockte withal: which were very absurde, and blasphemous. S. Paule wisheth that al the Corinthians spake with tongues, but rather that they Prophesied.

The. 87. vn-truth. For this general saieinge of Chrysostome is vntuely reported.

The B. of Sarisburie.

I marvel muche, what soundenesse of Doctrine M. Hardinge can meane, hauinge thus taken vpon him to be the p[ro]uour of ignorance: or how he can wel commend others for constancie, and steadfastnesse, findinge him selfe with so lighte windes so often remoued: or wherfoze he shoulde so highly commend that olde Father Origen, at whose handes he findeth so smal reliefe.

That he thus bitterly chargeth that godly learned Father John Caluine, for saietinge thus, Of the vnknown Service there redoundeth no manner profite vnto the Church; it toucheth many others moe, & not him onely. S. Augustine saith thus: *Si Moses mihi Hæbræa voce loqueretur, frustra pulsaret sensum meum, nec inde mentem meam quicquam tangeret*: If Moses shoulde speake vnto me in the Hebrewe tongue (for that

Augustin. Confession. lib. II. C. 3.

that I vnderstande it not) he shoulde beate my senses in vaine, neither shoulde there any thinge thereof enter into my minde. **S. Chrysostome** saith: Nisi dixerō quod percipi facile, clare, à vobis possit, sed linguarum munere pradiū me esse tantum ostendam, nullum ex his, quæ non intelligitis, fructum facientes abibitis, credo. Nam quæ vilitas esse ex voce non intellecta potest? onlesse I speake that you maie plainely, and cleerely vnderstande, but onely shewe mee selfe to haue the gifte of tongues, ye shal departe away hauinge no fruite of those thinges, that ye vnderstande not. For, of a voice that ye knowe not, what profite canne ye haue? **Againe** he saith: Et vos, nisi significantem sonum dederitis, verba venio, hoc est, nemini facietis: And you, onles ye utter a sounde with vnderstandinge, ye shal speake to the winde, that is to say, ye shal speake to no Bodie. And to passe by al others, **Nicolas Lyra** saith thus: Si tu sacerdos benedixeris spiritu, id est, absque hoc, quod populus intelligat, quid proficit populus simplex, & non intelligens? If thou beinge the Priestee doo blisse with thy spryte, that is to saie, if the people vnderstande thee not, what profite hath the simple people thereby, not vnderstandinge thee? Therefore as **M. Hardinge** saith, **M. Caluine** in this pointe was a scorner, so might he as wel haue saide, **S. Augustine**, **S. Chrysostome**, **Nicolas Lyra**, and others are al scorners.

*Chrysostom. in. l. Cor. 14. homi. 35.*

No fruite.

speake to the winde.

*Nicol. Lyra in. l. ad Corin. 14.*

No profite.

If al praiers, saith **M. Hardinge**, made in a strange tongue be a mockinge of God, as **Beza** saith, then were the praiers uttered by miracle in the Primitiue Church with tongue, whiche the vterers them selues vnderstoode not, after the minde of **Chrysostome**. a mockinge of God.

This exposition of **Chrysostome** is very strange, and agreeth with fewe others: and yet is the same here by **M. Hardinge** vntruely reported. For **Chrysostome** saith not, that who so euer in the Primitiue Church uttered the praiers with tongue, vnderstoode not him selfe, what he saide, but plaine the contrary. For thus he saith: Linguis loquens se ipsum ædificat: quod quidem fieri non potest, nisi quæ loquatur norit: He that speaketh with tongues, profiteth him selfe: whiche cannot be, onles he vnderstande what he saith. And he addeth further: Et hæcenus quidem disputat de illis, qui ea, quæ loquuntur, intelligunt: **Aug. to s. Paule** disputeth of them, that vnderstande, what they saie. Hereby it is plaine, that **M. Hardinges** general proposition, is not generally true. But others, **Chrysostome** saith, there were, that abused the gifte of tongues, and knewe not them selues, what they saide. And whether this were a mockinge of God or no, let **M. Hardinge** iudge. **Chrysostome** saith, It was a Confusion of the Church, a bragginge, and ostentation of them selues: without consideration either of them selues, or of others: that sutch a one was **Simon Magus** that sutch were the Iewes, that betrayed them selues vnto the Diuel. And **S. Augustine** compareth them vnto **Dwelles**, **Pies**, and **Rauens**, that crie, and chatter, they knowe not what. Therefore I doubt not but **M. Bezaes** exposition wil stande, bothe before God, and also before many good Catholique Bishop.

*Chrysost. 1. Cor. 14. hom. 35.*

*Eadem homilia.*

*M. Hardinge. The. 35. Diuision.*

If our newe Maisters condemne the Latine Seruice in the Latine Church, for that the people vnderstande it not, thereof must it followe, that the Englishe Seruice, so mutche of it as consisteth of **Dauides Psalmes**, whiche is the moste parte, be also condemned. The like may be saide of other Nations. For howe many shal we finde, not of the people onely, but also of the beste learned men, that vnderstande the meaninge of them, in what tongue so euer they be set forth? **S. Hilarie** compareth the Booke of Psalmes to a heape of keyes, that be to open the doores of every house of a greete Citie, layed togeather. Amonge whome it is harde to finde whiche keye serueth whiche locke, and without the righte keye no doore can be opened. **S. Augustine** likeneth the people of **Aphrica** singinge the Psalmes, whiche they vnderstoode not, to **Dwelles**, **Popiniages**, **Rauens**, **Pies**, and sutch other byrdes, whiche be taught to sounde they knowe not what, and yet they vnderstoode the tongue they sange them in. And therefore he exhorteth them to learne the meaninge of them at his preachinge,

III

least



The Latine  
Church.  
The Psalmes.

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THE THIRDE ARTICLE

least they shoulde singe not with humane reason, (as it is before recited) but with voice onely as byrdes doo.

The B. of Sarisburie.

Esther. 13.

Al our mater is fully answered, and confuted: For M. Harding hath called vs Newe Maisters: euen with the same authoritie, and spirite, that Haman saide vnto king Darius, The Iewes troubled his countrey, and professed, and vsed a Nerue Lawe. Certainely, our Doctrine is Christs Doctrine, & hath y Testimonie, not onely of the Lawe, & the prophetes, but also of the auncient Councels, and olde Fathers.

The greatest pzoofe for the Latine Seruice, that M. Hardinge can finde, standeth vpon the bare name of the Latine Church. And yet in that whole Church this day, there is not one nation, that either speaketh, or vnderstandeth the Latine tongue. Let M. Hardinge onely leaue his portuise, and Latine Seruice: then hath he no further cause to bragge of his Latine Church. For, as it now fareth, his Seruice taketh not name of his Church, but his Church of his Seruice. Verily, as it is mete, the Seruice shoulde be in Latine in the Latine Church: so is it mete, the Seruice shoulde be in Englishe in the Englishe Church.

Chrysost. in opere imperfecto in Matthe. ca. 23  
Tertull. contra Marcionem li. 4  
Matthe. 23.

We graunte, the Psalmes be harde, as it is alleged: for the deepe senses, and highe Mysteries, and secrete propheties of Christe, and of his Church therein contained. Besides that, M. Harding hath founde out a buntche of keyes in S. Hilarie, wherewith to shutte out al the people. Notwithstandinge the right vse of keyes is rather to open, then to shutte. Chrysostome saith: Clavis est Verbum scientie Scripturarum, per quam aperitur hominibus ianuam Veritatis: The keye is the woorde of knowledge of the Scriptures, by the whiche the gate of the Trueth is opened vnto men. And Tertullian likewise saith: Clavis est interpretatio Legis: The keye is the exposition of the Lawe. And therefore Christe saith, Woe be vnto you ye Scribes and Phariseis, that shutte vp the Kingedome of God before menne: for ye enter not your selues, neither suffer others, that would enter. And thus they do, saith Tertullian, Docentes potius precepta, & doctrinas hominum: Teachinge rather the Commandementes, and doctrines of menne. But if there be so many keyes bounde togeather, what if M. Hardinge haue misse in his choise, and haue taken one keye for an other?

Gregorius in Epistola ad Leandrum.

His reason standeth thus, The simple people vnderstandeth not the deepe meaninge of the Psalmes: Ergo, they vnderstande nothinge in the Psalmes. By this keye M. Harding may happen to shutte out him selfe. This is a false kinde of reasonninge, whiche in the Schooles is called A secundum quid, ad simpliciter. For albeit y people vnderstande not al the highe Mysteries of the Scriptures, yet it followeth not, that therefore they vnderstande nothinge in the Scriptures. For in the Scriptures there is both Stronge meate for Menne, and also Milke for Childzen: And in the same, saith S. Gregorie, the Elephant maye swimme, and the Lambe may wade a foote.

Psalm. 138.  
Matthe. 21.

And if the Psalmes be harde in the Vulgare tongue, be they therefore easie in the Latine tongue? Or if the Psalmes be darke, muste the people therefore haue their Seruice in Latine?

Hieronymus ad Marcellam.

Basil. in psalmos.  
Chrysost. ad Coloss. hom. 9.

Verily it appeareth bothe by Dauid him selfe, and also by sundrie olde Fathers, that the simplest of al the people were hable to vnderstande the Psalmes. Dauid exhorteth, Younge Menne, and Maydes, Olde menne, and Childzen, to prayse the name of the Lorde: Childzen were hable to receiue Christ with Psalmes, & to singe aloud, Blissed is he, that commeth in the name of the Lorde, and applied the same aptely vnto Christe. S. Hierome saith, The poore husbandeman songe the Psalmes at his Plough: S. Basile exhorteth the artificer to singe Psalmes in his shoppe. Appollinaris turned y Psalmes into Greeke verses, that Childzen mighte learne them in the Schooles. S. Chrysostome saith vnto the Father, Teache thy Childe to singe the Psalmes.

S. Au

**S. Augustine** saith: *Psalmes were purposely made, that younge Men, and Children might learne to singe them. Pantogenes in the steepe of Poetes fables, & other like thinges, gave Dauides Psalmes to Children to expounde. And that enery of these under- stode, what they songe, it maie appeare by these woordes of S. Augustine, sinul & canare videmur, & quod ad animæ utilitatem pertinet, docemur. Bothe we seeme to singe, and also withal are taught that thinge, that is profitable for our soule. Therefore if any in Aphyica songe, they knewe not what, S. Augustine compareth them to Raucens, or Popiniayes. But will M. Hardinge thereof conclude thus, They that knowe not what they singe, singe like Raucens, or Popiniayes, Ergo, the people ought to haue their service in a strange tongue?*

**M. Hardinge. The.36. Division.**

The rest of the Scriptures, whereof the service consisteth, is, though not altogether so obscure as the Psalmes, yet verily darker, and harder, then that the common peoples grosse and simple wittes, may pearce the understandinge of it, by hearinge the same pronounced of the minister in their Mother tongue. And by this reason, we shoulde haue no service at al gathered out of the Scriptures, for default of understandinge.

**The B. of Sarisburie.**

The people, saith **M. Hardinge**, is grosse, and simple, and cannot vnderstande the scriptures, by hearinge the same in their Mother Tongue: Ergo, they must heare it pronounced in the Latine Tongue: I crowne, that they may the better vnderstande it. This seemeth to be a very simple argument: a grosse vngentle opinion of the Simplicitie of the people. God is not partial, neither hideth his tructh from the Simple, bicause he is Simple: but from the proude, and reprobate, bicause he is wilful: and specially chooseth the Simple of the world, to confounde the wise. The simplest & grossest of al them, that **M. Hardinge** meaneth, is hable to heare the voice of the whenhearde, and to folowe him: but the stranger, of whom he hath bene deceived by double doctryne, he doubteth him, and refuseth him, and wil not folowe.

**M. Hardinge. The.37. Division.**

And whereas, of the service in the Vulgare tongue, the people wil frame lewde, and peruerse meanings of their owne lewde senses: so of the Latine service they wil make no constructions either of false doctrine, or of euil life. And as (88) the vulgare service pulleth their mindes from deuotion to heare, and not to praye, to little benefite of knowledge, for the obscuritie of it: so the Latine geuinge them no such motion, they occupie them selues, whiles the prieste prayeth for al, and in the prison of al, in their private prayers, al for al, and every one for him selfe.

**The B. of Sarisburie.**

He, that vnderstandeth what he heareth reade, saith **M. Hardinge**, hath his minde wandring, and is drawn abroade with vaine imaginations. But who so vnderstandeth not one worde at al, neither what he heareth, nor what he speaketh him selfe, hath his minde cloasely fixed vpon that he speaketh. Thus **M. Hardinge**, as he hath made a newe Diuinitie, so is he also bolde to make a newe Philosophie. For naturally, the minde vnderstandinge what it heareth, or readeth, and bringe attentue vnto the same, hath lesse cause to wander, and strale abroade. **S. Basile** saith, *Lingua psallat: Mens autem scrutetur sensum eorum, que dicis: vt psallas spiritu, & psallas etiam mente: Let thy tongue singe: and let thy minde searche out the meaninge of that, thou speakest: that thou mayst singe with thy spirit, and singe also with thy minde.*

But, for as muche as **M. Hardinge** saith, the vnderstandinge of the Latine, is a hinderance vnto private Deuotion, in fauour whereof he bitterly defaceth the publique prayers, it shal behooue vs to consider, what the olde Fathers haue thought

mes.  
Prolog. in Psal-  
mos.  
Theodoret. li. 4.  
Ca. 19.  
in prologo in  
Psalmos.

James 4.  
Psalm. 34.  
1 Corin. 1.  
John. 10.

The. 38. vntoth  
For the vulgare  
Service increa-  
seth deuotion,  
as by sundrie  
Authorities it  
shal appeare,

Basil. in Psalm,  
28. vnto aug. 1.





Wherefore of these Churches no example ought to be taken for service in the Vulgare Tongue: as neither of the Churches of Russia, and Moravia, and certaine other, to whome about sixe hundred yeeres passe, it was graunted to haue the Masse in the sclauins Tongue through special licence thereto obteined of the see Apostolike, by Cyrillus and Methodius that firste conuerted them to the faith. Vvhiche manner of seruice, so many of them as be Catholike, for good causes haue leaue, and vsed the Latine, as other Latine Churches doo. Concerninge the reaste yet keepinge their sclauone tongue, whiche other errors and defaultes, for whiche they are not herein to be esteemed woorthy to be followed, we may saie of them, the wordes of Gregorie Nazianzene. *Præilegia paucorum, non fœquilegem communem*: The Priuileges of a fewe make not a thinge lawfull in common.

*The B. of Sarisburie.*

This argument seemeth to holde thus: seruice in the Vulgare Tongue, is cause of schismes and errors: Ergo, within sixe hundred yeeres after Christe, it was ministered in some place in a tongue vnknewen vnto the people. The force of this Conclusion is euident: A very child may sone see through it. If the Antecedent were true, then should the Jewes, the Grækes, and the Latines, whiche euermore had their seruice in the Vulgare Tongue, for that cause haue bene full of schismes, and errors. S. Augustine, S. Hierome, & other Fathers say, that pride, and wilfulness of minde: Tertullian saith, that knowledge of Philosophie, and assistance of learninge, hath caused diuision and heresies in the Church, and therefore calleth the Philosophers the Patriarches of Heretiques. The Bishoppes in the Councel of Toledo saie thus: *Ignorantia est mater omnium errorum*: Ignorance is the Mother of all error. But that the vnderstandinge of the Common seruice was euer thought the cause of schisme, or error in the Church, I thinke it was neuer either written, or spoken by any olde Doctour, either Græke, or Latine: or Jewe, or Gentile. Epiphanius reckoneth vpon foure score sundrye Heresies, that had bene before his time: S. Augustine reckoneth foure score and nene. Yet do they not say, that any one of all those Heresies, euer sprang of vnderstandinge the Common seruice. Pothan would saie thus, but M. Hardinge: neither wil M. Hardinge thus say, when, faction, and contention laide aparte, he shal either saie that he knoweth: or haue regarde to that he saith.

Touchinge the Christians, whiche be in infinite numbers in Polchouta, Armenia, Ethiopia, and els where, whome vpon very thozte aduise, he hath condemned altogether for schismatiques, if he would haue credite geuen vnto his tale, it would haue behoued him, bothe to haue declared their particular errors, and Heresies, and also substantially to haue prooued, that their vulgare seruice gaue occasion vnto the same.

The Christians of Russia, and Moravia, saith M. Hardinge, afterwarde vpon good causes receiued the Latine seruice. Howe be it, of all these good causes he uttereth none. But after Cyrillus, and Methodius, by longe preachinge, and greate paines had conuerted them to the faith of Christe, and for the better continuance of that they had begonne, were desirous, that the people so conuerted might haue their Common seruice in their mother tongue, and the mater stood in suspence at Rome, in the Consistorie before the Bishop there, and his Cardinales, a voice was heard by an Angel from Heauen, *Omnis spiritus laudet Dominum: & omnis lingua confiteatur ei*: Let every spinte praise the Lorde: and let every tongue make confession vnto him. By this storie it appeareth, the Angel of God from heauen was authour, that these Nations should haue their seruice in their Common Tongue.

Howe is M. Hardinge able to shewe, that either Euangeliste, or Angel, or bishopp from heauen, euer willed them to leaue their owne natural speache, and to take the Latine, then may he say, they had good causes so to doo. Wellactions

*Tertull. contra  
Hermogenem.  
Council. Tolosan.  
4. ca. 24.*

*Epiphanius, de  
Heresibus.*

*Augustinus, ad  
Quadragesimam.*

*Aeneas Sylvius  
historia Bohemica  
ca. 13.*



authoritie in this case cannot seeme great: bothe for other sundrie causes, whiche I leaue, and also for that he liued at the least, fouretiene hundred yeres after Christ, and bringe out of his owne countrie, and created Cardinal, and Bishop of Tulerum, he manifestly flattered the Bishop of Rome.

M. Hardinge. The. 39. Diuision.

The. 30. vnt ruth  
For the contra-  
ry is sufficiently  
prooued in the  
15. Diuision of  
this Article.

A heape of vn-  
truthes laide  
together.

The. 31. vnt ruth  
For the firste  
preachers of the  
faith in this Ile-  
lande were  
Greekes, and  
Hebrewes, and  
not Latines.

The. 32. vnt ruth  
joined with a  
sclaunder. For  
our Seruice con-  
teineth nothing  
contrary to the  
faith.

VWherefore to conclude, seeinge (90) in sixe hundred yeres after Christ, the seruice of the Church was not in any other, then in the Greeke, and Latine tongue, for that any man is hable to shewe by good proufe, and the same not vnderstanded of al people: seeinge the auctorities by M. Iuel alleged, importe no necessary argument, nor directe commaundement of the Vulgare Tongue, but onely of plaine and open pronouncing, and that where the tongue of the seruice was vnderstanded: seeinge the Church of the Englishe Nation had their seruice in the Latine tongue to them vnknewen, wel neare a thousande yeres past: seeinge the place of S. Paule to the Corinthians, either pertaineth not to this purpose, or, if it be so graunted, for the diuersitie of stures of that, and of this our time, it permitte a diuersitie of obseruation in this behalfe, though some likenesse and resemblance yet reserved: seeinge great profite cometh to the faithful people hauinge it so as they vnderstande it not. Finally, seeinge the examples rehearsed herein to be folowed, be of smal auctoritie, in respectes either of antiquitie, or of true Religion: As the bolde assertion of M. Iuel is plainly disproued, so the order of the Latine seruice in the Latine Church, whereof Englande is a Prouince, is not rashly to be condemned: specially whereas (91) being first committed to the Churches by the Apostles of our Countre, and the firste Preachers of the Faith here, it hath bene auctorised by continuance almoste of a thousande yeres without control, or gaine sayinge, to the glorie of God, the wealth of the people, and the procuringe of helpe from heauen al waies to this lande.

And to adde hereunto this mutche lasse of al, though it might be graunted, that it were good, the seruice were in the Vulgare tongue, as in Englishe for our countre of Englande: Yet doubteles good men, and zelous keepers of the Catholike faith, wil neuer allowe the seruice deuised in Kinge Edwardes time, nor we restored againe, nor so mutche for the tongue it is in, as for the order it selfe, and disposition of it, lackinge some thinges necessarie, and hauinge some other thinges (92) repugnant to the Faith, and custome of the Catholike Church.

The B. of Sarisburie.

Here M. Hardinge, it appeareth, ye beginne to mislike your owne dealinge, that after so many wordes, and so greate a countenance of learninge, ye shoulde be founde so nakedly, and so vnseensibly to deceiue the people. And therefore hauinge no manner Authoritie of auncient Councel, or Doctor to allege againste the Englishe tongue in the Church of Englande, yet leaste in the ende, hauinge saide so mutche, ye shoulde seeme to saie nothinge, ye beginne to finde faulte with the order of our Seruice, and without any manner of proufe ye say, there are many thinges therein contened, contrary to the Catholike Faith: and so contrary to your owne knowledge, ye mainteine one vnt ruth by an other.

You knowe, that we serue God accordinge to his holy worde, and the order of his Primitive Church. For (as Tertullian saith, the Christian people did in his time) Coimus ad diuinarum Scripturarum commemorationem, siquid presentium temporum qualitas aut praemonere cogit, aut recognoscere. Certè fidei sanctis vocibus pascimus, spem erigimus, fiduciam figimus: Wee meete together to heare the rehearsal of the holy Scriptures, if the state of the present time doo force vs either to forewarne any thinge, or els to cal any thinge to remembrance. Verily we feede our Faith, with those holy wordes, we confirme our hope, we assure our trust. Wee minister the holy Sacramentes in pure and reuerent sorte: we Baptize in the name of God the Father, the Sonne, & the Holie Ghost: we receiue the Sacrament of Christes Bodie and Bloude from the Holy Table: we make our humble Confession, and fal to the grounde, and pray al together

Tertull. in Apo-  
logetico.

al together, with one heart, and one voice, in spirit, and truth: and specially we pray for you, and for such others, that ye may consider from whence ye are fallen, and repent your felues, and returne to God: wee excommunicate open offenders: wee receiue againe them that thew them selues penitent: wee instruct our youthe in the faith of Christe: wee make collections, and prouide charitably for the poore. Of al these things, what onethinge is contrary to the Catholique faith? **W**ap. Hardinge, it is written, The mouthe that lieth, destroyeth the soule: And Christe saith, The blasphemie against the holy Ghoste shal neuer be forgiven, neither in this life, nor in the life to come.

**Sapien, L.**

March 21

Now, good Christian Reader, for the better contenting of thy minde, I beseeche thee to looke backe, and to consider the whole substance of al, that M. Harding hath laide in for prouofe of this Article, what weight it beareth, and how wel it serueth to his purpose. He hath intreated largely of singinge in the Ruler, at what time, and where it first beganne: and likewise hath prououed by a greate longe discourse of situation of countries; and diuersitie of tongues, that neither al the east parte of the worlde vnderstoode the Greeke, nor al the people of Aphyca, Mauritania, Spaine; and Fraunce vnderstoode the Latine: whiche labour in this case was nothinge needeful. But that al the Nations of the East parte had their Seruice in the Greeke tongue: and that al the people of Aphyca, Mauritania, Spaine, and Fraunce had their Seruice in the Latine tongue, whiche thinge onely stood in Question, and therefore was onely to be proued, he hath hitherto vtterly leaue vnproued. Touchinge the Publique Seruice within this Ilelande, the Ruler of Augustine of Rome, and Coda, and Putta, and other Poetes, and singinge men, as I haue shewed, standeth him in smal neede. Contrary to his owne knowledge he saith, that the foureteenth Chapter of S. Paule to the Corinthians cannot necessarily be applyed to this purpose: And further he saith, that euen from the Apostles time, the Priest euermore made his Prayers in the Ruler, more of from the hearinge of the people: That the ignozant people vnderstandeth the Latine Tongue, although not in moste crasse wise, or peritely: That they are now better instructed in the Articles of the Faith, then they were in the time of the Apostles: That it is sufficient for them now to be taught by Cellures, and Ceremonies: and that they haue greate profit by hearinge their Seruice, although they know not what they heare. Againe he saith, that the Greeke, and Latine be learned tongues, and therefore al the Seruice of the Church throughout the whole worlde, ought to be ministred in one of them: That al the Psalmes, and al other Scriptures are harde, and farre passe the capacittie of the people: That vnderstandinge of the mater causeth the minde to wander: and to be shorte, that prayer in the Common tongue, hath euermore bredde Schismes, and Diuisions in the Church. He hath openly falsified Strabo, Iustinian, Origen, Chrysostome, and others, and hath forced them to say the thinge, they neuer meante.

This is the whole Summarie of al that he had to say. Hereof he woulde seeme to conclude, that within the first five hundred yeeres after Christe, the Common Service was ministered openly in a tongue unknowne unto the people: Albeit he hath hitherto alleged neither Scripture, nor Councel, nor Decree, nor Doctour, nor Example, or Usage of the Primitive Church to prove the same.

Of the other side, it is sufficiently proued of our parte, that the fourteenth Chapter to the Corinthians must of necessitie belonge to the vse of Common Prayers: and that in the Primitive Church, the Service was euerywhere ministered in the Vulgare Tongue, and that the Priest, and the people praised al together: I haue proued, not onely that the Passions, that vnderstoode Greeke, or Latine, had their Service in the Greeke, or Latine tongue, but by Theodoretus,

*Justinian.*

Lyra & Thom





# THE FOURTH ARTICLE OF THE SUPREMACIE

The B. of Sarisburie.

That the Bishop of Rome was then called an uniuersal Bishop, or head of the uniuersal Church.

M. Harding. The 1. Division.

Touching the name of the Bishop of Rome was called within five hundred yeeres after Christ's Ascension, as it appears by his Primacie, that is to say, supreme power, and auctoritie in euery and among all Bishops, and chiefe gouernement of all Christes flocke, in matters pertaining to faith, and Christian Religion, was then (93) acknowledged and confessed. Whiche thing beinge so manifestlye sheweth, were called by either of those names that you desire, or name it is not of great importance, and yet for the one of them somewhat, and for the other, an infinite number of good and charitable may be alleged. But thereof hereafter.

The B. of Sarisburie.

Touchinge these glorious Names, and Titles wherewith the Bishoppe of Rome hath longe since flourished, and beautified his estate, M. Hardinge saith, in parte willingly to yeelde: claiminge nevertheless the Supreme Power, and uniuersal Authoritie vnto the See of Rome, and that even from the Apostles time: notwithstandinge it was as easie a matter for Christe to geue Peter the power, and Title bothe together, as to geue him the power alone without the Title. But to auoide error that might grow by mistaking of wordes, him we call the Vniuersal Bishop, or the Head of the Vniuersal Church, that hath authoritie as done at General Councils, and fullnesse of power to expounde the Scriptures: to whose determinations the whole Church of God must of necessitie submitte it selfe without contradiction: whom neither Emperour, nor Kinge, nor Clergie, nor the whole Vniuersal people, in any wise may controule, what so euer he dooeth, to whom all Appeals ought to lie from all places of the worlde: and vnto, whersoever he happen to be, hath the full Jurisdiction of a Bishop. That euer any such Superioritie, or Vniuersal power was geuen by Christe to the See of Rome, it will be to muche for M. Hardinge to proue.

But, where as the Bishop there is ambitious to be knowne, and taken for the Vniuersal Bishop, and Head of the Vniuersal Church, happy is he if he doo the deuotie of one particular Bishoppe, and be founde but a member of Christes Church. S. Gregorie saith: Aduersus quem porta preualent, inter omnes, illi neq; petra dicendus est, supra quam Christus aedificauit Ecclesiam, neq; Ecclesia, neque pars Ecclesie: He, a man whom the gates of hel doo not shalke (as they haue often against the Bishop of Rome) neither may be called the R. ocke, a wise upon Christe dooth builde his Church, not the Church, nor any parte of the Church.

Certainly, touching these vaine Titles, the same Antient Father S. Gregorie saith, Ego fidei ueritatem dico: quicquid in Vniuersalem sacerdotem uocat, uel uocari debeat, in relatione sua Antichristum precurrit! I speake it boldly: who so euer, either call himselfe the Vniuersal Bishop, or himselfe so to be called, in his pride he is the Forerunner of Antichrist.

M. Harding. The 2. Division.

Now concerning the title of Bishop, which is the name of the Pope's successors,

The 93. truth. For there was no luche power cōfessed. Not the 93.

Extra. Decret. Electi p̄uati soliti.

De Maiorit. Obedien. Vnam sanctam.

Gregor. 10. in Math. 16.

Gregor. 10. in Math. 16.

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Gregor. 10. in Math. 16.

Gregor. 10. in Math. 16.

Gregor. 10. in Math. 16.



successour, first, in hart brenter up and accepted by God, so as it standeth in force lure diuino, by  
Goddess law, and not onely by mans law, the scriptures leadinge sherto. Next, commended to the  
worlde, by decrees of Councels, and confirmed by edictes of Christen Emperours, for auoiding of schif-  
mes. Furthermore, confessed and witnessed by the holy Fathers. Againe, founde to be necessary by  
reason, finally, vsed and declared by the euent of thinges, and practise of the Church. For proufe of  
al this, so much might easily be saide, as shoulde serue to a whole volume.

The B. of Sarisburie

Here M. Hardinge saith, He wil Trippe, & Daunce lightly ouer this Article.  
And therefore notwithstanding he woulde seeme to holde De lure diuino, that is,  
by the scriptures, yet for harte he allegeth not any one worde of the scriptures,  
as of him selfe, but onely upon the reporte, and credite of others. Howbeit Pope  
Zosimus in al that longe contention, he had with the Bishoppes of Aphylla, tou-  
ching these maters, neuer alleged any worde of the scriptures, but onely the  
Council of Nice, whiche he him selfe had falsified. And Pelagides writing here-  
of to the Bishops of Spaine, seemeth to claime onely by Customs, and not by any  
right of Goddes Word.

Nevertheless sithence that time, they haue founde out sundrie places of the  
scriptures to aucuche their Title, and haue forced the same to serue their purpose.  
Christe saith, Al power is geuen to mee: Hereof Stephanus the Bishop of Patara  
concludeth thus: Ergo in Papa est omnis potestas supra omnes potestates, tam Celi,  
quam terre. Therefore in the Pope is al power aboue al powers, as wel of Heauen, as of  
earth. Some others there be that reason thus: Peter entred into the Craue before John:  
Peter is whis Net ful of Fische: Vnto Peter Christe saide, Consume thy brethren: Ergo,  
The Pope is heade of the Church. Bonifacius the eight saith: In principio creauit Deus  
Celum, & terram: non in principis: God made Heauen, and Earth, in the beginning: and  
not in the beginniges, as in manie: And againe, Spiritualis omnia dijudicat: He that is  
spiritual iudgeth al thinges: Ergo, The Bishop of Rome ought to haue an Vniuersal power  
ouer al the worlde. By these, and other like authorities of the scriptures they  
conclude, that the Pope holdeth his authoritie, not by any ordinance of man, but  
De lure diuino. That is, even by the right of Goddes vndoubted Lawe. And  
therefore Pope Bonifacius determineth the mater in this wise to holde for euer:  
Declaramus, Dicimus, Definimus, Pronuniamus, omnino esse de necessitate salutis  
omni humane creature, subesse Romano Pontifici: Wee declare, saie, determine, and  
pronounce, that vndoubtedly it standeth vpon the necessitie of salvation, for every mortal  
creature, to be subiecte to the Bishop of Rome. Like wise saith the Glose upon the same:  
Quicquid saluatur, est sub summo pontifice: What so euer is saved, is vnder the highest Bi-  
shop. If these claines be good, it is no harder mater to holde by scriptures.

But, for as muche as they seeme to make greatest accompte of these wordes  
of Christe, Thou arte Peter, and vpon this Rocke I vvil builde my Church,  
Therefore for answere herunto, vnderstande thou, good Christian Reader, that  
the olde Catholique Fathers haue written, & pronounced, not any mortal man as  
Peter was, but Christe him selfe, the Sonne of God to be this Rocke. Gregorius  
Nyssenus saith, Tu es Petrus &c. Thou arte Peter, and vpon this Rocke I vvil  
builde my Church. He meaneth the Confession of Christe: for he had saide be-  
fore: Thou arte Christe, the Sonne of the liuinge God. So saith S. Hilarie,  
Hac est vna fœlix fidei Petra, quam Petrus ore suo confessus est: This is that onely Bles-  
sed Rocke of Faith, that Peter confessed with his mouthe. Againe he saith, Vpon this  
Rocke of Peters Confession, is the buildinge of the Church. So Cyrillus, Petra nihil a-  
liud est, quam firma, & inconcussa Discipuli Fides: The Rocke is nothinge els, but the  
stronge, and assured Faith of the Disciple. So likewise Chrysostome, Super hanc Pe-  
tram,

Zosimus in con-  
cil. Aphyllano  
M. Pelagides in  
pist. ad p. his  
spania.

John. 17.  
Matth. 28  
In con. il. late-  
ran sub Leone.  
Reginal. Polus  
aduersus H. B.  
Regem Anglie.  
De Maiori. C.  
obediens. Nam  
Sanctam  
1. Corin. 12.

De Maior. C.  
Vi supra.

Glosa ibidem.

Matth. 16.  
Matth. 16.  
Luce. 9.  
1. Corin. 12.  
Gregor. Nyssen.  
in Testimonijs  
delectis exve-  
teri testam.  
Hilar. de Trini.  
li. 2.  
Hilar. de Trini.  
li. 6.  
Cyril. de Trini.

Chrysostom. in  
Matthe. homi. 33.  
Augustin.  
De Verbis Do-  
mini secundum  
Matthe. serm. 13  
Origen. in Mat-  
the. tract. 1.

trā, id est, In hac Fide, & Confessione edificabo Ecclesiam meā: Vpon this R.ocke, that is to say, vpon this Faith, and this Confession I wil builde my Church. Likewise S. Augu- stine: Petra erat Christus, super quod fundamentum etiam edificatus est Petrus: Christe was the R.ocke, vpon which fundation Peter him selfe was also builde. And addeth further besides, Non me edificabo super te: sed te edificabo super me: Christe saith vnto Peter, I wil not builde mee selfe vpon thee: but I wil builde thee vpon mee. Al these Fathers be plaine: but none so plaine as Origen. His wordes be these: Petra est, quicumque est Discipulus Christi: Et super talem petram cōstruitur omnis Ecclesiastica Do- ctina. Quod si super vnum illū Petrum tantum existimas edificari totā Ecclesiā, quid di- cturus es de Iohanne Filio Tonitruī, & Apostolorum vnoquoque? Num audebimus di- cere, quod aduersus Petrum vnum non prauallitur sint portæ Inferorum? An soli Petro dantur a Christo Clauēs Regni Cælorum? He is the R.ocke, who so euer is the Disciple of Christe: And vpon sutch a R.ocke al Ecclesiastical learninge is builde. If thou thinke, that the whole Church is builde onely vpon Peter, what then wilt thou say of Iohn, the Sonne of the Thunder, and of euery of the Apostles? Shal wee dare to say, that the Gates of Hel shal not preuaile onely against Peter? Or are the keyes of the Kingedome of Heauen geuen onely vnto Peter? By these few it may appeare, what right the Pope hath to claime his authoritie by Goddes word, and as M. Hardinge saith, De lure diuino. In dede touching the same wordes of S. Matthew, S. Hierome writeth thus: Istum locum Episcopi, & Presbyteri non intelligentes, aliquid sibi de Phariseorum assumunt su- percilio: Bishoppes and Priestes not vnderstandinge this place, take vpon them some parte of the proude lookes of the Phariseis. And againe he saith: Nouerint Episcopi, se ma- gis consuetudine, quam dispositionis Dominicæ veritate, Presbyteris esse maiores: Let Bishoppes vnderstande, that they are greater then the Priestes, more of Custome, then of the truth of Goddes ordinance. By this it appeareth, that the Bishop of Rome hold- eth by Custome, and not, as M. Hardinge saith, De lure diuino.

Marc. 3.

Hieronym. in  
Matthe. ca. 16.  
lib. 3.

As for the Decrees of Councils, the Edictes of Princes, the sayeinges of holy Fathers, the Petestitie of Reason, and the Practise of the Church, how iustly they be enouched by M. Hardinge, they shalbe seuerally examined, as they come.

M. Hardinge. The. 3. Diuision.

But I in this treatise seekinge to auoide prolixitie, hauinge purposed to say somewhat to this number of the other Articles, and knowinge this matter of the Primacie to be already largely, and learnedly hand led of others: wil but Trippe, as it were, lightly ouer at this time, and not set my Trippe: fast footinge in the deepe debatinge and treatinge of it.

First, as concerning the right of the Primacie by Goddes lawe, by these auncient authorities it hath bene auouched. Anacletus that holy Bishop, and Martyr, S. Peters Scholar, and of him Con-secrated Priest, in his Epistle to the Bishops of Italie, writeth thus. In Nouo Testamento post Christum &c. In the New Testament the order of Priestes beganne after our Lorde Christe of Pe-ter, because to him Bishoprike was first geuen in the Church of Christe, where as our Lorde saide vnto him, Thou arte Peter, and vpon this R.ocke I vvil builde my Church, and the gates of Hel shal not preuaile against it: and vnto the I vvil geue thee keyes of the Kingedome of Heauen. Wherefore this Peter receiued of our Lorde first of al, power to binde and to loose: and first of al he brought people to the Faith by vertue of his preachinge. As for the other Apostles, they receiued honour and power in like felowship with him, and willed him to be their Prince, or chiefe gouernour.

In an other Epistle to al Bishops, alleginge the same rextie, for the Primacie of the See of Rome, speakinge of the Disposition of Churches committed to Patriarkes, and Primates, saith thus moste plainely. This holy and Apostolike Church of Rome, hath obtained the Primacie, not of the Apostles, but of our Lorde, and sauour him selfe, and hath gotten the preeminence of power ouer al Churches, and ouer the whole flocke of Christen people, euen so as he saide to blessed Peter the Apostle: Thou arte Peter, and vpon this R.ocke &c.

The



The authoritties here alleged are full of fogge, and false grounde, and can abide no fast footinge: and therefore M. Hardinge Trippeth them so lightly over.

Touching this Epistle of Anacletus, and other like Epistles Decretal, I wil onely geve a taste, and leaue the iudgement thereof vnto the Reader.

First one Petrus Crabbe the compiler of the Councelles complaineth mutche, that the examples, from whence he tooke them, were wonderfully corrupted, and not one of them agreeing with an other, and expresth the same by these woordes, Exemplarium intolerabilis nimiaq; differentia, & deprauatio.

In admonitione  
ad lectore, ante  
Decret. Liberij.  
Dist. 20. Decre-  
tales.

Againe, Gratian him selfe upon good aduise is opinen to say, That al such Epistles ought to haue place, rather in debatinge of mater of Justice in the Consistorie, then in determininge, and weighing the truthe of the Scriptures.

Besides this, neither S. Hierome, nor Cennadius, nor Damasus, nor any other olde Father, euer alleged these Epistles, or made any accompte of them: nor the Bishops of Rome them selues, no not when such evidence might haue stande them in best steede, namely in their ambitious contention for the Superioritie ouer the Bishops of Aphyca.

The contentes of them are such, as a very childe of any iudgement, may soone be hable to discerie them.

Clemen. Epist. 1.  
Hieronym. de  
Ecclesiast. Scrip-  
toribus.  
Anther. Epist. 1.

Clemens informeth S. James of the order, and manner of S. Peters death: yet it is certaine, and Clement undoubtedly knew it, that James was putte to death seuen yeres before S. Peter.

Antherus maketh mention of Eusebius Bishop of Alexandria, and of Felix Bishop of Ephesus: yet was neither Eusebius, nor Felix, neither Bishoppe, nor bozne al the time, that Antherus liued.

Marcellin. Epist. 2.  
ad Oriental.

Marcellinus saith, The Emperour might not attempte to presume any thinge against the Gospel: yet was there then no Emperour aliue, that vnderstoode Christs, or knew the Gospel.

Marcell. Epist. 2.

Marcellus writeth to the Emperour Marentius, and chargeth him straitely with the authoritie of Clement: yet was Marentius an Infidel, a cruel Tyrant, and a persecutor of the Church: and neither knew, nor cared for the name of Clement.

Zephyrin. Epist. 1.  
Luc. Ca. 10.  
Luc. 3.  
Melitad. Epist. 1.

Zephyrinus saith, Christs commaunded his Apostles to appointe the threescore, and twelue Disciples: yet S. Luke saith, Christs him selfe appointed them.

S. Luke saith, John the Baptist gaue this counsel to the souldiers, Be ye contented with your wages &c. yet Melitades quite altereth the whole storie, and nameth Christs in steade of John.

It woulde be tedious, and needelesse, to open al: these few notes may suffice for a taste.

Anaclet. Epist. 1.  
Irenaeus li. 3.  
ca. 3.

Now touching this Anacletus, whom M. Harding hath furnished with his titles, as though it were the very true Anacletus in deede, First he saith, Clemens was his predecessor: Contrary wise, Irenaeus that liued immediately afterwarde, and Eusebius say, Anacletus was predecessor vnto Clement. Whereby it may appeare, that Anacletus wrote this Epistle, after that he him selfe was deade.

Dist. 93. Iuxta  
Sanctorum.

He maketh mention of S. Peters Church: yet was there no Church built in the name of Peter, within three hundred yeres after Anacletus.

Anacleti Epist. 3.

Againe, he allegeth the Decrees and Canons of the olde Fathers: His woordes be these: Hae ab antiquis Apostolis, & patribus accepimus: These things haue we receiued of the Olde Apostles, and auncient Fathers, As if the Apostles had bene longe before him, notwithstanding S. John the Apostle was yet aliue, and Anacletus him selfe was one of the oldest Fathers.

Although

Although by that, I haue thus shortly touched, the likelihood hereof may soon appeare, yet I beseeche thee, good Christian Reader, consider also these, and other like phyles, and manners of speache, whiche in these Epistles are very familiar, and may easily be founde. Persequutiones patienter portare: peto ut pro me orare debeat: Episcopi obediendi sunt, non insidiandi: Ab illis omnes Christiani se cauere debent. Here is not so muche, as the very congruities, and natural sounde of the Latine Tongue. And shal wee thinke, that for the space of three hundred yeres, and moze, there was not one Bishop in Rome, that coulde speake true Latine? And specially then, when al the whole people there, bothe women, and children were hable to speake it naturally without a teacher? Merily, the Pope him selfe saith, Falsa Latinitas viciat rescriptum Papæ: False Latine putteth the Popes owne write out of credite.

Extra Decret.  
scriptis. Ad ad-  
dientiam.

As for the substance and contentes of these Epistles, they touche nothinge, neither of the state of the Church in that time, nor of Doctrine, nor of Persequution, nor of Heresie, nor of the office of the Ministers, nor of any other thinge, either agreeable vnto that age, or in any wise greatly worthy to be considered.

Al their drift is, by falsifyinge of the Scriptures, & by al other meanes, onely to stablish the state, and kingedome of the See of Rome. Anacletus thus interlatheth the wordes of Christe: Super hanc Petram, id est, super Ecclesiam Romanam, ædificabo Ecclesiam meam: Upon this Rocke, that is to say, vpon the Church of Rome, I wil bulde my Church. And againe: Romana Ecclesia Cardo, & Caput est omnium Ecclesiarum. Vt enim Cardine ostium regitur, ita huius sanctæ Sedis autoritate omnes Ecclesie reguntur: The Church of Rome is the Hooke, and that Head of al Churches. For as the doore is ruled by the Hooke: so al Churches are ruled by the authoritie of this holy See (of Rome). Pope Stephanus saith, Hæc sacrosancta Domina nostra Romana Ecclesia: This holy our Lady the Church of Rome.

Anacleti. Epist. 1.

Anacleti. Epist. 3.

Dist. 70. Oportet  
sebas.

And what needed M. Hardinge to allege onely Anacletus, beinge so wel storred of sundrie others? For Pope Euaristus, Alexander, Sixtus, Telesphorus, Pignus, Pius, Anicetus, Sofer, Cleutherius, Victor, and al the reast of the ancient Bishops of Rome, whose names haue bene abused to this purpose, agree in one. Al they are made to say: Wee are the vniuersal Bishops: wee are the headdes of the vniuersal Church: Al appeales ought of right to lie to vs: wee cannot erre: wee may not be controlled: For it is written. The Scholer is not aboue his Maister. If these authorities were sufficient, then were the case cleare of M. Hardinges side. But he saw, they were forged, & full of vntueth: and therefore he thought it best to trippe so lightly ouer them. As for Anacletus him selfe, that was Peters Scholar, and the reast of the ancient Bishoppes of Rome, they were holy men, and godly fathers: and liued in continual persecution: and were daily taken, and put to death: and had no leisure to thinke vpon these ambitious, and vaine titles.

M. Hardinge. The. 4. Diuision.

S. Gregorie writinge to Mauritius the Emperour against Iohn the Bishop of Constantinople, ambitiously claiminge, and vsurpinge the name of an vniuersal Bishop, prooueth the Bishop of Rome succeedinge in Peters Chair; to be Primate, and to haue charge ouer al the Church of Christe, by Scriptures, thus: Cunctis Euangelium scientibus liquet &c. It is euident to al that knowe the Gospel, that the Cure, and charge of the whole Church, hath bene committed by the wordes of our Lorde to the Holy Apostle Peter, prince of al the Apostles. For to him it is saide, Peter, louest thou mee? Feede my sheepe. To him it is saide: Beholde Satan hath desired to sifie you as it were wheate, and I haue prayed for thee, Peter, that thy Faith faile not. And thou beinge once conuerted, strengthen thy brethren. To him it is saide, Thou arte Peter, and vpon this Rocke wil I bulde my Church: and the Gates of Hel shal not preuaile against it. And vnto thee I wil geue the Keyes of the kinge-

dom

dome



M. Hardinge  
cutteth of, and  
corrupteth the  
woordes of S.  
Gregorie.  
For it followeth  
immediatly:  
Tamen Petrus  
Vniuersalis Apo-  
stolus non vo-  
catur.

Gregor. lib. 4.  
Epist. 32.

Petrus vniuer-  
salis Apostolus  
non vocatur.

Concil. Constans-  
tinopol. 8.  
Actione. 8.

Gregor. li. 4.  
Epist. 30.

Gregor. lib. 4.  
Epist. 34.

dome of Heauen. And what so euer thou bindest vpon earth, shalbe bounde also in Heauen; and what so euer thou lovest on earth, shalbe loosed also in Heauen. Beholde he receiveth the keyes of the Heauenly Kingedome: the power of bindinge and loosing is geuen to him: the charge of the whole Church, and principalitie is committed to him. Thus farre Gregorie. But bicause our aduersaries though without iust cause, refuse the witnesse of the Bishoppes of Rome in this Article, as vnlawful witnesses in their owne cause, were they neuer so holy Martyrs, or learned Confessours: they may vnderstande wee are hable to allege sundrie other authorities to the confirmation hereof, that be aboue al exception.

Cura ei to-  
tus Ecce-  
siaz, & prin-  
cipatus co-  
mmittitur.

The B. of Sarisburie.

If S. Gregorie were now alieue, he woulde charge M. Hardinge with open turpitude: not onely for alteringe his whole meaninge, but also for manglinge, and maiming his very wordes. M. Hardinge to proue, that the Bishop of Rome was called the Vniuersal Bishop, allegeth these wordes of S. Gregorie: Ecce, Petrus clauis Regni Caelorum accipit: Et potestas ei ligandi, soluendiq. tribuitur. Cura ei totius Ecclesie, & principatus committitur: Beholde Peter receiveth the keyes of the Kingedome of Heauen. To him is geuen power bothe to binde, and to loose. The charge and chiefe rule of the Church is committed vnto him. Thus farre Gregorie, saith M. Hardinge. And why no farther: was he flatered with the Chynestough, and forced to breake of his tale in the middest: But marke wel, gentle Reader, and thou shalt see S. Gregorie set to Schoole, and heapte in alwe, and not suffred to utter one worde more, then M. Hardinge wil geue him leaue. The next wordes that immediatly folow in the same sentence, are these: Tamen Petrus Vniuersalis Apostolus non vocatur: Yet Peter is not called the Vniuersal Apostle. M. Hardinge saith: The Bishope of Rome was called the Vniuersal Bishop. But S. Gregorie euen in the selfe same sentence, that M. Hardinge hath here so hastily broaken of, saith: Peter him selfe beinge the Apostle of Christe, yet was not called the Vniuersal Apostle. And woulde M. Hardinge haue the worlde beleue, that the Popes power is greater, and more vniuersal then S. Peters? These wordes M. Hardinge thought good to nippe of in the middes. But he is his dealinge in the allegation of the Auncient Fathers. If I liste to vse his owne termes, I might wel cal this Foyllinge, or Cogginge, or, I knowe not what. Certainly the holy Fathers in the Councel of Constantinople saie thus: Non conuenit orthodoxis, ita circumtruncatas Sanctorum Patrum voces deslorare. Hereticorum potius hoc proprium est: It is not meete for Catholique men, thus to choppe, and to pare the saieinges of the holy Fathers. It is rather the very propertie of Heretiques.

M. Harding wil say, Gregorie mistooke this name of Vniuersal Bishop, onely in John the Bishop of Constantinople, that so ambitionly, & so greedily sought for it: and yet neuerthelesse claimed the same vnto him selfe, as a title onely belonging to the See of Rome: and that wee therefore doo wrongefully racke S. Gregorie, forcing his wordes otherwise, then he euer meante. For answere hereunto it shal behooue vs to consider, bothe what S. Gregorie hath written in general of this title, and also what special claime he hath layde vnto it for him selfe.

Thus therefore generally he writeth of it: Ego fidenter dico, quisquis se vniuersalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum præcurrit: quia superbiendo se cæteris præponit: I speake it boldly, who so euer calleth him selfe, Vniuersal Bishop, or desireth so to be called, is in his pride the Forerunner of Antichrist: bicause in his pride he setteth him selfe before others.

Hac in re à fraude, & Confacerdore meo contra Euangelicā sententiam &c. Herein my Brother and fellow Bishop dooth against the meaning of the Gospel: against S. Peter the Apostle: against al Churches: and against the ordinance of the Canons. In this pride of his, what o-  
ther

ther thinge is therē tokened, but that the time of Antichrist is euen at hande: For he foloweth him, that despisinge the equalitie of ioye amonge the Angels, laboured to breake vp to the toppe of singularitie, saieing thus, I wil auance my throne aboue the flates of Heauen: I wil sit in the Mounte of the Testament: euen in the corners of the North: I wil geate mee vp aboue the light of the cloudes, and wilke like vnto the highest. Againe, Rex superbia in foribus est, &c. The kinge of pride is euen in the Gates: and, a horrible thinge to speake, an armie of Priests is made ready. For now they play the Souldiers, and beare their heades on high, that were ordeined to be Captaines of humilitie.

Againe, I woulde haue al men to be greates, and honourable: so that there honour be no derogation to the honour of God. For who so wilbe honoured against God, shal not be honourable vnto me. Againe, Neither may you say, that the vsinge of this Title is nothinge. For, if wee beare this matter quietly, wee ouerthrow the Faith of the whole Church. The agreeing vnto this wicked Title, is the loosinge of the Faith. Thus therefore S. Gregorie indgeth generally of the name of Vniuersal Bishop: whiche name notwithstandinge the Bishoppes of Rome haue sithence chosen, and taken to them selues: that is to say, That it is Vaine, and Hurtful: the Confusion, the joyson, and vtter, and vniuersal destruction of the Church: The corruption, and loosinge of the Faith: against the holy Canons: against S. Peter the Apostle: against the very sense, and meaninge of the Gospel: against al the Churches of God, and against God him selfe: that neuer good, or holy man woulde vse such titles: that who so euer vseth them, in so dooinge foloweth Lucifer, and is the very Forerunner, and Messenger of Antichrist.

Perhappes M. Hardinge wil say, This name belonged peculiarly, and onely to the Bishop of Rome: and therefore Gregorie reprobued John the Bishop of Constantinople, for that he so presumptuously, and by way of intrusion, claimed the same, as a right, and interest: that was not his. But S. Gregorie calleth the same title of Vniuersal Bishop, a Typhum superbia: b Nomen nouum: c Vocabulum Temerarium, Stultum, d Superbum, Pompaticum, e Peruersum, f Superstitiosum, Profanum, g Scelestum: h Nomen erroris: i Nomen singularitatis: k Nomen vanitatis: l Nomen Hypocriticos: m Nomen Blasphemie. That is to say, A pisse of Arrogancie: A new name: a Rashe, a Foolishe, a Proude, a Pomposse, a Perverse, a Superstitious, an Ungodly, and a Wicked title: A name of Erroure: a name of Singularitie: a name of Vanitie: a name of Hypocrisie: and a name of Blasphemie. And dothe M. Hardinge thinke, or woulde he haue the worlde beleue, that S. Gregorie woulde euer take these names, and titles from John the Bishop of Constantinople, to the intent to lay them vpon his owne See of Rome? Is it likely, that M. Hardinge knoweth S. Gregories minde, better then euer S. Gregorie knew it him selfe? Merely, S. Gregorie not onely misliketh these titles in others, but also disclaimeth the same from him selfe, and from his See of Rome for euer. For thus he writeth, and his woordes be plaine: Nullus Romanorum Pontificum hoc Singularitatis nomen assumpsit: None of the Bishoppes of Rome euer receiued this name of singularitie. Nullus decessorum meorum hoc tam profano vocabulo vii consensit: None of my predecessours euer consented to vse this vngodly name. Nos hanc honorem nolumus oblatum suscipere: Wee, being Bishoppes of Rome, wil not take this honour beinge offered vnto vs.

And the reason that he setteth against the Bishoppe of Constantinople, may serue as wel against the Bishop of Rome. For thus he saith: Quid tu Christo Vniuersalis Ecclesie Capiti, in extremi iudicii dicturus es exanime, qui cuncta eius membra tibimet conaris Vniuersalis appellatione supponere? What answere wilt thou make vnto Christe, that in deede is the Head of the Vniuersal Church, at the trial of the last Iudgement, y thus goest about vnder the name of Vniuersal Bishop, to subdue al his mebers vnto thee? This is the very definition of an Vniuersal Bishop. Thus the Bishop of Rome attempteth to subdue the whole Church of God, & al y members of Christ vnto him selfe.



Therefore by S. Gregories iudgement, he is the Forerunner of Antichriste.

Gregor. li. 7.  
Epist. 30.

And writing vnto Eulogius the Patriarke of Alexandria, he useth these wordes: Sanctitas vestra mihi sic loquitur, Sicut iussistis: Quod verbum Iussionis, Peto, a meo auditu remouete. Quia scio, quis sim, & qui sitis: Loco mihi fratres estis: moribus patres: Your holinesse writeth thus vnto mee, As you commaunded. This worde of Commaundinge, I beseeche you take away from my bearinge. For I know bothe what I am, and also what you are. In place (or dignitie) ye are my brethren, in life and manners, ye are my Fathers. Againe he saith: Ecce in praefatione Epistolae &c. Beholde euen in the very preface of the Epistle, that you sent vnto mee, you haue written the name of that Presumptuous title, calling mee the vniuersal Pope, notwithstandinge I haue forbidden it. I beseeche your holinesse to doo it no more. For you doo defraude your selfe, when you geue an other more, then reason would. The selfe same meaninge M. Hardinge might haue founde twise written, euen in the same place of S. Gregorie that he here allegeth, if it had pleased him to consider, either what went before, or els what folowed immediatly after. Before, he writeth thus: Non mea causa, sed Dei est, Nec solus ego, sed tota turbatur Ecclesia. Quia pia Leges: quia veneranda Synodi: quia ipsa Domini nostri Iesu Christi mandata Superbi, atque Pompatici cuiusdam sermonis inuentione turbantur: It is Gods cause, it is not mine: Neither onely I, but also the whole Church is troubled. For bothe the godly Lawes, and the Reuerende Councels, and the very commaundementes of our Lorde Iesus Christe, are combred with the diuise of this proude pompous Title. Immediatly after it foloweth thus: Nunquid ego in hac re piissime Domine propria causam defedo? O my most Gracious Soueraine, doo I herein defende mine awne right? By these it may appeare, that S. Gregorie being Bishop of Rome, would not suffer the name of vniuersal Bishop to be geuen, neither to any other Bishop, nor to him selfe.

Ibidem.

Gregor. li. 4.  
Epist. 32.

And where as S. Gregorie saith: The charge and chieftie of the whole Church is committed vnto Peter, in the sense, it is spoken in, wee denie it not. S. Paule likewise saith of him selfe in like sense: Incumbit mihi quotidiana cura omniu Ecclesiaru: There lieth vpon mee the daily charge of al Churches: And further saith, I recken mee selfe to be nothing inferiour in trauaile to the highest Apostles. And wil M. Hardinge hereof reason thus,

1 Corinth. 11.

2 Corinth. 11.

Peter had the charge of the whole Church:

Ergo, The Pope is an vniuersal Bishop:

Gregor. li. 4.

Epist. 32.

Tamen vniuersalis  
Apostolus  
non vocatur.

Certainely S. Gregorie saith, Peter him selfe, notwithstandinge he receiued the whole charge, yet is he not called the vniuersal Apostle. And can the Pope be that thinge, that S. Peter him selfe could not be?

S. Gregorie driueth his reason thus: If this title of vniuersalitie might belonge to any man, it should chiefly belonge vnto S. Peter: But it belongeth not vnto S. Peter: Therefore it can belonge to noman.

Gregor. li. 4.

Epist. 32.

The. 94. vn-  
truth, For S. Cy-  
prian speaketh  
these vwoordes  
of euery feueral  
Bishop: not on-  
ly of the Bishop  
of Rome.

Hereby it is plaine, that the Bishop of Rome challengeth this day, a title that S. Peter neuer had: that no holy, nor godly man would euer take vpon him: that S. Gregorie bitterly refused, and detested, and called blasphemie. And yet wil he seeme to mainteine his estate by the authoritie of this holy Father. If S. Gregorie were now alieue, he would crye out, as he did to the Emperour Maurittus, O tempora: O Mores: O what a time is this? O what manners are these? Thus mutche is M. Hardinge furthered by the authoritie of S. Gregorie.

M. Hardinge. The. 5. Diuision.

S. Cyprian declaringe the contempte of the (94) High Priest Christs Vicar in earthe, to be cause of Schismes and Heresies, writeth thus to Cornelius Pope, and Martyr. Neque enim aliunde Haereses obortae sunt, &c. Neither haue Heresies, or Schismes risen of any other occasion, then of that, the Priest of God is not obeyed, and that one Priest for the time in the Church, and one Iudge for the time.

Secundum  
Magisteria  
diuina.

time in steede of Christe, is not thought vpon. To whom if the whole brotherhead, (95) (that is the whole number of Christian people which be brethren together, and were so called in the primitive Church) would be obedient accordinge to Goddes reachinges: then no man would make a doo against the Colledge of Priestes: no man would make him selfe Iudge, nor of the Bishop nor yet, but of God, after Goddes iudgement, after the fauour of the people declared by their voices at the election, after the consent of his fellow bishoppes: No man through breache of vnitie, and strife, would diuide the Church of Christe: No man standinge in his owne conceite, and swellinge with pride, would set vp by him selfe abroade without the Church a new Heresie.

The 95. vñ-  
truth, standinge  
in the manifest  
corruption and  
falsificinge of S.  
Cyprian.

The B. of Sarisburie.

If M. Hardinges cause were true, he woulde not auouche it with such vñ-  
truth, and so often corruption of the holy Fathers. If S. Cyprian writing this Epistle to Cornelius the Bishop of Rome, once name him either the High Priest: Or Christes Vicar General in earth: Or Vniuersal Bishop: Or Head of the Vniuersal Church: M. say, that the vñ-  
whole Brotherhoode of al Christian people ought to be obedient vnto him, As M. Hardinge vñ-  
truelly, and contrary to his owne knowledge expoundeth it, or if either his wordes, or his purpose of writinge, may seeme any way to leade to that ende, then may M. Hardinge seeme to haue some honest colour for his defence. Other wise we may iustly say, he racketh the Doctors, and forceth them to speake, what him listeth, to serue his turne.

First, it is certaine, that in al that Epistle, S. Cyprian neuer gaue vñ-  
to Cornelius any such ambitious Title, but onely calleth him by the name of Brother. For thus he saluteth him. Cyprian vñ-  
to his brother Cornelius sendeth greetinge: And maketh his entrie in this wise: Deere Brother, I haue readde your letters. Thus S. Cyprian beinge Bishop of Carthage claimeth brotherhoode, and equalitie with the Pope. One special occasion of his writinge vñ-  
to Cornelius, was this amongst others: Cornelius beinge Bishop of Rome, and hauinge excommunicate certaine notozious wicked men, and afterwarde beinge threatened, and vñ-  
bled at their handes, began to faint, and to be weary of his office. S. Cyprian hearinge thereof, wrote comfortably vñ-  
to him, & willed him in any wise to procede, and to deale boldly, & not to peeble, consideringe it was Gods cause, and not his owne.

Cyprian. li. 1.  
epist. 3.

Amonge other wordes he saith thus: Christiani non vñ-  
trā aut durare, aut esse possimus, si ad hoc ventum est, vi perditorum minas & insidia pertimescamus: Wee can no longer continue, or be Christian men, if wee beinge Bishoppes, once beginne to shrinke at the threats, and fetches of the wicked.

Upon occasion hereof he sheweth, what hurte and confusion of Sectes, & Schismes, insueth in any Countie, or Diocese, where as the Bishops Authoritie, and Ecclesiastical Discipline is despised. For every Bishop (saith S. Cyprian) within his owne Diocese, is the Priest of God, and for his time, is a Iudge appointed in the place of Christe: and as the Church is one, so ought he likewise to be but one. And thus he writeth generally of the authoritie of al Bishops, & not onely of the authoritie of the Bishop of Rome. And notwithstanding he directeth his Epistle onely to Cornelius, yet are al his reasons general, and touche bothe him selfe, beinge Bishoppe of Carthage, and also al other Bishoppes what so euer.

Now therefore to drawe that thinge by violence to one onely Bishop, that is generally spoken of al Bishops, it is a guileful fetch to misleade the Reader, and no simple, or plaine dealinge.

But M. Harding seemeth to grounde his errour, vñ-  
pon the mistakinge of these wordes of S. Cyprian, Vñ-  
us Sacerdos, and Fraternitas vñ-  
uersa: That is, One Bishop, and, The whole Brotherhoode. For where as S. Cyprian saith, There must be one Bishop in a Church, he imagineth, there must be one Bishop to rule ouer the whole

The occasion of  
M. Hardinges  
errour

vñ-  
truelly.



# One Bishop.

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## THE FOURTH ARTICLE

vniversal Church. And where as againe S. Cyprian saith, The whole brotherhoode must obey one Bishop, He geathereth that al Christian people throughout the whole worlde, whiche he vntruelly calleth The whole Brotherhoode, must be obedient vnto one vniversal Bishop. And thus he buildeth one error vpon an other. But mistakinge of the Doctour maketh no sufficient proufe.

It may soone appeare, S. Cyprian meante, that for the auoiding of Schismes, and diuisions, there ought to be onely one Bishop within one Diocese: and not one Bishop to rule ouer al the worlde. For thus he expoundeth his owne meaninge: Cum post primum esse non possit quisquam, qui post vnu, qui solus esse debet, factus est, iam non secundus ille, sed nullus est: seeing that after the first Bishop is chosen, there can be none other, who so is made Bishop after that one, whiche must needes be alone, is now not the seconde Bishop, vnt in deede is no Bishop.

So likewise, when the Heretique Nonatus had by wicked practise diuided the people of Rome into Sedes, and had solemnely swozne them, that gaue care vnto him, that they should no more retorne vnto Cornelius the Bishop there, and so had rent one Bishopricke into two, and made two Bishoppes in one Cittie: Cornelius complaining thereof vnto Fabius the Bishop of Antioche, and informinge him of the same, writeth thus vnto him: Nonatus nescit, vnum Episcopum in Catholica Ecclesia esse debere: Nonatus knoweth not, that there ought to be but one Bishop in a Catholique Church: not meaning thereby the whole vniversal Church throughout the worlde, but onely his owne particular Church of Rome.

So when Chrysostome the Bishop of Constantinople, saw Sisinus beare him selfe as Bishoppe within the same Cittie, he saide vnto him, One Cittie may not haue two Bishoppes.

So likewise S. Hierome saith, that notwithstanding the power of al priestes by the authoritie of Goddes worde be one, and equal, yet menne by policie to auoide contention, appointed one priest in euery Cittie, to order and to directe his brethren.

Thus was the vnitie of the whole Church preserued: Thus were al Churches as one Church: and al Bishoppes as one Bishop. For who so dissented from one, dissented from al. So saith S. Cyprian: Ecclesia coherens sibi inuicem Sacerdotum glutino copulatur: The Church is coupled, and ioined in one, by consent of Bishops agreeing together.

Likewise againe he saith: Hanc vnitatem firmiter tenere, & vendicare debemus, maxime Episcopi, qui in Ecclesia praesidemus: vt Episcopatum quoque ipsum vnum, & indiuisum probemus: This vnitie must wee keepe and defende, specially that be Bishoppes, and beare rule in the Church: that wee may declare in deede, that our Bishopricke is one, and not diuided. And therefore S. Hierome saith, Episcopi nouerint in commune debere se Ecclesiam regere: Let Bishoppes vnderstande, that they ought to gouerne the Church in common, or, as al in one.

In this sense is euery Bishop for his time, as S. Cyprian saith, in the steele of Christ: & to euery sutch, Christ saith, \*He that heareth you, heareth mee: and he that despiseth you, despiseth me. And therefore Ignatius saith, The Bishop in his Church, is the forme of God the Father of al: And so muche as is possible, resembleth (in his office) Christ our God. For this cause S. Cyprian saith: Hereof springe Schismes, and Heresies, for that the priest of God (in euery seueral Diocese) is not obeyed. As likewise againe he saith to like purpose: Qui cum Episcopo non sunt, in Ecclesia non sunt: They that be not with the Bishop, be not in the Church. So likewise Ignatius: They that be of Christ, are with the Bishop.

Thus S. Cyprian spake these wordes generally of the authoritie of al Bishops in their seueral dioceses: and not of any special authoritie of the Bishop of Rome: as it is here vntruelly affirmed by P. Hardinge.

But

7. que. 1. Factus est.

Eusebius li. 6. Ca. 43.

Socrates li. 6. Ca. 22.

Hieronym. in Epist. ad Titum. Ca. 1.

Cyprian. li. 4. Epist. 9.

Cyprian. De simplicitate praelatorum. Hieronym. ad Titum. Ca. 1. \* Luke. 10.

Ignat. ad Trallianos. Τὸ πάτερς τῶν ἁλῶν τύπος.

Cyprian. li. 1. epist. 3. Cyprian. li. 4. Epist. 9. Ignat. ad Philadelphien.

ὁμοί χριστὸς ἐν οἷς, ὅσοι καὶ μετὰ τῷ ἐπισκόπῳ.

But he will replie, S. Cyprian saith, Vniuersa fraternitas, That is, The whole Brotherhoode ought to be obedient to that one Bishop. And that whole brotherhoode must needs be the whole companie of al Christian people. Notwithstanding this exposition seeme very large, yet if S. Cyprian him selfe had not opened his owne meaninge otherwise, perhaps some man either of simplicitie, or of ignorance might so take it. But S. Cyprian, that doubtles best knewe his owne minde, vnderstandeth these wordes, Fraternitas vniuersa, not of al the vniuersal companie of al Christian people, throughout al the world, as M. Harding dothe, but of the vvhole brotherhoode within euery General, and Particular Diocese. For thus he writeth in the nexte Epistle folowinge: Ferē per provincias vniuersas tenetur, vi ad ordinationes ritē celebrandas, ad eam plebem cui prapositus ordinatur, Episcopi eiusdem provincie proximi quique conueniant, & Episcopus deligatur plebe presente, &c. Quod & apud nos factum vidimus in Sabini Collegae nostri ordinatione: vi de vniuersae fraternitatis suffragio Episcopatus ei deferretur: This order is in manner kepte in al Provinces, that vnto the due orderinge, or installinge of a Bishop, the Bishoppes of the same province that dwell nearest come together to the people of that Cittie, vnto whiche a new Bishop is appointed: and that the Bishop be chosen in the presence of the people. Whiche thinge we sawe doonne in the Election and ordering of our felow Bishop Sabinus, that the Bishoprike was bestowed vpon him by the consent, and voices of the vvhole brotherhoode. Here, vniuersa fraternitas, vndoubtedly is vsed for the whole faithfull companie of one Cittie. In like manner he writeth vnto Cornelius of certaine, that were returned from Schismes, and Errours vnto the vnitie of the Church: Merito illos reuerentes, summo gaudio & Clerus, & plebis fraternitas omnis excepit: When they came againe, bothe the Clergie, and the vvhole brotherhoode of the people, most kindly receiued them with great ioye. So likewise the Emperour Honorius writeth vnto Bonifacius, If two Bishoppes through ambition and contention happen to be chosen, we wil, that neither of them be allowed as Bishop. But that he onely remaine in the Apostolique See, whome out of the number of the Clergie, godly discretion, and the consent of the vvhole brotherhoode shal choose by a newe Election.

In these places M. Hardinge cannot denie, but these wordes Vniuersa fraternitas, Omnis fraternitas, and Vniuersitatis consensus, muste needs be taken for one whole particular Brotherhoode within one Province, or Diocese. In the same sense Origen saith: Qui vocatur ad Episcopatum, vocatur ad seruitutem Totius Ecclesiae: He that is called vnto a Bishoprike, is called vnto the service of the VVhole Church. Likewise againe he saith: Plus à me exigitur, quam à Diacono: plus à Diacono, quam à Laico: Qui vero Totius Ecclesiae arcem obtinet, pro Omni Ecclesia reddet rationem: There is more required of mee (beinge a Priest) then of a Deacon: more of a Deacon, then of one of the people: But he, that keepeth the watche, or Castel of the vvhole Church (whiche is euery Bishop in his Diocese) shal yeelde a reckninge for the whole.

In these places, euery particular Church is called the vvhole Church: And therefore Ignatius saith: Quid aliud est Episcopus, quam quidam obtinens principatum, & potestatem supra omnes: VVhat is a Bishop, but one hauinge al rule, and power ouer al.

These thinges wel weighed, besides the manifest corruption and falsifyinge of S. Cyprians bothe wordes, and minde, I doubt not, but the weakenes also of M. Hardinges reason may soone appeare. For vpon this place of S. Cyprian vntreuely reported, he would seeme to reason thus: There muste be one Bishop in one Church, or Diocese: Ergo, there muste be one Bishop ouer al the world. Or thus, The whole Brotherhoode in euery Diocese ought to hearken onely to one Bishop: Ergo, al Christian people throughout the world, ought to be in subiection to the Bishop of Rome.



These argumentes betwixt themselves, and therefore neede no further openinge. At this notwithstandinge, if M. Hardinge wil saie, S. Cyprian's wordes must needes importe one Vniuersal Bishop, & the same of necessitie must be the Bishop of Rome, let him then vouchesafe to reade the Epistle, that the same S. Cyprian wrote vnto Florentius Pauptinus: There shal he finde, that S. Cyprian euen in like forme and order, speaketh these selfe same wordes of him selfe, beinge, as M. Hardinge knoweth, the Bishop of Chartage in Aphysa, and not the Bishop of Rome. His wordes be these: Vnde Schismata, & hereses oborta sunt, & oriuntur, nisi dum Episcopus, qui vnus est, & Ecclesie praeest, superba quorundam praesumptione contemnitur, & homo dignatione Dei honoratus, ab hominibus indignis iudicatur: Wherehence haue Schismes, and Heresies spronge heretofore, and whereof springe they nowe, but that the Bishop, vvhiche is one, and gouerneth the Church, by the presumptuous disdain of certaine, is despised, and a man preferred by Goddes allowance, is examined, and iudged by vnwoorthy menne. Al this S. Cyprian speaketh plainly, and namely of him selfe, being Bishop of Chartage. Therefore it is great ouersight, to force the same onely to the Bishop of Rome, and stoutely to say, it can be applied vnto none other.

Cyprian. lib. 4.  
Epist. 9.

M. Hardinge. The. 6. Diuision.

Athanasius forged.

Of al other authorities, that of Athanasius and of the Bishoppes of Egypte and Libya gathered together in a Synode at Alexandria, is to be regarded. VVho makinge humble sute to Felix then Bishop of Rome, for ayde and succoure againste the Arians through the whole Epistle, confessinge the supreme auctoritie of that Apostolike See, viter these very wordes. Vestra Apostolicae sedis imploramus auxilium &c. Vve humbly beseeche you of the helpe of your Apostolike See: Because (as verily we beleue) God hath not despised the prayers of his seruantes offered vp to him with teares, but hath constituted and placed you, and your predecessours, who were Apostolike Prelates, in the highest tower, or supreme state, and commaunded them to haue cure and charge of al Churches to thintent you helpe and succour vs, and that defendinge vs (as to whome iudgement of Bishoppes is committed) you forslowe not through negligence, to deliuer vs from our enemies.

In primo  
tomo Con-  
ciliorum.

In summi-  
tatis are

Anacletus forged.

S. Gregorie nipped.  
For the next  
wordes imme-  
diately folowing  
are these: Tame  
Petrus Vniuer-  
salis Apostolus  
non vocatur.  
S. Cyprian minde  
twise falsified in  
one place.

Now if the Apostolike Church of Rome hath obtained the primacie, and preeminence of power ouer al Churches, and ouer the whole stocke of Christen people, of our Lorde Sauiaur him selfe as Anacletus saith, if it be euident to al that knowe the Gospel, that the cure and charge of the whole Church, hath bene committed to the holy Apostle Peter, Prince of al the Apostles, by the worde of our Lorde, as Gregorie witnesseth: if the whole Brotherhod (that is to saye, al Christen folke) ought to obey the one highe Priestor Bishop of God, and the one Iudge that is Christes Vicar, or in steede of Christe for the time, accordinge to the preceptes and teachings of God, as Cyprian writeth: if it be God, that hath placed and ordeined the Bishop of Rome in the highest state of the Church, as Athanasius, with al the Fathers of that Alexandrine Councel recorderth: If this, I saye, be true: then is it easily seene, vpon howe good grounde this doctrine standeth: whereby it is affirmed, that the Bishop of Rome his primacie hath his force by Goddes Lawe, and not onely by mans Lawe, muche lesse by vniuste vsurpation. The Scriptures, by whiche as viel these, as al other holy and learned Fathers were leade to acknowledge and confesse the Primacie of Peter and his successours, were partlye such, as Anacletus and Gregorie here allegeth, and Cyprian meaneth, as it appeareth by his thinde treatise De simplicitate prelatorum, and sundry moe of the Newe Testament, as to the learned is knowne: of whiche to treat here largely, and pithely, as the weight of the matter requireth, at this time I haue no leysure: neither if I had, yet might I conveniently performe it in this treatise, whiche otherwise wil amounte to a sufficient bignesse, and that matter thoroughly handled, wil fill a right great volume. VVherefore, referringe the readers to the credite of these woorthy Fathers, who so vnderstoode the Scriptures, as thereof they were persuaded, the primacie to be attributed to Peters successour by God him selfe: I wil proceede keepinge my prefixed order.

VVhere as the preeminence of power and auctoritie, whiche to the Bishop of Rome by special

and

Vide Fran-  
cisc. Turri-  
anum li. 3.  
charact. do-  
gmat.

and singular priuilege God hath graunted, is commended to the worlde by many and sundrie Coun-  
celles: for auoidinge of tediousnesse I wil rehearse the testimonies of a fewe. Amonge the Ca-  
nons made by three hundred and eightene Bis hops at the Nicene Council, whiche were in number. 70.  
and (96) al burnt by heretikes in the East Church saue. xx. and yet the whole number (97) was kepte  
diligently in the Church of Rome in the original it selfe, sent to syluester the Bis hop there from the  
Council, subscribed with the saide. 318. Fathers handes: the. 44. Canon whiche is of the power  
of the Patriarche, ouer the Metropolitanes and Bis hops, and of the Metropolitan ouer Bis hops, in the  
ende hath this Decree. Vt autem cunctis ditionis sue nationibus, &c. As the Patriarche beareth  
rule ouer al Nations of his iurisdiction, and geueth lawes to them, and as Peter Christes Vicare, at the  
beginninge sette in auctoritie ouer Religion, ouer the Churches, and ouer al other thinges pertaininge  
to Christe, was (98) Marlier and Ruler of Christian Princes, Prouinces, and of al Nations: so he whose  
Principalitie or Chiefte is at Rome, like vnto Peter, and equal in auctoritie, obtineth the rule and so-  
ueraintie ouer al Patriarkes. After a fewe woordes it foloweth there, If any man repine againste  
this Statute, or dare resist it, by the Decree of the whole Council he is accursed.

Iulius that woorthy Bis hop of Rome, not longe after the Council of Nice, in his epistle that he  
wrote to the. 90. Ariane Bis hops, assembled in the Council at Antioche against Athanasius Bis hop  
of Alexandria, reprobuinge them for their vniuste treatinge of him, saith of the Canons of the Nicene  
Council, then fres he in their remembrance: that they commaunde, Non debere præter sententiam  
Romani pontificis villo modo Concilia celebrari, nec Episcopos damnari. That without the  
auctoritie of the Bis hop of Rome, neither Councilles ought to be kepte, nor Bis hoppers condemned.  
Againe that nothinge be Decreed without the Bis hop of Rome. Cui hæc & maiora Ecclesiarum  
negotia, tam ab ipso Domino, quam ab omnibus vniuersorum Conciliorum Fratibus,  
speciali priuilegio contradita sunt. To whome, these and other the weightie matters of the Chur-  
ches, be committed by special Priuilege, as wel by our Lorde him selfe, as by al our Brethern of the  
whole vniuersal Councilles. Amonge other principal pointes, whiche he reciteth in that Epistle of  
the Nicene Councilles Canons, this is one. Vt omnes Episcopi &c. That al Bis hoppers who sus-  
taine wronge, in weightie causes, so often as neede shal require, make their appeale freely to the See  
Apostolike, and flee to it for succour, as to their Mother, that from thence they may be charitably su-  
steyned, defended, and deliuered. To the disposicion of whiche See, the auncient auctoritie of the  
Apostles, and their successours, and of the Canons, hath reserued al weightie, or greate Ecclesiastical  
causes, and iudgements of Bis hoppers.

Matthæ. 16.

Athanasius, and the whole companie of Bis hoppers of Egypte, Thebarda, and Lybia, assembled  
together in Council at Alexandria, complaininge in their Epistle to Felix the Pope, of great iniuries  
and griefes they susteined at the Ariens: allegeth the determination of the Nicene Council touching  
the supreme auctoritie, and power of that See Apostolike ouer al other Bis hoppers. Similiter & a su-  
pradictis Patribus est definitum consonanter &c. Like wise (say they) it hath bene determined  
by common assent of the foresaide Fathers (of Nice) that if any of the Bis hoppers suspecte the Metro-  
politan, or their felowe Bis hoppers of the same Prouince, or the Iudges, that then they make their ap-  
peale to your holy See of Rome, to whome by our Lorde him selfe power to binde and louse, by special  
priuilege aboue other hath bene graunted. This mutche alleged out of the Canons of the Nicene  
Council, gathered partly out of Iulius Epistle, who wrote to them that were present at the makinge  
of them (whiche taketh away al suspicion of vntruth) and partly out of Athanasius and others, that  
were a great parte of the same Council.

The B. of Sarisbury.

A scarcrowe truste with strawe, and set vp right, may seme a farre of to be a  
man. Euen so a forger of lies and fables, pyckte vp in the apparel of auncient  
names, may seme to the ignorant an Olde Catholique Father. No marvel thought  
this authoritie like M. Hardinge beste aboue al others: for it is moste vaine, and  
shameles aboue al others: and therefore meetest to helpe by a shameles Doctrine.  
It is no newe practise in the Church of Rome, to forge euidence in the name of  
Dlog

The. 96. vntruth  
ioyned with fo-  
lie, as shal ap-  
peare.

The. 97. vntruth  
For their was  
no sutch origi-  
nal kepte in  
the Church of  
Rome.

The. 98. vntruth  
For there was  
no Prince or  
prouince Chri-  
stened in S. Pa-  
ters time.



Olde Fathers; as, God willinge, hereafter it shal better appeare. But as for this Epistle and certayne others, that are carried about vnder the name of that Godly Bishop Athanasius, I wil onely rippe by the stuffinge, and open some parte of the contentes of them: and so wil not refuse M. Hardinge him selfe, to be the Iudge.

First, that they were neuer written in Greeke, and therefore not by Athanasius, it may appeare by sundrie tokens, and namely by the allusion of these two Latine wordes, Vertex, and, Veriuntur: Romana Sedes est sacer vertex, in quo omnes veriuntur: The Latine is rude, and barbarous, and many times vtterly void of sense. The manner of utterance is childishe, and bablinge, emptie of matter, and full of wordes without measure. The substance of the whole is nothinge els but flatteringe, and auancinge of the See of Rome, forced by, and set out with lies without shame.

The authour hereof spraking of the Church of Rome, saith: Inde Ecclesie sumptuere Prædicationis exordium: From Rome the Churches receiued the first preachinge of the Gospel. But God him selfe saith: Ex Sione exiit lex, & Verbum Domini de Hierusalem: From Sion the Lawe shal proceede, and the Woorde of the Lorde from Hierusalem. And therefore Tertullian calleth Hierusalem, the Mother of Religion. And Pirephorus saith, that Simon Zelotes raime ouer al Aphrica, and preached the Gospel. Eusebius saith, that S. Marke the Euangelist firste erected Congregations, and taught the Gospel at Alerandria: And Pirephorus saith further, that S. Marke wente preachinge ouer al Egypte, and Lybia, and Cyrene, and Pentapolis, & the whole Countrie of Barbarie, in the time of the Emperour Tiberius, whiche was at the least, sixe yeres befoze Peter came to Rome. S. Augustine saith, the Religion of Chryste was firste brought into Aphrica out of Grecia, and not from Rome. Therefore that M. Hardinges Athanasius saith, the Church receiued from Rome the firste preachinge of the Gospel, is an open flatterie, and a manifest vntueth.

Further, this authour saith, that in al cases there lay appeales from the Metropolitane to the Bishop of Rome: and that by the authoritie of the Nicene Council. But that thinge in the Council of Carthage, S. Augustine beinge then present, was vtterly denied by al the Bishoppes of Aphrica, Numidia, Mauritanie, Byzancena, and Tripolis, to the number of two hundred and seuentiene; and by the witness of the three Patriarkes of Antiochia, Constantinopolis, and Alerandria, was founde vntueth.

This authour saith: Fuit semper vestra Sanctæ & Apostolicæ Sedi licentia, iniuste damnatos, vel excommunicatos potestatiue sua autoritate restituere, & sua eis omnia redde: Your holy Apostolique See had euermore a special prerogative by your owne authoritie, and by waie of power, to relieue menne vniustly condemned, or excommunicate, and to restore them to their owne. But it shal hereafter appeare, that the Bishop of Rome at that time had no such power: and that it was not he, that restored any man in that case by his power, but onely the Emperour.

S. Paule saith, Other foundation none canne be laide, but onely that is layde alreadie, whiche is Chryste Iesus. And findeth greate faulte with the Corinthians that saide, I holde of Apollo: I holde of Paule: I holde of Peter. But M. Hardinges Athanasius saith: Tu es Petrus, & super fundamentum tuum Ecclesie columnæ, hoc est, Episcopi, sunt confirmatæ: Thou arte Peter, and vpon thy foundation the pillars of the Church, whiche are the Bishoppes, are surely sette: and thus he diuiseth another foundation besides Chryste, and, contrary to S. Pauls Doctrine, woulde haue al the Bishoppes of the worlde to holde of Peter.

But, to leane al other vntuethes, wherewith these Epistles be stuffed full, marke, gentle Reader, onely this oversight, and thou shalt plainly see with thine eyes, that M. Hardinges Doctor is an impudent, and an open liar. For the true  
Athanasius

Isai. 2.  
Mich. 4.  
Matrix Religionis.  
Nicephor. lib. 2.  
Ca. 40.  
Euseb. lib. 2.  
Ca. 26.  
Nicephor. lib. 2.  
Ca. 43.  
Augustin. Epist. 170 & Epist. 178.  
Grecia, vnde fides orta est.

Concil. Carthagen. 6.

1. Corinth. 3.

Athanasius him selfe, of whome we make no doubt, saith, that the Arians at Alexandria burnt the Catholique mennes booke, and therewithal the Canons of the Council of Nice, in the time of the Emperour Constantine. Julius beinge then Bishop of Rome: whiche obseruation of time, appeareth also by Socrates in his storie. But M. Hardinge Athanasius is either so forgetful of his lies, or so impudent, & carelesse what he saie, that he maketh piteous complainte of the saide burninge vnto Marcus, that was Bishop in Rome befoze Julius, and was dead at the least niene yeres befoze the Canons were burnt. By such Doctours M. Hardinge upholdeth the state of Rome.

As for Athanasius him selfe, he neuer understoode, the Bishop of Rome had any such prerogative power, nor neuer named him by greater title, then the Bishop of Rome. And whereas this Epistle alleged in the name of Athanasius, soundeth farre otherwise, it is no marvel. For it was dated at Alexandria, and made in Rome.

Nowe, if the Decretal Epistle, whiche M. Hardinge hath brought in vnder the name of Anacletus, be nothinge els but forged euidence, as it is sufficiently declared: If M. Hardinge haue vncourteously bled S. Gregorie, cuttinge of his tale in the middell, & purposely leauing out those wordes: Tamen Petrus vniuersalis Apostolus non vocatur: Yet is not Peter called the vniuersal Apostle: whiche was the onely mater, that S. Gregorie had then in hande: If S. Gregorie saie: None of my Predecessours Bishoppes of Rome, woulde euer take vpon him the name of vniuersal Bishop: If S. Gregorie saie: It is the puffe of arrogancie: the woordes of pride: a nerue, a pompe, a puerse, a foolishse, a rashe, a superstitions, a profane, an vngodly, and a wicked name: a name of singulartie: a name of error: a name of Hypocrisie: a name of Vanitie: and a name of Blasphemie: and that who so euer calleth him selfe, or desreth to be called by that arrogant name, in the pride of his harte is the forerunner of Antichrist: and that the quiet, and indifferent bearinge of the same is the Destruction of the Faith of the vniuersal Church: If M. Hardinge haue wittingly, and openly falsified the wordes of S. Cyprian, and that twise together in one sentence, as he him selfe cannot denie: If the Epistle, that he allegeth vnder the title of Athanasius, be nothinge els, but a shameles counterfeit, full of vile flatteringe, and apparent lies, Then is this former parte hitherto but weakly proued, neither can M. Harding truely saie, His Doctrine standeth vpon good and sure ground.

What lucke hath M. Hardinge to such authorities, hauinge choyle, as he saith, of so many, and trippinge ouer so lightly, to speede so ill: His Amphilocheus lieth at Arona: His Clemens in Candie: His Partial in a Cane vnder ground: His Canon of the Council of Ephesus againste Pseudois was neuer seene, and others otherwise miscaried: The Council of Nice, wherein was the whole staye of the Primacie of Rome, is burnt by the Arians, and, sauinge onely in Rome, no where els in the worlde to be founde.

For answere hereunto, mee thinketh, these wordes spoken generally by S. Cyprian, had then, and haue yet a special place in the See of Rome: Ambitio dormit in sinu Sacerdotum: Ambition sleapeth in the bosome of Priestes. For, to passe ouer the greafe contention, that euen at the beginninge happened there betwene Damasus, and Ursinus, whether of them twon should be Bishop, in whiche contention a great number of either parte was slaine, S. Augustine also complaineth, that euen the Deacons of Rome in his time, auanced them selues farre aboue their estate. These be his wordes: Falcidius duce stultitia, & Ciuitatis Romanæ iactantia, Diaconos presbyteris æquare contendit: Falcidius leade by folie, and by the courage of the Cittie of Rome, woulde haue Deacons to be nothinge inferiour vnto Priestes. Likewise S. Hierome saith: The Romaines are noted of Countesse, and stoutnesse of minde. And

Gregor. li. 4.

Epist. 32.

Gregor. lib. 4.

Epist. 36.

Gregor. lib. 6.

Epist. 30.

Gregor. li. 6.

Epist. 24.

Cyprian. li. 1.

Epist. 3.

Cyprian de Te-  
iunio & Ten-  
tatione.

Ammianus

Marcellin.

Socrates li. 4.

Ca. 29.

Augustin. in

questionibus

veteris &amp; Noui

Testamenti.

Quaest. 101.

therefore Hieron. in praef.



of Rome.

tione ad Galar.

Rom. II.

therefore S. Paule gaue this aduertisement specially vnto them aboue al others, Noli alium sapere, sed time: Be not highe minded, but stande in awe. Wherefore it is the lesse to be marueled, if they haue so ambitiously at al times attempted dominion ouer others.

Concil. Cartha-  
gin. Can. 26.Concil. Hippon.  
Ca. 27.Concil. Aphri-  
can. Ca. 6.Concil. Aphri-  
can. Ca. 92.

But M. Hardinge saith, the preeminence of power, and authoritie of the Bishop of Rome is commended to the worlde by many, and sundrie Councelles. Wherein I maruel, he allegeth not the Council of Carthage, of Hippo Regius, and of Aphrica, in whiche it was decreed thus: Vi prima sedis Episcopus non appellatur Princeps sacerdotum, aut Summus Sacerdos, aut aliquid huiusmodi: sed tantum prima sedis Episcopus: That the Bishop of the first See be not called the chiefe of Priestes, or the highest Priest, or by any other like name, but onely the Bishop of the first See: And the Council of Aphrica, where, touching an appeale to Rome, it was specially prouided thus: Si prouocandum putauerim, non prouocent, nisi ad Aphricana Concilia, vel ad primates prouinciarum suarum. Ad transmarina qui putauerit appellandum, a nullo intra Aphricam in Communionem suscipiatur: If they thinke it needeful to appeale from their owne Bishoppes, let them not appeale but onely vnto Councelles to be holden within the countrie of Aphrica. But who so euer shal thinke it needeful to appeale to the iudgement of any beyonde the sea, (that is to the Bishop of Rome) let no man within Aphrica receiue him to his Communion. Why dothe M. Hardinge so warily leaue these Councelles, that be extant, and to be seene, the authoritie whereof was neuer doubted of, and al lege onely a patche of y Council of Nice, whiche he him selfe confessed was burnt, and al the Bishoppes of the East parte, who are supposed to haue made it, protest openly vnder their handes and scales, it was neuer made: But M. Hardinge herein dothe mutche like vnto the Arians, that accused Athanasius: who were not ashamed to bringe in the names of certaine menne, as beinge aliue, to witnesse against him, and yet not withstandinge, charged Athanasius with the same menne, that he had slaine them.

Synodus Alexan-  
drina aduersus  
accusatores A-  
thanasij.

Anaclet. Epist. 1.

Concil. Cartha-  
ginen. 6. ca. 2.Nicolaus I. ad  
Michaellem Im-  
peratorem.

Neither doe I see, wherefore M. Hardinge shoulde neede in this case to leane to the authoritie of any Council. For his Anacletus thought it better to make men belieue, he had his superiortie, Not from the Apostles, but from Christe him selfe. And Iulianus Episcopus Potentinus, claiminge for the Bishop of Rome in the Council of Carthage, and findinge him selfe to haue smal holde in this Canon of the Nicene Council, alleged rather custome, and prescription. These be his wordes: Tractandum est cum vestra beatitudine de Nicenis Canonibus, ut conseruentur, & constituta eorum, & conseruando. Quia aliqua ordine, & Canone tenentur: aliqua consuetudine firmata sunt: We must deale with your holines of the Canons of the Council of Nice, that they maie be kepte, both the Constitutions thereof, and also the Custome. For certaine thinges are holden by order, and by Canon: and certaine thinges are made good by Custome. But Pope Nicolas the first, bitterly refuseth, not onely the Council of Nice, and al other Councelles in this behalfe, but also the authoritie of Prescription and Custome. For thus he saith: Animaduertendum est, quia non Nicena, non denique vlla Synodus quicquam Romanæ ecclesiæ priuilegij: quæ in Petro nouerat eam totius iura potestatis pleniter meruisse, & cunctarum Christi ouium regimen accepisse: Ye muste consider, that neither the Council of Nice, nor any other Council euer gaue any priuilege to the Church of Rome: For this Church knoweth, that in Peter she hath fully deserved the right of al power, and hath attained the gouernement of al the sheepe of Christe.

But touching the forgerye of this Council of Nice, the very beginninge of the quarrel, and the whole storie standeth thus: One Aparius a Priest of the Church of Sicca in Aphrica, as it appeareth, a very ill man, beinge twise excommunicate, bothe by his owne Bishop, and also by a great number of other Bishoppes togeather in the Council there, appealed from them al vnto Zosimus then Bishop of Rome,

Rome. Zosimus without further knowledge of the cause, neuer hearinge of other partie, pronounced Apiarius to be innocent, & restored him to the Communion. And vnderstandinge there was a Council gathered in Aphrica touchinge the same, sent thither Faustinus the Bishop of Potentia, with two other priestes of Rome, Philippus, & Mellus, not onely to see, that the saide Apiarius without any further trial might be restored vnto his right, but also to make plea in the open Council, that it should be lawfull for any priest to appeale from his owne ordinarie, or Metropolitane, or Council, vnto the Apostolique See of Rome. The Bishoppes of Aphrica answered, there was no law it should be so. Faustinus laide forth this Canon of the Council of Nice, not made by the authoritie of the Bishops there, but onely devised by the Bishop of Rome. The Bishops there, amonge whome was S. Augustine that famous learned Father, thought it was a forged matter, & therefore saide, they would sende vnto Alexandria, Antioche, & Constantinople, for the very Originall copies of the saide Council, and desired the Bishop of Rome to doo the same: and saide, that in the meane while they would doo, as they had done before. Upon this message, and returne of the answer with the true Authentique copies from Cyrillus the Bishop of Alexandria, & Atticus the Bishop of Constantinople, it appeared plainly vnto the worlde, that the Canons were corrupted, & that the Pope had falsified his holy Council: and to thintent to auance his Apostolique See of Rome, had devised Privileges, and Prerogatives of his owne. Here mighte S. Hardinge wel bestowe his termes: Here mighte he truly say: The Pope coggeth and foisteth the die: The Pope bombasteth the Canons of Councelles, and the Decrees of holy Fathers with his counterfeite stuffinge. The Bishoppes in the Council of Aphrica, hauinge thus thoroughly examined the trueth hereof, wrote vnto Celestinus beinge then Bishop of Rome, in this wise: Decreta Nicena &c. The Decrees of the Council of Nice, haue committed bothe the inferior Clerkes, and also the Bishoppes, vnto their Metropolitanes. For it was discretely, and rightly considered, that all matters are to be determined, in the places where they began: and that no Prouince canne lacke the holy Ghoste, whereby the Bishoppes of Christe may be habile, bothe wisely to see, and also constantly to mainteine the right: and specially, for that it is lawfull for enery man, that shal mislike the discretion of his Judges, to appeale either to a Particular Council within the same Realme, or elles to the vniuersal Council of the whole worlde. Onles perchance some man wil saie, God is habile to inspire the trial of Iustice into one man alone, (bicause he is Bishop of Rome) and vil not inspire the same into a great number of Bishoppes meetinge together in Council. And howe may such beyonde sea Judgement be thought good, whereunto the personnes of the witnesses, which in trial of trueth are thought necessary, either for that they be women, or for the infirmitie of their age, or for many other incident lettes, cannot be brought? Now that any should be sente abroad, as it were from your holines side, we finde it not decreed in any Council. As for that you sent vs lately by our Brother Faustinus, as parte of the Council of Nice, we must doo you to wite, that in the true Councelles whiche we haue receiued from our Holy Fellow Bishop Cyrillus of Alexandria, and the Reuerende Father Atticus the Bishop of Constantinople, taken out of the very Originall, it cannot be founde. And sende you not any your Clerkes hither to execute Iustice at any mannes request: leaste we seeme to bringe the smokie puffe of the worlde, into the Church of Christe. Thus farre the wordes of the Council.

Concil. Carthagen. 6. ca. 3.

ca. 4.  
They would not thus haue doone if they had thought, al the Originall, and Copies had been burnt.

ca. 7.  
Concil. Aphrican. ca. 102.  
Concil. Aphrican. cap. 103.

The Pope taken in manifest forgerie.

Falsum typis.

The Bishop of Rome, when he saue he was taken with the manner, and founde an open fallacie, for that the Canons of his makinge disagreed from the very Originall, thought it good policie, to saue, the Originall were burnt by the Artians, and so no true copie now remaininge, but his onely. And therefore he ima-

gined



a forger.

gined a letter to be written in the name of Athanasius, and other Bishops of Egypte, vnto Marcus the Bishop of Rome, wherein they besought him a copie of the Nicene Councel, for that al their Bookes were utterly destroyed. But this thiste was too simple. For it were harde for M. Hardinge to shewe, what helpe Athanasius coulde haue founde in any of those Canons, that are now presumed to be burnt, wherewith either to relieue him selfe in that case, or els to molest and greue his aduersaries.

But, bothe Iulius the Bishop of Rome, and also Athanasius the Bishop of Alexandria make mention hereof. Therefore, there is no cause (saith M. Hardinge) why this mater should be suspected of any vntruethe. This remouinge of suspicion, I know not howe, seemeth somewhat to increase suspicion. If there were not a soare, what shoulde it thus neede to be salued? In deede, Iulius allegeth a Canon of the Councel of Nice: But M. Hardinges Canon he allegeth not. And the compiler of the Councelles, gaue this note in the Margine touching the same: Hoc Statutum solum reducibile est ad quintum, & sextum Caput Niceni Concilij: Verum aperte non inuenitur: This Decree maye onely be reduced to the fifth and sixth Chapter of the Councel of Nice: But expressly it is not founde. But the credite is to be geuen to this Iulius in his allegations.

As for M. Hardinges Athanasius, his tale is so simple, that it wil soone betray it selfe. For, as I noted before, he writeth vnto Marcus the Bishop of Rome, of the burninge of the Bookes: and yet Athanasius him selfe certainly knewe, that Marcus was deade, at the least nine yeres before that burninge happened.

Euen so the vaine forger of the Emperour Constantines greate Dotation imagineth him to Decree, that the Bishop of Constantinople shoulde be subiette vnto the See of Rome. And yet neither was the Cittie of Constantinople at that time builde, nor any such name yet knowen in the worlde, nor any Bishopricke there erected. A man might saye: Non satis commodè diuisa sunt temporibus tibi Daue hæc.

Againe the same Athanasius writinge vnto Felix, saith: The Arianes had falsified the Nicene Councel: but writinge vnto Marcus of the same mater, as a man that had utterly forgotten him selfe, he saith: The Arianes had burnt the Councel of Nice. But if it were burnt, howe was it falsified? If it were falsified, how was it burnt? These tales hange not wel togeather. But, for as muche as M. Hardinge would so faine haue the Pope to holde by burnt euidence, if it may please the (gentle Reader) discretely to weigh the whole circumstance of the mater, thou shalt soone finde, that al this great aboo was nothinge els but a greate fable. For firste it appeareth by Theodoretus, that the whole Actes, and Copies of the Councel of Nice, were sente abroade vnto al Bishops that were awaye. And Marius Victorinus writinge against Arius, saith, that the same Actes were sente abroade into the whole worlde, & that many thousande Bishops subscribed, and agreed vnto them. Whiche thing being vndoubtedly true, it were very muche for M. Hardinge to say, that al these Copies, in al partes of the worlde, coulde be destroyed vpon the suddayne: and that altogether in one place, and with one syer, and at one commaundement. The Arianes neither were so mightie to atchieue it: nor so foolish to attempte it. Certainly, the like neuer happened to any other Councel. But what needeth wordes, where the mater is plaine: The Bishoppes of Aphyrica had the very copies of these Canons. Alypius the Bishop of Tagasta, in this conference with Faustinus, saide: Adhuc tamen me mouet, quoniam cum inspiceremus Græca exemplaria huius Synodi Nicenæ, ista ibi nescio qua ratione, minime inuenimus: But this one thinge muche moueth me, that conferinge, and examininge the Greeke examples of this Nicene Councel, these maters (of the superioritie

In Epistola Decretali Iulij.

Manifeste forgerie.

Athanasius in Epist. ad Orthodoxos.

Socrates lib. 2. cap. 14.

Athanasius in Epistola ad Ecelicem.

Athanasius in Epistola ad Marcum.

Theodoret. li. 1. cap. 9. & li. 2. cap. 8.

Marius Victorinus. aduersus Arianum. li. 2.

Concil. Carthaginen. 6. cap. 4.

perioritie of the see of Rome, that is alleged) I know not how, were founde not there. And Cyrillus y Bishop of Alexandria, being desired for trial of this mater, to sende the true Original of this Council, made answer in this sorte: Necesse habui fidelissima exemplaria ex authentica Synodo vestra charitati dirigere: I thought it needefull to sende unto you the true examples of the very authentique Council. Likewise Atticus y Bishop of Constantinople to the same request answereth thus: Canones sicut statuti sunt in Nicæa Ciuitate a Patribus in integro ad vos direxi: I haue sent unto you the Canons in the whole, euen as they were made, and ratified by the Fathers in the Cittie of Nice. Now if these Canons were quite burnt, as M. Hardinge saith, how were they afterward founde whole, as y godly Father Atticus, and the learned Bishop Cyrillus saith? And if they were afterwarde founde whole, how then were they quite burnt before? Or how is it, that no man, neither in Aphyca, nor in Europa, nor in Asia: neither in the East Church, nor in y West, was euer hable to see these Canons, but onely the Bishop of Rome, that so ambitiously claimeth by them? And if he haue them in deede, and that of such authentique recorde, vnder the handes of the three hundred and eightene Bishops, as it is boldly avouched, why are they not shewed? Why haue they bene for the space of these thertie hundred yeres still kepte inuisible? Worthy the Council of Nice were wel wooz the the shewing.

Concil. Carthagen. 6. ca. 102.  
Concil. Carthagen. 6. ca. 103.

Al these thinges rightly weighed, may seeme sufficient to discerie a Forger. Yet (gentle Reader) the better to satisfie thy minde, marke how earnestly, & with what cunninge M. Hardinges Athanasius forgeth on his table. He thought it not sufficient to say, The Canons al were quite burnt, whiche thinge he onely saith, and nomant els, but because he saw, Wisse men woulde replie, There vvere no such Canons euer made, therefore he took paines further to shew the considerations, & causes, and y whole order, and circumstance of the making, whereat, he saith, he him selfe was present. Fourscore Canons, saith he, were diuided in the whole: whereof fourtie were laide in in Latine by the Latines: and fourtie other in Greeke by the Grecians. Of this whole number of Canons, saith he, the Fathers there tooke of tenne Canons, and diuided them as they might, moste handesomely emonge the rest, and so made vp onely the number of threescore and tenne Canons, thereby mystically to represent the threescore and tenne Disciples: or els the number of the threescore and tenne Tongues, that be known in the worlde. Thus of whole some and Godly rules of Fasthe, and manners, M. Hardinges Athanasius hath leasure to fanse preatie Mysteries.

Athana. in Epist. ad Marcum.

But, for better viewe hereof, I remember, Cardinal Cusanus touchinge the Famous Donation of Constantine, writeth thus: In ipsa scriptura reperti manifesta argumenta falsitatis: Euen in the writinge of it, I haue founde manifest tokens of falschoode. The like may be saide of these M. Hardinges new Canons: Euen in the vterance and v writinge of them, v we may finde plaine contrarietie, and therefore vndoubted tokens of vnturthe. For the former twentie Canons, whereof there is no question, were made in the Council of Nice: But the rest, whereof S. Augustine, and the Bishops of Aphyca moved doubt, and wherby the Bishop of Rome woulde seeme to claime, were diuided at Rome, and not at Nice. This new Canon here alleged saith, The Bishop of Rome hath the rule, and soueraintie ouer al Patriarkes: But the very true, and vndoubted Council of Nice saith farre otherwise: Antiqua consuetudo setueatur per Aegyptum, Libyam, & Pentapolim: vt Alexandrinus Episcopus horum omnium habeat potestatem: quia & vrbs Roma Episcopo parilis molest: Let the auncient custome be kepte throughout Aegypt, Libya, and Pentapolis: that the Bishoppe of Alexandria haue the gouernement ouer al these. For the Bishop of the Cittie of Rome hath the like order. By this Canon the Bishoppe of Rome hath no soueraintie ouer the other Patriarkes, as M. Hardinge fantasueth, but onely a fellowshippe, and equalitie with the reste, to walke carefully within his owne diuision,

Nicolaus Cusanus De Donatione Constantini.

Concil. Nicen. can. 6.



a forger.

Parilis mos.

Act. 10.

Dist. 16. viginti.  
stephanus. pp.Cyprian. De  
simplicitate  
prielatorum.  
Et Honoris &  
Potestatis.Origen. in Mat.  
the. tract. 1.Cyril. in Iohan.  
lib. 3. Ca. 20.  
Basil. in libello  
de vita solita.  
v. 4. Ca. 23.

division, as others were bounde to do within theirs. And in this Canon these two wordes, *Parilis mos*, are specially to be noted: whiche cannot otherwile be expounded, but onely of like manner, order, and authoritie of Jurisdiction. *M. Harding*es Canon saith, *S. Peter was Master, and ruler ouer al Christian Princes*: and yet is not *M. Harding*e hable to proue, that while *S. Peter* liued, there was any one Prince Chyistened in the whole worlde. And if *Peter* had had power ouer Kinges, and Princes, it is not likely, he woulde haue taken by his lodging with *Cornelius* the pooze Tanner. In the ende he concludeth with a terrour: If any man repine against this statute, accursed be he. Wherein he doth greate wronge bothe to *S. Augustine*, and also to al the Bishoppes of *Aphrica*, *Numidia*, *Mauritania*, *Pentapolis*, and *Byzancena* who not onely repined openly against this Canon, but also saide, It was falsified: and rebuked the Pope of pride, and ambition for the same.

To be shorte, what leadeth *M. Harding* to say, *The Bishop of Rome hath these three score and tenne Canons in safe keeping*? Why doth he thus dissemble, & mocke the worlde? Certainly the Bishop of Rome him selfe utterly disclaimeth it, and saith, He hath them not. For thus he writteth touching the same: *Viginti tantum capitula Nicenae Synodi in Sancta Romana Ecclesia habentur*: sed quo neglecta alia defecerint, ambiguum est: There are in the Church of Rome onely twentie Canons of the Councell of Nice. But by what negligence the rest are losse, it is not known. The Pope saith, There are but twentie Canons extant: *M. Harding*e saith, There are threescore and tenne Canons. I trowe, It is no reason, we shoulde beleue *M. Harding*, and leaue y Pope.

But stein the Bishop of Rome saith, There were sometime in Rome the ful threescore and tenne Canons: whiche thinge he geathereth onely vpon this forge-rie of *M. Harding*es *Athanasius*. And the same bringeth the euidence whereby he holdeth his whole title, and tute the euidence, as was not to be founde elsewhere in al the worlde, yet cannot he tel neither how he came by it, nor how longe he kept it, nor how he lost it. But a thinge is wel losse, that can not be auouched, and shewed without shame.

*M. Harding*es *Athanasius* saith, Power to binde, and loose, is geuen to the holy see of Rome by special priuilege aboue al other. And yet the olde Catholique Fathers coulde neuer vnderstande any sutch special priuilege. *S. Cyprian* saith: *Quamuis Dominus Apostolis omnibus post Resurrectionem suam parem potestatem tribuat, tamē vt vnitatem manifestaret, vnitatis eiusdem originem ab vno incipientem sua autoritate disposuit. Hoc erant vique & ceteri Apostoli, quod fuit Petrus, pari consortio praeclari & Honoris, & Potestatis*: The Lorde after his Resurrection gaue vnto his Apostles like power: yet to declare vnitie, he disposed by his authoritie the Original of vnitie, beginninge of one. The rest of the Apostles were euen the same, that *Peter* was: endewed with like fellowship bothe of Honour, and of Power.

*Origen* saith: *An vero soli Petro dantur a Christo Clauēs Regni Caelorum, nec alius beatorum quisquam eas accepturus est: Hoc dictum, Tibi dabo Clauēs Regni Caelorum, ceteris quoque est commune*: What, hath *Christe* geuen the Keyes of the Kingedome of Heauen vnto *Peter* onely? and shal no holy man els receiue them? Verily this saieing, To thee vvil I geue the keyes of the kingedome of Heauen, is common also to the rest. *S. Cyril* saith, *Apostolis, & eorum in Ecclesijs Successoribus, plenam concessit potestatem*: *Christe* gaue ful power vnto the Apostles, and vnto others that succeeded them in the Churches. And *S. Basile* saith, *Christus Petrum post se suae Ecclesiae Pastorem constituit, & consequenter omnibus Pastoribus, & Doctoribus eandem tribuit potestatem*: Cuius signum est, quod omnes ex aequo & ligant, & absoluant, quemadmodum ille: *Christe* appointed *Peter* to be Pastour of his Church after him: and so consequently gaue the same power vnto al Pastours, and Doctours. A token whereof is this, that al Pastours doo equally bothe binde, and loose, as wel as he.

Power,

Now, if Christe gave like power to al his Apostles: If the rest of the Apostles were y<sup>e</sup> same, that Peter was, endued al with like honour, and like power: If Christes wordes were common to al the rest: If al Pastours doo equally both binde, and loose as wel, as Peter: What a fable then is this, that M. Harding with his Athanasius hath brought in; That power to binde and loose, is geuen to the boly see of Rome; by special priuilege aboue al others?

Now, gentle Reader, shortly, and simply, to lay al the effecte hereof before thine eyes: M. Hardinges Canons were burnt, befoze they were euer made.

They were burnt: and yet were they falsified: They were falsified: and yet were they burnt too. This Athanasius informeth Marcus the Bishop of Rome of the burning of them, nine yeeres befoze the fiere was made.

The Pope is founde in manifest forgerte, and that by the witnessse of the Patriarkes of Constantinople, and Antioche, and of al the Bishopes, and the whole Councel of Aphrica, S. Augustine him selfe beinge presente.

M. Hardinge saith, The Pope hath the custodie of these Inuincible Canons:

The Pope himselfe saith, He hath none of them.

These Canons be plaine contrary, not onely to the olde Catholique fathers; but also to other Canons of the same Councel.

The Bishoppes in the Councel of Aphrica openly mislike the Popes attempte in this behalte, and cal it wo:ldy pride, and baine ambition.

Suche warrant hath M. Hardinge, to anaunce the state of the See of Rome.

#### M. Hardinge. The 7. Diuision.

For further declaration of this mater, it were easie here to allege the Councel of Sardica, the Councel of Chalcedon, certaine Councelles of Aphrica, yea some Councels also holden by Heretiques, and sundrie other: but suchestore of authorities commonly knowne, these may suffice.

#### The B. of Sarilburie.

These Councelles are brought forth, al in a mummerie, saiesinge nothinge. Therefore I might safely passe them ouer, vntil they had learned to speake somewhat. Yet, for as muche as these men thinke it good policie to huddle by their maters in the darke, it wil not be amisse to rippe them abroade, and to bring them forth into the light.

In the Councel of Chalcedon it is decreed thus: Teneat & Aegyptus, vt Episcopus Alexandria omnium habeat potestatem: quoniam & Romano Episcopo hæc est consuetudo. Similiter, & qui in Antiochia constitutus est: Let Aegypte holde this order, that the Bishop of Alexandria haue the Iurisdiction of al thinges there: For the Bishop of Rome holdeth the same order (within his Diuision) so likewise let the Bishop of Antioche. By this Councel, euery of these Patriarkes had his power limited within himselfe: and none of them to haue dominion ouer other.

Concil. Chalcedonen. Actione. 16.

The Fathers in the Councel of Aphrica, wherein M. Harding would seeme to haue some affiance, haue decreed thus: Ne primæ Sedis Episcopus appelleretur Princeps Sacerdotum, aut Summus Sacerdos, aut aliquid huiusmodi: sed tantum Primæ Sedis Episcopus: That the Bishoppe of the First See be not called the chiefe of Priestes, or the highest Priest, or by any other like title: but onely, the Bishop of the First see. And againe, If any shal thinke it good to appeale, let them appeale onely to Councelles to be holden within Aphrica: or els to the Primates of their owne Provinces. But who so euer shal appeale beyonde the Seas (that is, to the Bishoppe of Rome) let no man within Aphrica receiue him to his Communion. Thus muche onely for a taste. I thinke M. Hardinge wil not gear her hereof, that the Bishop of Rome was called vniuersal Bishop, or the Heade of the vniuersal Church.

Concil. Aphrican. ca. 6.

can. 12.



The. 99. vn-  
truth, For Pho-  
cas gaue this ti-  
tle to the Bi-  
shop of Rome:  
but Iustinian  
gaue it neuer.

Theodoret. li. 5.  
Ca. 18.  
Sozom. lib. 7.  
Ca. 24.  
Socrat. lib. 1.  
Ca. 24.

Authen. De Ec-  
clesiast. titulis  
Collatione. 9.  
Ideoque sanc-  
imus.  
Cod. De sacro-  
sanctis Eccle.  
Decernimus  
sacro sanctam.  
Authen. Collat.  
9. De Ecclesiast.  
titul.  
Caelius Rhodi-  
gin. li. 11. Ca. 21.  
Iuppiter Papa.  
Cyprian. lib. 2.  
Epist. 7.  
Pontius in pas-  
sione Cypriani.  
Inter Epistolas  
Augustini. E-  
pist. 11.

M. Hardinge. The. 8. Diuision.

The Christen Princes, that ratified and confirmed with their Proclamations and Edictes, the Decrees of the Canons concerninge the Popes primatie, and gaue not to him firste that auctoritie, as the Adversaries doo vnitely reporte, were (99) Iustinian, and Phocas the Emperours. The wordes of Iustinians edicte be these: Sancimus secundum canonum definitiones; Sanctissimum senioris Romæ Papam, primum esse omnium Sacerdotum. Vvee ordeine accordinge to the determi-  
nations of the Canons, that the most holy Pope of the elder Rome, be formeist and chiefe of al Priestes.

In authen.  
De Ecclesi.  
tit.

About three score and tenn yeeres after Iustinian, Phocas the Emperour in the time of Bonifa-  
cius, to repressse the arrogancie of the Bisshop of Constantinople, as Paulus Diaconus writeth, who  
vainely, and as Gregorie saith, contrary to our Lordes reachinges, and the Decrees of the Canons, and  
for that, wickedly, tooke vpon him the name of the vniuersal, or vniuersall Bisshop, and wrote him  
selfe chiefe of al Bishoppes: made the like Decree, and ordinances, that the holy see of the Romaine,  
and Apostolike Church, should be holden for the Heade of al Churches.

Lib. 4. hist.  
Longobar.  
dicz. Ca. 9

The B. of Sarisburie.

Emperours, Princes, and others haue bene fauourably inclined sometimes to the parties in respect of their places: sometime to the places for y admiracion, and reverence of the parties. Theodosius the Emperour saide, He neuer saw Bisshop, that bare him selfe as a Bisshop in deede, but onely S. Ambrose. Constantinus the Emperour saide of Eusebius the Bisshop of Cesaria, Dignus est qui sit Episcopus, non tantum v-  
nius Ciuitatis, sed etiam propè Vniuersi Orbis: He is woorthy to be the Bisshop, not onely of one Citie, but also in a manner of the whole worlde.

In respect of places, they were moued either for their Antiquitie: or for their Authozitte, and Ciuile power: or for the commoditie of the situation: or for some o-  
ther good consideration, and circumstance, to fauour them, and to graunt them pri-  
uileges aboue others. Thus the Emperour Iustinian had a special inclination to the Citie of Constantinople, for that it was now growen in wealthe, and pul-  
sance, and for the state, & nobilitie thereof called Noua Roma, New Rome: And for that it was, as he saith, Mater pietatis nostra, & Christianorum Orthodoxæ Religi-  
onis omnium: That is, The Mother of his Maiesie, and of al Christian menne of the Ca-  
tholique Faith. For like consideration the Emperour gaue out this special priuilege in fauour of the See of Rome: Sancimus secundum Canonum definitiones, sanctissi-  
mum Senioris Romæ Papam, primum esse omnium Sacerdotum: Wee Decree, accordinge to the determinations of the Canons, that the moste holy Pope of the Elder Rome, be the firste, or formeist of al Priestes. And by the waye, least any error happen to growe of this worde, Papa, it becometh the god Reader, to vnderstand, that, Papa, in olde times in the Greeke tongue signified a Father, as appeareth, by that, Iuppiter the greate Idole, that was honoured as God in Bithynia, was called Papa, ο παπας, Iuppiter Papa. And further, that in S. Augustines time, and before, the same name was geuen, not onely, or specially to the Bisshop of Rome, but also ge-  
nerally to al Bishoppes. The Priestes, and Deacons of Rome wrote thus vnto S. Cyprian the Bisshop of Carthage, Cypriano Papæ: Vnto Pope Cyprian. And Ca-  
lerius the Iudge, hauinge S. Cyprian in examination for the Christian Faith, saide thus vnto him: Tu es, quem Christiani Papam suum nominant: Art thou he, whom the Christians cal their Pope? So likewise S. Hierome intitlith his Epistles vnto S. Augustine being Bisshop of Hippo: Hieronymus beatissimo Papæ Augustino: Hierome vnto Augustine the most holy Pope. Thus mutche onely by the way.

But to returne to the matter, M. Hardinge may not of every thinge, that he readeth, conclude, what he listeth. This priuilege graunted vnto the Bishoppe of Rome, to be the firste of al Priestes, was not, to beare the whole sway, and to ouer rule al the worlde: but onely in General meetings, & Councelles to sitte in place  
aboue

Cod. De sacro-  
sanctis Ecclesijs.  
Decernimus.ΤΗ ΔΕΥΤΕ-  
ΡΑΥ ΤΑΞΙΝCod. De sacro-  
sanctis Ecclesijs.  
Omni innova-  
tione.Authen. vi De  
terminatus sit  
numerus Cleri-  
corum.ὁ βασιλεὺς  
ἐπιφάνιος  
οἰκουμένικος  
πατριάρχης.Anno Domini.  
608.Platina.  
Sabellicus.

abolish all others; and so, avoidinge of confusion, to directe, and order them in their dootings: The Emperours wordes be plaine: Prærogativa in Episcoporum Concilio, vel extra Concilium ante alios residendi: A prerogative in the Councel of Bishoppes, or without the Councel to sit in order above others: This prerogative in Greeke is called προεδρία, that is, the privilege of the firste place. And these phrases in that tongue be knowne, and common: τὰ πρῶτα ἐχρῆται; τὰ δευτέρα; τὰ τρίτα. Like as also these in the Latine Tongue: Obtinere primas, secundas, tertias: That is, To have the preeminence of the First, seconde, or Thirde place. And that the Emperour Justinian meante onely thus, and none otherwise, it is manifest even by the selfe same place, that M. Harding hath here alleged. His wordes stande thus: sancimus &c. Senioris Romæ Papam, primum esse omnium Sacerdotum: Beatissimum autem Archiepiscopum Constantinopoleos Novæ Romæ secundum habere locum: We ordeine, that the Pope of the Elder Rome shalbe the firste of all Priests: and that the most holy Archebishop of Constantinople, whiche is named New Rome, have the seconde place. Whereby it is plaine, that this privilege standeth onely in placinge the Bishop of Rome in the first seate above others. But I beseeche thee, gentle Reader, weighe wel the wordes, that follow in the same Lawe, and thou shalt see, bothe that M. Hardinges dealinge herein is not upright, and also, that the Bishop of Rome was then excluded by plaine wordes from that Unversal power, whiche he now so deeply dreameth of. It followeth immediately: Beatissimum Archiepiscopum Primæ Justinianæ Patriæ nostræ habere semper sub sua Iurisdictione Episcopos Prouinciærū Daciæ, & Daciz, & Dardaniæ, & Myziæ, atq; Pannoniæ; Et ab eo hos ordinari: ipsum verò a proprio ordinari Concilio: & in subiectis sibi prouincijs locum obtinere eum Sedis Apostolicæ Romæ: We ordeine, that the most holy Archebishop of Justiniana the first, whiche is in our Countie, shal haue for ever vnder his Iurisdiction the Bishoppes of the Prouinces of Dacia, Dania, Dardania, Myzia, and Pannonia; and that they shalbe inuested by him: and he onely by his owne Councel: and that he in the Prouinces subiecte vnto him, shal haue the place of the Apostolique See of Rome. Here we see the Bishoppe of Justiniana set in as high Authozitie, and power within his owne Iurisdiction, as the Bishop of Rome within his. In like sorte the Emperour Justinian saith: Ecclesia vrbis Constantinopolitane Romæ veteris prærogatiua lætatur: The Church of the Citie of Constantinople enioyeth now the Prerogative of Rome the Elder.

Now, if the Bishop of Justiniana, and the Bishop of Rome, in their seuerall diuisions, haue like authozitie: And if the Church of Constantinople in all prerogatiues, and privileges be made equal with the Citie of Rome, then is not the Bishop of Romes power Unversal, neither can he iustly be called the Head of the Unversal Church. Verily Justinian him selfe writtinge vnto Epiphanius the Bishop of Constantinople, calleth him the Vniuersal Patrianke: whiche thinge he woulde not haue done, if he had thought, that title of right had belonged to the Bishop of Rome.

The argument, that M. Hardinge gathereth of Justinians wordes, is this: The Bishop of Rome had the first place in General Councels, Ergo, he was an Unversal Bishop. Whiche argument what weight it beareth, I leaue to M. Hardinge to consider.

But the Emperour Phocas gaue this special graunte to the See of Rome, that the Bishop there shoulde be called The Head of all Churches. But M. Hardinge knoweth, this graunte was made vnto Bonifacius the thirde, whiche was Bishop in Rome in the yere of our Lorde sixe hundred, and. viii. even at the same very time, that Mahomet first began to plante his Doctrine in Arabia: and therefore maketh nothinge to this purpose, as beinge without the compasse of sixe hundred yeres. Notwithstandinge bothe Platina, and Sabellicus say, that Bonifacius hardly, and with muche ado gotte the same then to be graunted. How be it, for as much



Abbas Vrsper-  
gensis in Man-  
risio.

Carion in Chro-  
nics.

Abbas Vrsper-  
gensis.

as M. Hardinge would seeme to founde his supremacie vpon some godly man, it may please thee, good Reader, to vnderstande, that this Phocas beinge but a Sou-  
deour, by treason, and conspiracie laied handes vpon his liege Loarde, and Paſſer  
the Emperour Mauritiuſ, & in cruel ſortſe did him to death. The manner whereof  
was this: Firſt he commaunded ſoothe the Emperours yongest ſonne, and cau-  
ſed him to be ſlaine, even in the ſight of his Father: and ſo the ſeconde: and then  
the thirde: and afterwarde the wiſe: Mauritiuſ heavily lookinge on, and lamen-  
tinge, and ſaieinge vnto God, O Loarde thou arte iuſt, and iuſt is thy iudgement. Laſte  
of al, he vſed the like tyzannie vpon him alſo, and laide the Emperour, his wiſe,  
and his childzen, in a heape togeather. Afterwarde, duringe the time of this Phoc-  
cas, God ſeemed vtterly to withdrow his bliſſinge: France, Spaine, Germanie,  
Lombardie, and the greateſt parte of the Eaſt, fel from the Empter for ever: ſutch  
a wzecke to the ſtate, as neuer had been ſeen befoze. After that he had thus liued,  
and committed ſundrie Murders, and other greate miſchiefes (Poſt multa homici-  
dia, & alia malefacta) the people tooke him, and ſlew him, and thzeu him into the  
ſier. This was he, that firſt proclaimed the Biſhop of Rome, to be heade of the U-  
niuerſal Church.

M. Hardinge. The 9. Diuiſion.

Of the Doctours what ſhal I ſay? Verily, this mater is ſo often, and ſo commonly reported of  
them, that their ſaieinges laied togeather, would ſcarntly be comprised within a greate volume.  
The recital of a few ſhal here geue a taſte, as it were of the whole, and ſo ſuffice.

Irenaeus hauinge muche praiſed the Church of Rome, at length vttereth theſe woordes, by which Lib. 3. c. 2.  
the ſoueraintie thereof is confeſſed. Ad hanc Eccleſiam propter potentiorẽ principalitatem,  
neceſſe eſt omnem conuenire Eccleſiam, hoc eſt, eos, qui vndiq; ſunt fideles. To this Church  
(of Rome) it is neceſſary, al the Church, that is to ſay, al that be faithfull any where, to repaire,  
and come togeather, for the mightier principalitie of the ſame: that is to ſay, for that it is of  
mightier power and auctoritie then other Churches, and the principalleſt of al.

The B. of Sarisburie.

Touchinge the Doctours, M. Hardinge findeth himſelfe muche troubled with  
the number of them: yet can he not finde any one of them al, that calleth the Bi-  
ſhop of Rome the Uniuerſal Biſhop, or Head of the Uniuerſal Church.

Irenaeus ſpeaketh neither of Supremacie, nor of Headſhip of the Church, nor  
of any other Uniuerſal power. Therefore M. Hardinge miſtaketh his authours  
tale, and auouseth that, he neuer meante. For Irenaeus in that place writeth  
onely againſt Valentiniuſ, Cerdon, and Marcion, whiche, contrary to the Doctrine  
of the Apoſtles, had diuiſed ſundry ſtrange Hereties, & Fantaſies of their owne.

Irenaeus li. 3. For trial whereof, he biddeth them to beholde the Churches, whiche the Apoſtles  
Cap. 3. had planted. The Church of Epheſus (ſaith he) firſt inſtructed by S. Paule, and after-  
warde continued by S. John, is a ſufficient witneſſe of the Apoſtles learninge. Polycarpus  
Irenaeus li. 3. beinge conuerted, and taught by the Apoſtles, inſtructed the Church of Smyrna: and al the  
Ca. 4. Churches of Aſia folow it. Yet none of al theſe Churches euer allowed, or receiued your ſtrange  
doctrine. Yea the very wilde Barbarous nations, that haue receiued the faith of Chriſte at the  
Apoſtles handes onely by hearinge, without any booke, or letter, if they ſhoulde heare of theſe  
Hereties, they would ſloppe their eares. Thus Irenaeus calleth ſooth theſe Heretiques  
as wee doo now our Aduerſaries, to be tried by the Doctrine, and Churches of the  
Apoſtles. But he ſaith, Valde longum eſt, in hoc tali volumine omnium Eccleſiarum  
enumerare ſucceſſiones: It would be very longe in ſutch a booke as this is, to reckon vp the  
ſucceſſions of al Churches. Therefore he reaſteth ſpecially vpon the example of the  
Church of Rome, whiche he calleth Maximam, antiquiſſimam, & omnibus cognitam:

The

The greatest, most ancient, and known to all men. And saith, By the example of this Church, wee confounde al peruerse Doctrines: And addeth further: Ad hanc Ecclesiam, propter potentiorē principalitatem, necesse est omnem Ecclesiam conuenire: quia in hac semper conseruata est ea, quæ est ab Apostolis Traditio: Vnto this Church of Rome every other Church must agree: The reason is, For that in this Church the Tradition of the Apostles hath euer been kepte. So the Emperours Gratian, Valentinian, and Theodosius Commanded al them to be called Catholiques, that follow the Faith, that S. Peter deliuered to the See of Rome. For the Apostles Doctrine is the trial, and rule of Faith. This Doctrine at the beginninge was exactly obserued in Rome without corruption: and therefore was that Church in reuerence, and estimation aboue others.

But they will replie: Irenæus saith: Propter potentiorē principalitatem: Of these wordes groweth their error. They dreame of a Kingdome, & Principallitie. But Christe saith to his Disciples, The Kinges of Nations rule ouer them: Vos autē non sic: But you may not so. And Origen saith: Qui vocatur ad Episcopatum, non vocatur ad principatum, sed ad seruitutem totius Ecclesiæ: He that is called to be a Bishop, is not called to a principallitie, but vnto the seruice of the whole Church. The Principallitie, that Irenæus meante, was the Ciuile Dominion, and temporal state of the Citie of Rome, in whiche God had then planted the Emper of the worlde, and made al Nations subiecte vnto it. And therefore the Church of God beinge once intended there, was more notable, and better knowne vnto al Nations. As for the Bishops of Rome that then were, they had neither landes, nor rentes: but liued vnder the swerde in continual persecution: as S. Paule saith, The of shawinge of the worlde, and the vilest of al people, farre from any shewe, or colour of Principallitie. Yet that notwithstandinge, the Church there was called a principal, and a chiefe Church aboue others, because of the Dominion, and Principallitie of the Citie. And in this sense, Ecclesia principalis, is sometime bled in the Olde Fathers. In the Councel of Carthage it is written thus: Placuit, vt nemini sit facultas, relicta principali Cathedra, ad aliquam Ecclesiam in Diocesi constitutam se conferre: Wee thinke it good, it be lawfull for no man, leauinge the principal Chaire, or Church, to goe to any other Church within the Diocese. Likewise Paulinus vnto Alypius: Dominus in suis te ciuibus principalem cum principibus populi sui, sede Apostolica merito collocauit: The Lorde hath woorthily placed thee in the See Apostolique, a principal one amonge his Cittizens, with the Princes of his people. Thus the Principallitie, that Irenæus meaneth, stode not in the preachinge of the Gospel, but in the Ciuile estate, and worldly Dominion: not in the Bishoppe that professed Christe, but in the Emperour, that was an Heathen: not in the Church, but in the persecutors, and enemies of the Church. Therefore M. Hardinge reasoninge thus, Rome had the power, and Princehoode of the worlde: Ergo, The Bishop there was Head of the Vniuersal Church, seemeth not wel to weighe his owne Conclusion. For of the same groundes wee might wel reason thus: Rome now hath losse that power, and Princehoode of the worlde: Ergo, The Bishop there, is not now the Head of the Vniuersal Church.

To be shorte, If the Church of Rome woulde now faithfully keepe the Traditions, and Doctrine of the Apostles, wee would frankly yelde her al that honour, that Irenæus geueth her. But she hath shaken of the yoke of Christe, and wilfully breaketh Gods commandementes, to thintent to upholde her owne Traditions. For prouise wherof, to passe ouer an infinite number of other disorders, the Bishop there presumeth now to intitle him selfe, The Vniuersal Bishop. But S. Gregorie saith: Nemo decessorum meorum hoc tam profano vocabulo vti consensit: None of my predecessors euer consented, to vse this vngodly name. Therefore like as Irenæus saith of his time, The Church of Rome hath euer hitherto kepte the Tradition, and Doctrine

Cod. De Summis  
Trini. Cunctos  
popul.  
Saxomen. li. 7.  
Ca. 4.

Matthæ. 20.  
Luke. 22.  
Origen in Esai.  
Ca. 6.  
1. Timoth. 3.

7. Quest. i. p. 1.  
cui.

Inter Epistolas  
Augustini. ep. 35.

Gregor. li. 4.  
Epist. 36.

of



of the Apostles: Ergo, al Churches ought to take her for an example, and to agree vnto her: So may we in contrary wise say of our time, The Church of Rome hath now broken the Traditions, and Doctrine of the Apostles: Ergo, No Church ought to follow her example, and to agree vnto her.

M. Hardinge. The 10. Division.

Andrew followed our Saviour before that Peter did, Et tamen primatum non accepit Andreas, sed Petrus: And yet Andrew received not the Primacie, but Peter, saith Ambrose.

The B. of Sarisburie.

This error holdeth onely of the missevnderstandinge of this worde, Primatus: which by M. Hardinges iudgement, must needs signifie an Uniuersal power ouer the whole worlde. But it is easie to be shewed, that Primatus, emonge the Olde Fathers, is saide other wise vled: I meane, for any superiortie, or preferment before others.

In sermon. 35.

De ieiunio.

Augustin. in E-

uange. iohann.

Tract. 73.

Concil. Chalce-

donen. Actio. 1.

Concil. Tolosa. 6.

Ca. 13.

And first to beginne with S. Ambrose, thus he writeth: Esau per lentem honorem Primatus amisit: Esau by a disse of Rife potage lost the honour of his Primacie. In like sorte writeth S. Augustine: Esau Primatus suos, non propter gallinam, sed propter lenticulam perdidit: Likewise the Council of Chalcedon in the condemnation of the Heretique Abbate Eutyches, vseth these wordes: Dcernimus eum extraneum esse ab omni officio Sacerdotali, & a nostra Communione, & a Primatu Monasterij: Wee decree; that he shalbe remooued from his office of Priesthoode, and from our Communion, and from the Primacie of his Aebie. So the Council of Toledo: Primatu dignitatis honorabiles habentur in palatio: They are counted honorable in the Courte, for the Primacie of their dignitie. In these places, I reckon, wee neede not to take, Primatus, for an Uniuersal, or infinite Gouvernement.

Likewise the same worde, Primatus, is often taken for the Superiortie of euey of the foure Patriarkes, and not onely for the dominion, that is claimed by the Bishop of Rome.

Concil. Constantinopolitan. 1.

Ca. 2.

Concil. Chalcedon. Actio. 16.

Concil. Chalcedon. Actio. 1.

Concil. Chalcedon. Actio. 1.

Concil. Chalcedon. Actio. 1.

Concil. Chalcedon. Actio. 1.

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Concil. Chalcedon. Actio. 1.

Concil. Chalcedon. Actio. 1.

Alexandria Episcopi solius Orientis cura gerant, seruatis honoribus Primatus Ecclesie Antiochenae: Let the Bishops of Alexandria haue the charge onely of the East; the honour of Primacie euer reserved to the Church of Antioche. In like manner it is written in the Council of Chalcedon: Episcopus qui in Antiochia constitutus est, & qui in ceteris prouincijs, habeant primatus Ecclesie Ciuitatum ampliorum: The Bishop that is appointed for Antioche, and likewise others in other Prouinces, let them haue the Primacies of the greater Cities. So the Emperours Theodosius, and Valentinian wrote vnto Dioscorus the Bishop of Alexandria, as it is reported in the Council of Chalcedon: Auctoritatem, & Primatum tunc praebeamus Beatiudini.

Now, if this worde, Primatus, must needs signifie that power, and gouernement, that M. Harding fantaseth, then must it follow of necessity, that Esau, Eutyches, the Bishop of Antioche, and the Bishop of Alexandria had the Uniuersal Power, and gouernement of the whole worlde. But if it may wel be taken for any manner preferment, or preeminence, or priortie before others, then is M. Hardinges argument much attased, and concludeth not so much, as is pretended. Vertly Tertullian saith: Tor ac tanta Ecclesia, una est illa ab Apostolis prima, ex qua omnes: Sic omnes prima, & omnes Apostolica, dum vnam omnes probant unitatem: So many and so greate Churches, are al that first one Church created by the Apostles, from whence came al. And so are al Churches bothe the first, and also the Apostolique Churches, for as muche as they al allow one trithe.

Tertullian. De

Prescriptio.

contra Heretici.

Cyprian. De

Simplicitate

Episcoporum.

As touchinge S. Peters preeminence, Cyprian saith, Hoc erant alii, quod Petrus, pari consilio praediti, & Honoris, & Potestatis: The rest of the Disciples were euen the same that Peter was, alendowed with like felowship, bothe of honoure, and

and also of power. Euen so saith S. Ambrose too, and that in the very same place that M. Harding hath alleged: Inter Petrum, & Paulū, quis cui præponatur, incertū est: Of Peter, and Paule, whether ought to be preferred before other, it is not knowne. Certaynely, if Peter had had the Vniuersal soueraintie ouer al the Apostles, he shoulde haue had the like ouer S. Paule. And so perhaps M. Hardinge wil saie: notwithstandinge S. Ambrose by plaine wordes denieth it: and although S. Gregorie saie: Petrus Vniuersalis Apostolus non vocatur: Peter is not called an Vniuersal Apostle.

Gregor. lib. 4.  
Epist. 32.

Of S. Ambrose wordes, M. Hardinge reasoneth thus: Peter was the chiefest of the Apostles: Ergo, The Pope is Head of the Vniuersal Church. This argument woulde be better considered: for as it is, it holdeth but weakely.

M. Hardinge. The. II. Diuision.

In the Epistle of Athanasius, and the Bishoppes of Egypte to Liberius the Pope, in which they sue for healpe against the oppressions of the Arianes: wee finde these wordes. Huius rei gratia, vniuersalis vobis à Christo Iesu commissa est Ecclesia &c. Euen for this cause the Vniuersal Church hath been committed to you of Christe Iesus, that you should trauaile for al, and not be negligent to healpe euery one. For whyles the stronge man beinge armed keepeth his house, al thinges that he possesseth are in peace.

This Epistle is forged, and not written by Athanasius.

The B. of Sarisburie.

This Epistle vnder the name of Athanasius, besides that it is vaine and childe, and full of needlesse, and idle talke, hath also euident tokens of manifest forgerye. For further answer hereunto, I referre mee selfe vnto that is before answered vnto the Epistle written vnder the name of Athanasius vnto Felix.

M. Hardinge. The. 12. Diuision.

Hilarius speakinge muche to the extolling of Peter, and his (100) Successour in that see, saith: Super eminentem beatæ fidei suæ confessione locum promeruit: That for the confession of his blessed Faith, he deserued a place of preeminence (101) aboue al other.

The. 100. Vntruth. For Hilarie speaketh not one worde of Peters Successour.

The B. of Sarisburie.

Hilarius, by M. Hardinges reporte, speaketh muche to the extolling of S. Peter, and his Successour in that see. Here is firste a great vntruth. For Hilarius in that whole place, speaketh not one worde neither of Rome, nor of the See, nor of the Successour of Peter. Onely he commendeth S. Peters faith, wherein he confessed that Christe is the Sonne of the liuinge God, and saith: Hac fides est fundamentum Ecclesiæ: Super hanc Confessionis Petram, Ecclesiæ ædificatio est: This Faith is the fundation of the Church: vpon this Roocke of Confession the Church is builde. And addeth further: By the Confession of his blessed Faith, he obtained a place of preeminence, as M. Harding addeth of his owne, aboue al other. Wherein also he comitteth an other vntruth. For Hilarius saith onely: He obtained a special place, and speaketh not one worde of any other. \*S. Augustine saith: Petrus pro omnibus dixit, & cum omnibus accepit: Peter spake for al the rest: and receiued promise with al the rest. As the Confessio was one, so the place of preeminence was al one. The preeminence was, that they shoulde be the first frutes of Goddes Saintes: The vessels of Election: The Fathers of the people: The Light of the worlde: The pillars of the Church: and the Angels of God. That they shoulde sit vpon twelue seates, and iudge the twelue Tribes of Israel. This was the special preeminence of the Apostles of Christe, and was equally geuen vnto them al.

The. 101. Vntruth, standing in false translation.

De trinit. li. 6.

\*August. in Io. han. tractat. 11.

Co. 124.

1. Corinth. 15.

1. Corinth. 4.

Roman. 9.

Matth. 5.

1. Timoth. 3.

Luc. 22.

Act. 7.

Act. 6.

Reuelat. 1.

in Reuelat. 2.

But M. Hardinge cannot beleue, there is any place of preeminence, but onely



in Rome: and therefore imagineth, that vpon this confession, *Christe* saide vnto *Peter*: *Blissed arte thou Simon Bariona: for thou shalt be Pope: and shalt be entred aboute thy Bretherne: and shalt be furnished with al worldly power and al the Princes of the worlde shall stoope vnto thee.* This is the p[re]eminence that by *M. Hardinges* fantasie, *Christe* promised vnto *S. Peter*.

Of these wordes of *Hillarte*, *M. Hardinge* seemeth to reason thus: *Peter* obteyned a place of p[re]eminence: Ergo, The Bishop of Rome is heade of the vniuersal Church. This argument is open, and sheweth it selfe.

*M. Hardinge. The. 31. Diuision.*

*S. Ambrose* confessinge him selfe to beleue that the largenes of the Romaine Empire was by Goddes prouidence prepared, that the Gospel might haue his course, and be spreadde abroad the better, saith thus of Rome: *Quæ tamen per Apostolici Sacerdotij principatum amplior facta est* De vocat[i]o  
*Arce Religionis, quàm solio potestatis.* Whiche for al that, hath bene aduanced more by the ne gentium  
chieftie of the Apostolike Priesthood in the Tower of Religion, then in the Throne of temporal power. lib. 2. Cap.

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These wordes of *S. Ambrose* be true, and not denied, and farther no parte of *M. Hardinges* purpose. But here is a whole sentence ouerhipste, that quite ouerthroweth his whole purpose. The wordes that immediately go befoze are these: *Quamuis gratia Christiana nõ contenta sit, eosdẽ limites habere, quos Roma, multisq[ue] i[n] populorum sceptro Crucis Christi illa subdiderit, quos armis suis ista non domuit:* Howbeit the grace of *Christe* is not content to haue the same limites that Rome hath: but hath subdued moe Nations by the Scepter of *Christes* Crosse, then Rome euer subdued by force of warre. If the Grace and Saluation of God haue larger limites, and teache further then the power of Rome, howe then claimeth the Bishop of Rome his vniuersal power? Many that liue without the compasse, or obedience of Rome, are notwithstandinge partakers of the Grace of *Christe*: howe then is it, that *Bonifacius* the Bishop there saith: *Subesse Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus, pronuntiamus, omnino esse de necessitate salutis:* We declare, saye, determine, and pronounce, that to be subiecte vnto the Bishop of Rome, is vndoubtedly of the necessitie of Saluation.

*S. Ambrose*, that the Glorie of the Gospel of *Christe* might the better appere, compareth it with the power, and puissance of the Empire of Rome, whiche then ouerreached a great parte of the worlde. One saith: *Romanos rerum Dominos.* *S. Ambrose* saith: *Roma principatum & Caput obtinet Nationum:* Rome hath the Empire and soueraintie of al Nations. Thus he seemeth to compare the Church, with the Citie: the power of the Gospel, with the power of the Emperour: the Scepter of the Crosse, with the Scepters of the Prince: and the Glorie of the one side, with the Glorie of the other. Although Rome were glorious for the Empire, yet was she muche more glorious for the Gospel. The Emperour there with his power subdued Nations: but the Gospel of *Christe* subdued the Emperour. *Constantinus*, *Theodosius*, *Valentinianus*, and other Emperours of Rome, with al their power confessed them selues to be subiectes vnto *Christe*. And *S. Ambrose* writeth vnto *Valentinian* the Emperour: *Quid honorificentius, quàm ut Imperator dicatur Filius Ecclesiæ?* What canne be more honorable, then that the Emperour be called a childe of the Church? This was the whole, and onely meaninge of *S. Ambrose*. And in that sense *S. Augustine* saith: *Ostendatur mihi Romæ in honore tanto Templum Romuli, in quanto ego ibi ostendo memoriã Petri. In Petro quis honoratur, nisi ille defunctus pro nobis: Sumus enim Christiani, non Petriani:* Shewe mee the Temple of *Romulus* in Rome, in so great honoure, as I wil shewe you there the memorie of *Peter*. And who is honoured in *Peter*, but he that died for vs? For we are *Christian* menne, and not *Peters* menne.

*Extra. de Maio-  
ri. Et obedi-  
tia. vnam  
Sanctam.*

*Ambros. in  
sermone. 66.*

*Ambros. Epist.  
32.*

*Augustin. in  
psalm. 44.*

So likewise Chrysostome: Contigit primum Antiochie Discipulos appellari Christi-  
 tianos. Hoc autem Civitatem, quæ sunt in mundo cunctarum habet nulla, nec ipsa Ro-  
 mani Civitas: It chanced, that the Disciples in this Citie of Antioche were first called Chri-  
 stians. Of all the Citties, that be in the world, none euer had this gift, no not the Citie of Ro-  
 mulus. Therefore S. Ambrose meaninge is, that Rome was never so noble before  
 for the Emper of the worlde, as it was afterwarde for the Gospel of Christe. But  
 S. Ambrose saith: Apostolici Sacerdotij principatus: The principalltie of the Apostolike  
 Priesthoode, with which towzdes twobely eyes may soone be satisfied. But S.  
 Hardinge knoweth, that S. Peter, bringe in Rome, had no manner them, by wate  
 of Princehoode. His whole power was spiritual, and stood onely in the preach-  
 inge of the Gospel, with which armour God is habile to put downe Kinges, and  
 Princes to the obedience of his Christe. Thus saith God unto Hieremie: Constitu-  
 te super gentes, & Regna: I have set the over Nations, and Kingdomes. And S. Peter  
 speakinge generally unto al Christian people, saith: Vos estis Regale Sacerdotium:  
 You are that kingly Priesthoode. This principalltie, and tower of Religion was not  
 onely in Rome, but also in every place, where the name of Christe was received.  
 Albeit, I graunte, bothe for the multitude of Idoles that there had bene honou-  
 red, and also for the nobilitie of the Emper, the Bishopricke of Christe in Rome ap-  
 peared most glorious.

Now let vs consider S. Hardinges reasoninge. The state of Rome was more famous  
 for the Gospe then euer it had bene before for the Emper: Ergo, The Pope was called the Head  
 of the vniuersal Church. This argument is false, as needeth no answer.

M. Hardinge. The 14. Division.

S. Augustine in his 162. Epistle saith, In Ecclesia Romana semper Apostolice Cathedre  
 viguit principatus. The primacie, or principalltie of the Apostolike Chaire, hath euer more bene in  
 force in the Romaine Church. The same S. Augustine speakinge to Bonifacius Bisshop of Rome, This  
 care (saith he, complayninge of the Pelagians) is common to vs al, that haue the office of a Bisshoppe,  
 albeit therein thou thy selfe hast the preeminence ouer al, beinge on the toppe of the pastoral watch-  
 tower. In an other place he hath these wordes, Ceterum magis vereri debeo, ne in Petrum  
 contumeliosus existam. Quis enim nescit, illum Apostolatus principatum, cuiuslibet Epil-  
 quis ipse copari præferendum? But I ought rather to be afraide, least I be reprocheful to warden Peter.  
 For who is he that knoweth not, that that principalltie of Apolleship, is to be preferred before any  
 Bisshopricke that is? An other moſte euident place he hath in his Booke De Vilitate credendi  
 ad Honoratum. Cum tamen auxilium Dei &c. vvhreas (saith he) wee see so greate helpe  
 of God, so greate profire and fruite, shal wee stande in doubt whether wee may hide our selues in  
 the lappe of that Church, whiche (though Heretikes barke at it in vaine rounde aboute, condemned  
 partly by the iudgement of the people them selues, partly by the saidnesse of Councelles, and partly by  
 the maiestie of miracles euen to the confession of mankind) for the Apostolike see by successions of  
 Bisshoppes, hath obtained the toppe, or highest degree of auctoritie? To which Church if wee wil  
 not geue, and graunte the Primacie, soothly it is a pointe either of moſte high wickednesse, or of head-  
 longe arrogancie.

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These places of S. Augustine may soone be answered. For here is neither  
 vniuersal Bisshop: nor Head of the vniuersal Church: nor superiortie, or domi-  
 nion ouer al others: nor any other worde tendinge to that ende. S. Hardinge  
 knoweth, that S. Augustine was present at the Councel of Carthage, and gaue  
 his consente, That the Bisshoppe of the first See, shoulde not be called neither the Prince, or  
 Chiefe of Priestes, nor the Highest Priest, nor by any other like title.

He knoweth also that S. Augustine afterwarde confirmed the same in a Councel  
 holden

Ad populum An-  
 tiochen. Rom. 7.

2. Corin. 10.  
 Hieremi. 1.

1. Petr. 2.

The 102. vvhich  
 truth, standing  
 in the false  
 Translation, and  
 corruption of  
 S. Augustines  
 wordes,

Concil. Cartha-  
 gin. 3. C. 26.



Concil. Hippo-  
nen. Cap. 17.  
Concil. Aphri-  
can. Cap. 92.

Augustin. in Io-  
han. tracta. 13.

JOH. 1. 17.

JOH. 1. 17.

JOH. 1. 17.

Concil. Constan-  
tinopol. l. ca. 5.  
Distinct. 22. Co-  
stantinopolita-  
ne.

De natura Deo-  
rum.

Decoratore.

Pro domo sud.

Chrysost. ad Ro-  
ma. Rom. 18.

JOH. 1. 17.

JOH. 1. 17.

JOH. 1. 17.

Gregor. li. 6. E-  
pist. 30. & li. 4.  
Epist. 39.

Augustin. Epist.  
162.

JOH. 1. 17.

JOH. 1. 17.

holden at Hippo Regius in his owne Diocese. Likewise he knoweth, that the same S. Augustine Desired amonge other Bishoppes to the number of. 217. in the Council of Aphyca, that it shoulde not be lawfull for any man of those countreys, to seeke for ayde ouer the Seas, and to appeale to the Bishop of Rome: and that whosoener so appealed, shoulde stande Excommunicate: and so vtterly condemned that Infinite Dominion, and Universal Power, that so many haue sithence dreamed of. Againe, wrytinge vpon the Gospel of S. John he saith: Petrus erat oculis in Capite: Peter was an eye in the Heade: He saith not, Peter was the Heade. In these wordes appeareth plainly S. Augustines certaine, and vndoubted iudgemente touching this mater. The rest, that is here brought in, standeth onely vpon M. Hardinges geatheringe.

It is true, that as wel S. Augustine, as also other Godly Fathers, rightly, and wel, in olde times yelded greate reuerence to the See of Rome, bothe for the Antiquitie of the Church: and for the honout and memorie of S. Peter: and for the constancie of the Holie Partyes, that there had suffred: and also for the puritie of Religion, whiche was preserved there a long time without spotte, and might be a standerde vnto others. But the greatest increas of outwarde estimatiō in the worlde vnto that See, was the Imperial seate, and Presence of the Prince, as notably appeareth by the firste Council of Constantinople. For these causes S. Augustine saith, The See of Rome had the highest place, and chiefe preeminence aboue others.

Perhaps M. Hardinge wil presse me further with this worde, Principatus: whiche he expoundeth, The Principallitie. Howbeit, I beleue, he wil not say, Principatus, signifieth an Universal power, or Supreme gouernement: and so his advantage of this worde is not so greate. Verily Princeps, in the Latine tongue, is often vsed for a man, that for his vertue, or roome, or any singular qualitie, is to be had in estimation aboue others. So Cicero saith: Socrates princeps Philosophorum: Grauius dicendi princeps Plato: princeps orbis terrarum Pompeius. Like as also Chrysostome saith: Caput Prophetarum Elias: Elias the Heade of the Prophetes. In these places, Princeps is taken, not for a Prince, or Gouernour, but onely for a man, that for his qualities is to be esteemed aboue the reaste. And in this sense S. Augustine calleth the See of Rome, as it was in his time, Principatus Sedis Apostolicæ, and not in respecte of any Supreme gouernement: for that he him selfe in the Council of Aphyca, as it is already proued, vterly denied him. I graunte, as S. Augustine saith, The Bishop of Rome truly, and diligently doinge the parte of a Bishop, he that then woulde haue denied him the chiefe preeminence for the respectes aboue touched, had bene wicked, or arrogant. But the same Bishop of Rome nowe claiminge to him selfe the title of Universal Bishop, as S. Gregorie saith, Is the Forerunner of Antichriste: and the consenting to the same, as the same Gregorie saith, Is the renouncinge, and forsaking of the faith.

I coulde further saie, that M. Hardinge in these authoritties of S. Augustine hath leaste out, and transposed what he thought good: and so hath shewed no simple dealinge. In the first place, S. Augustines wordes be these: Episcopus videbat se Romanæ Ecclesiæ: in qua semper Apostolicæ Cathedræ viguit principatus, per Communicatorias literas esse coniunctum: He sawe him selfe by Letters of Conference to be ioyned with the Church of Rome, in whiche Church the chiefe preeminence of the Apostolique See had euer flourished. S. Augustine saith, The Bishop there was ioyned with the Church of Rome, not by waye of Obedience, or subiection, but by Letters of Conference, wherein is implied an equalitie, or a felowship. And afterwarde in y same Epistle S. Augustine saith, What Pelitiades the Bishop of Rome with certaine other Bishops, hearde the mater between Cecilianns, and Donatus A calis nigris, not by any his Universal, or Supreme Power, as M. Hardinge imagineth, but by special

special Commission from the Emperour. And so was the Bishop of Rome the Emperours Delegate: and that, not in any Soueraigne Authoritie, but felowlke, and equally toynd with other Bishops: and, That afterwarde the same cause vpon complainte, and mislikinge of Donatus, was by the Emperour taken out of the Bishop of Romes handes, and by a new Commission was put over to the hearing of the Bishop of Arle in Fraunce. But where was then the Bishop of Romes supreme gouernement?

In the seconde place M. Hardinge hath notably falsified, bothe S. Augustines wordes in the Latine, and also his owne Translation in the Englishe. S. Augustines wordes be these: *Comunis est nobis omnibus, qui fungimur Episcopatus officio, quamuis ipse in eo preeminet celsiore fastigio, Specula pastoralis*: Which wordes M. Hardinge by wilful deuyation hath altered thus, *Celsiore fastigio speculæ pastoralis*: And so hath leaste the Adiectiue, *Comunis*, without a Substantiue, and the principal Verbe, *Est*, without a Dominatiue Case: And, to serue his turne, hath caused S. Augustine to speake false Latine. This place of S. Augustine may be Englished thus, The pastoral Watche Tower is common to vs al; that beare the office of Bishops: albeit thy preeminence is greater, as sittinge in the higher roome. M. Hardinges Translation is thus, *Thou thy selfe hast the preeminence ouer al, being in the topp of the pastoral Tower*: Wherein these wordes (*Ouer al*) are not founde in S. Augustine, but onely oulsted at pleasure by M. Hardinge. In the thirde place, besides other corruption, he dissembleth the wordes that S. Augustine in the very same place allegeth out of S. Cyprian, very wel seruing to this purpose. The wordes be these: *Nec Petrus vëdicauit sibi aliquid, aut arrogatè assumptit, vt diceret septimatum tenere, & obtemperari sibi à nouellis, & posteris potius debere*: Neither did Peter chalenge any thing, or proudly presume of him selfe, to say, that he had the Primacie, and that therefore others as Nouices, and vnderlinges shoulde be obedient vnto him. All these thinges M. Hardinge dissembleth, and so to founishe out his mater, and to smother his Reader, he leaueh out, what he listeth.

M. Hardinge. The. 15. Diuision.

The notable saieing of S. Hierome may not be let passe. *Ecclesiæ salus à summi Sacerdotis dignitate pendet: cui si non exors quædam, & ab omnibus eminens detur potestas, tot in Ecclesiis efficiuntur schismata, quot Sacerdotes*. The safetie of the Church hangeth of the worship of the high priest (103) he meaneth the Pope Peters successor to whom if there be not geuen a power peereles, and surmounting al others, in the Churches we shal haue so many schismes, as there be priestes

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This place of S. Hierome is notably wel noted. But if it might haue pleased M. Hardinge, to note but the two lines that wente before, he shoulde some haue seene, that this note was not woorth the notinge. For it is certaine, that S. Hierome there speaketh generally of al Bishops: and not one worde specially of the Bishop of Rome. He intreateth there of y order of Confirmation, which, he saith, by the vsage of the Church for quietnesse, & vnitie, in many places was ministred onely by the Bishop, and not by any other Priest: and that, he saith, *Ad honorem magis Sacerdotij, quam ad necessitatem Legis*: More for the honour of the state of Bishops, then for the necessitie of the Law. And this (as I saide) he speaketh generally of al Bishops. Immediatly after he addeth these wordes that M. Hardinge here allegeth, *Ecclesiæ salus &c*. The safetie of the Church hangeth of the dignitie of y high priest. Herein S. Hierome agreeth througely with S. Cyprian, that is, That for auoidinge of sectes, and schismes, one high Priest, that is to saye, one Bishop, was by good policie appointed in euery Diuision, to whose dooinges and Doctine, the rest of the Clergie shoulde conforme them selues. And by this order, the vnitie of y Church was wel preserved. S. Cyprian saith: *Ecclesiæ coherentium sibi inuicem Sacerdotum glutino copulatur*: The

Augustin li. 1.  
Contra Epist.  
Pelagianor. ca. 1.

De Baptismo  
contra Donatist.  
li. 2. ca. 1.  
Cyprian ad  
Quirinum.

The. 103. vñ-  
truth. For S.  
Hierome mea-  
neth not the  
Pope, but any  
other seuerall  
Bishop.

Cyprian. li. 4.  
Chmche Epist. 9.



Hierony. ad Ne-  
potian.

7. Quest. x. in  
Apibus.

Hierony. ad Ti-  
tium. Ca. 1.

Cyprian. li. 1.

Epist. 3.

Hieronym. con-  
tra Luciferian.

Amphilochius.

Lactantius li. 4  
Ca. 30.

Hieronym. ad  
Eugrium.

Cyprian. De  
simplicitate  
prælatorum.

Cyprian. lib. 1.  
Epist. 3.

Cyrill. in Epist.  
and Cælestin.

Durand. li. 2.

Church is joined together by the consent of Bishops agreeing in one. So saith S. Hierome: Singuli Ecclesiarum Episcopi singuli Archiepiscopi singuli Archidiaconi: & omnis ordo Ecclesiasticus suis Rectoribus nititur. There be several Bishops of Churches: several Archbishops: and several Archdeacons: and all the Ecclesiastical order is ruled by y<sup>e</sup> governors. And the Glose thereupon saith thus: Hieronymus probat hic, plures prælatos non debere esse in una Ecclesia: sed singulos debere esse in singulis Ecclesiis. S. Hierome here prooveth, that there may not be two, or moe Bishops in one Church: But that a several Bishop must be in every several Church. To the like purpose S. Hierome writeth upon the Epistle unto Titus. Hac propterea, ut ostenderemus, apud veteres eodem fuisse Prefbyteros, quos & Episcopos. Paulatim vero, ut dissensionum plantaria euellerentur, ad unum omnem sollicitudinem esse delatam: These things have I spoken to the intent to shew, that in olde time Priests, and Bishops were al one: and that in processe, and by degrees, the whole charge was brought unto one man (he meaneth within one Diocese) that the occasions of dissension might be rooted out. And therefore, as it is before declared, S. Cyprian saith, Hereof springe Schismes, for that the Priest of the Lorde is not obeyed. And therefore also saith S. Hierome, Vnlesse the Bishop have a special power aboue others, there wil be as many Schismes in the Church, as there be Priests. But al these things thus uttered generally of al Bishops, M. Hardinge wreatheth, and forceth onely unto one Bishop: and thus, that is General, he maketh Special: and, that is Special, he maketh General, at his pleasure: and as before he misreported S. Cyprian, even so dooth he now likewise misreporte S. Hierome, and so sheweth by a ruinous matter with the falsification of his Doctors.

But M. Hardinge wil saye, S. Hierome bleth these special wordes, Summus Sacerdos: The highest Priest: whiche can not otherwile be taken, but onely of the Pope. And therefore he gave this note with a special Parenthesis (He meaneth the Pope Peters successour.) Yet M. Harding knoweth, there is no such necessitie, wherefore these wordes shoulde be so taken. His owne Amphilochius calleth S. Basile, Summus Sacerdos: and yet he knoweth, S. Basile was never Bishop of Rome. Every Bishop within his owne Diocesse may be called y<sup>e</sup> highest Priest, in respecte of other Priests, that live vnder him. And in this sense Lactantius seemeth to call every Bishop, like, Maximum Sacerdotium.

As for the Bishop of Rome, S. Hierome anaunceth him not so high, as M. Hardinge woulde seme, but rather maketh him equal, and leuel with al other Bishops. For thus he writeth unto Euagrius: Si autoritas queritur, Orbis maior est Vrbe. Vbiunque fuerit Episcopus, siue Roma, siue Eugubij, siue Constantinopoli, siue Rhegij &c. eiusdem est meriti, eiusdem Sacerdotij: If wee seeke for Authority, the Worlde is greater, then the Cittie of Rome. Wheresoever there is a Bishoppe, whether he be at Rome, or at Eugubium, or at Constantinople, or at Rhegium, &c. He is of like worthinesse, and of like Priesthoode.

Here S. Hierome specially, and by name, rekeneth the Bishoppe of Rome, amonge others, and maketh him equal to the rest. And againe he saith: Quid mihi proferat Vnius Urbis consuetudinem? What shewest thou me the order, or manner of one Cittie? So muche S. Hierome seemeth to set by thee See of Rome. And to this ende S. Cyprian saith: Hoc erant ceteri Apostoli, quod fuit Petrus, pari consortio præditi, & Honoris, & Potestatis: The rest of the Apostles were the same that Peter was, al indewed with like fellowship bothe of Honour, and also of Power. And so S. Cyprian calleth Cornelius Bishop of Rome, his Brother: and Cyillus calleth Celestinus likewise Bishop of Rome, his Fellowseruant. And therefore, when I heare M. Harding by his strange interpretation, geue vnto the Bishop of Rome A power peerlesse, and surmounting al others, M<sup>e</sup> thinketh I heare Doctor Durandus say, Hic est Melchisedech, cuius Sacerdotium non est ceteris comparatum: Ille est Caput omnium Pontificum, a quo illi, tanquam a capite membra, descendunt, & de cuius plenitudine omnes accipiunt.

This

This is Melchisedech, whose priesthoode is not comparable vnto others. He is the Head of al Bishoppes, from whom al they grow, as members grow from the head, and of whose fulnesse al they receiue. We thinketh I heare, that is written by the Canonistes, \* Dominus Deus noster Papa. Our Lorde God the Pope. And where as he further saith, The safetie of the Church hangeth of the high priest, whom he supposeth, to be y Bishop of Rome, Verily, S. Gregorie saith, Quando is, qui appellatur Vniuersalis, cadit, vniuersa Ecclesia a statu suo corruit. When so euer he, that is called the Vniuersal Bishoppe, falleth, the whole Church from her state must needs fall to the grounde.

M. Hardinge. The. 16. Diuision.

There is an Epistle of Theodoretus Bishop of Cyrus extant in Greeke, written to Leo Bishop of Rome: wherein we finde a worthy witnesse of the primacie of the see Apostolike. His wordes may thus be englished. If Paule (saith he) the preacher of the trueth, and trumpet of the holy Ghost, ranne to Peter, to bringe from him a determination, and declaration, for them, who at Antioche were in argument, and contention concerninge liuinge after Moyses law: muche more wee, who are but smal, and vile, shall runne vnto your throne Apostolike, that of you wee may haue salue for the sores of the Churches, (there folow these wordes) Αὐτὸς πάλαι γὰρ ὑμῖν τὸ πρωτεύειν ἀποστόλῃ, Id est, per omnia enim vobis conuenit primas tenere: That is to say, For in al thinges (pertaininge to Faith, or Religion, so he meaneth) it is meete, that you haue the chiefe dooings, or that you haue the Primacie. For your high seate, or throne is endued with many prerogatiues, and priuileges.

The B. of Sarisburie.

Here might I say, That this Theodoret was a deadly enemy of S. Cyrillus, and a Nestorian Heretique, and condemned by that name in the General Council of Constantinople: as appeareth by Euagrius, Nicephorus, and others. Verily although he were brought into the Council of Chalcedon by the authoritie, and fauour of the Emperour Martianus, yet the Bishoppes of Illyricum, Egypte, and Palestine cried out against him, Fides perit: istum Canones ejiciunt: Mitte hunc foras, magistrum Nestorij: Noli istum dicere Episcopum: Non est Episcopus: Impugnatores Dei foras mitte: Hæreticum foras mitte: Iudæum foras mitte. The Faith is losse: this man the Canons throw out: Out with this fellow: out with Nestorius Scholemaster: Cal him not Bishop: He is no Bishop: Out with him that fighteth against God: Out with this Heretique: Out with this Jewe.

But I will not vse this aduantage. I iudge rather, that this Theodoretus, as he was a man of deepe learninge, and great renoume, so he was also a careful, and godly Bishop. As for the Nestorian Heresie, he desired it in the Council of Constantinople, and openly pronounced, Anathema Nestorio, Accused be Nestorius.

In these wordes that M. Hardinge hath here alleged, he saith nothing, that of our parte is denied. Certainly, here is not one worde, neither of the Head of the Church, nor of Vniuersal Bishop.

But if Theodoretus thinke, S. Paule wente by to Ierusalem, either to visite Peter, as the Head of the Church, as M. Hardinge seemeth to ghesse, or els to be better resolved of his Doctrine, as standing in some doubt, whether he had thither to preached y trueth, or no, then doth he quite overthrow S. Pauls whole meaninge. For it is plaine, that S. Paule knoweth not Peter for his Head, but contrary wise taketh him as his equal. For thus he saith, Videbant mihi concredendum esse Euangelium præputij, sicut peno Circumcisionis. They saw, that I was put in trust with the Gospel ouer the Heathens, then as Peter was ouer the Iewes. And againe, James, Peter, and John, that seemed to be the pillars, gaue vnto me, and Barnabas the right handes of fellowship. Here we see betwene Peter, and Paule a Couenante of equalitie, and neither superiouritie, nor subleation.

\* Extratrag.

Iohan. 22.

Cum inter. In

Glosa.

Impressum Lugd.

duni, anno. 1556.

et antea Lugd.

duni, anno. 1513.

Gregori li. 4.

Epist. 76.

πολλοῖς γὰρ

ὁ ὑμέτερος

θεὸς κοσ-

μεῖται πλεον

κεκλήμασι.

Concil. Constanti-

nopol. actio. 5.

Euagrii. li. 4.

ca. 38.

Nicephor. li. 17.

ca. 27.

Concil. Chalced.

Actio. 1.

Concil. Constanti-

nopol. Actio. 8.

Ad Galat. 2.

Dexteras dedes

mihi societatis.



*Ambros. Ser-  
mon. 66.*

*Act. 15.*

*Galat. ca. 2.*

*Galat. ca. 2.*

*Hieronym. in  
Epist. ad Galat.  
1. Ca.*

*Hieronym. co-  
dem loco.  
Galat. 2.*

*Hugo Cardina-  
lis in Epist. ad  
Galat. ca. 1.*

*Chrysost. in E-  
pist. ad Galat.  
ca. 2.*

And therefore *S. Ambrose* saith, as it is before noted, Inter Petrum, & Paulum, quis cui preponatur, incertum est: Between Peter, and Paule, whether ought to be preferred before other, I can not tel.

Neither wente he vp, to be better informed of the Tructh, as beinge doubtful of his owne Doctrine. Al his reasoninge, and the whole drift of that Epistle is to the contrary. For thus lie his wordes: I neuer conferred with Fleashe, and Bloud (that is to say, with any man) neither did I retorne to Hierusalem to them, that had beene Apostles before me: I receiued not the Gospel, that I haue preached, of any man, but by the reuelation of Iesus Christe. If any preache vnto you any other Gospel, then that I haue preached, accursed be he. They that were in this regard amonge the Apostles, touchinge the Tructh of the Gospel, added nothing vnto mee. I withstoode Peter euen in the face, and spake vnto him before al the people: for he walked not vprightly, but was woorthy to be blamed. Hereby it may sufficiently appeare, that *S. Paulus* goeing to Hierusalem was, not to bringe from Peter a determination of any mater of Tructh, that lay in Question, as it is here supposed. And therefore *S. Hierome* saith, Ad hoc iuit Hierosolymā, ut videret Apostolum (Petrum) non discendi studio, qui & ipse eundem prædicationis haberet authorem: sed honoris priori Apostolo deferendi. Paule wente to Hierusalem, to the intent to see Peter the Apostle, not to learne any thinge of him, as hauing the same author of his preachinge that Peter had: but to shew reuerence vnto him, that had been Apostle before him. And againe, Propterea quindecim ponit dies, ut ostendat non fuisse grande tempus, quo potuerit aliquid à Petro discere: ut ad illum sensum, a quo cœpit, cuncta referantur, se non ab homine doctum esse, sed a Deo. Therefore he nameth fifteen daies, to shew, that he had no longe time, that he might learne any thinge of Peter: to the intende to drine al his wordes to that sense, wherewith he beganne, That he was taught, not by man, but by God. Likewise saith *Hugo Cardinalis* a barbarous wylter, Secundum Literam instrui-mur de mutua dilectione, quam deberent habere prædicatores, & doctores: quia Paulus venit videre Petrum, quoniam bona audierat de eius doctrina. Accordinge to the letter wee are here instructed of mutual loue, whiche ought to be between al preachers and Doctours. For Paule went to visite Peter, because he had heard good of his Doctrine. But what can be so plaine, as that is writtten by *Chrysostome* touchinge the same: His wordes be these: Paulus nihil opus habebat Petro, nec eius egebat voce: sed honore par erat illi: nihil enim hic dicam amplius. Paule had no neede of Peter: neither needed he to be taught at his mouthe: but he was equal to him in honour: I wil say no more. And immediatly after, Sicut nunc multi fratrum nostrorum ad viros sanctos proficiscuntur, eodem affectu nunc Paulus ad Petrum profectus est. Like as now a daies many of our Brethren goe to holy men, so then with like affection wente Paule vnto Peter.

As for the rest, that the Bishop of Rome had an estimation, and a credite, and a prerogative before others, it is not denied. For of the foure Patriarkes he had the first place, bothe in Council, and out of Council: and therefore the greatest authoritie, & direction of maters in al assemblies. And this was τὸ πρῶτον, To haue the first, or highest, ronne: and πλεονεξία, A dignitie, or privilege: Whiche wordes *M. Hardinge* hath noted in the Margin.

Here *M. Hardinge* seemeth to reason thus, The Bishoppe of Rome had a privilege or dignitie above others:

Ergo, He was an vniuersal Bishop.

This Argument concludeth A genere ad speciem affirmatiue: and, as *M. Hardinge* knoweth, was neuer allowed in any Schooles.

Likewise he seemeth to say, Paule wente vp to Hierusalem to visite Peter:

Ergo, The Bishop of Rome is Head of the Church.

Suche weake geare *M. Hardinge* hath brought forth. And yet with his furniture of wordes, it seemeth somewhat. By the same reason he may proue, that *S.*

James

James also was Heade of the Church, as wel as Peter: for Paule saith, he visited him, as wel as Peter. And S. Hierome saith of him selfe, That he purposely went to Alexandria, to see Didymus: yet was not Didymus therefore Heade of the Church.

Galat. 2.1.  
Hieronym. in  
Proemio in E-  
pist. ad Ephesios,  
Hugo Cardinal.  
in Epist. ad Gal.  
lat.  
Deuter. 16.

In deede Hugo Cardinalis saith, Hereof it first began, that Bishoppes, and Archbishops made a vowe to visite the Pope, because Paule went to Hierusalem to see Peter: And saith further, that Custome hath added to the same, this Commandement written in the Deuteronomie. Non apparebis in conspectu Domini vacuus. Thou shalt not appeare in the presence of the Lorde without some what.

M. Hardinge trippinge, as he saith, so nicely ouer the Doctors, hath not yet once touched that thinge, that was lookt for, and that he hath onely, & with suche assistance taken in hande. For not withstandinge a great pompe of wordes, and the names of many holy Fathers, yet hath he not hitherto shewed, that the Bishop of Rome within the space of five hundred yeeres after Christe, was ever called the Uniuersal Bishop, or the Heade of the Uniuersal Church. Whiche thinge if he coulde haue shewed, I beleue, he woulde not so lightly haue tripte it ouer.

#### M. Hardinge. The. 17. Diuision.

Now let vs see, whether this chiefe auctoritie may be founde necessary by reason. That a multitude which is in it selfe one, cannot continue one, unless it be contained, and holden in by one, bothe learned philosophers haue declared, and the common nature of thinges teacheth. For euery multitude of their owne nature goeth a sunder into many: and from an other it cometh that it is one, and that it continueth one. And that whereof it is one, and is kepte in vnion or onenesse, it is necessarie that it be one, elles that selfe also, shall neede the helpe of an other, that it be one. For whiche cause that sayinge of Homere was alleged by Aristotle, as most notable. It is not good to haue many rulers, let one be ruler. Whereby is meane that pluralitie of soueraine rulers, is not fitte to containe and keepe vnitie of a multitude of subiectes. Therefore, siue that the Church of Christe is one, (for as there is one Faith, one Baptisme, one callinge, so there is one Church, yea al we are one Bodie, and members one of an other, as S. Paule saith: and in our Crede we al professe to beleue one holie Catholike and Apostolike Church) therefore I say, it hath neede of one Prince and ruler, to be kepte, and holden in. If it be otherwise, vnitie must needes forthwith be sparkled and broken a sunder. And therefore it behoued that the rule and gouernement of the Church should be committed to one.

ἐν ἀγαθῷ  
πολυκοιρανίᾳ,  
εἰς καὶ αὐτοῦ  
ἔστιν.

#### The B. of Sarisburie.

All this is proued by Aristotle the Philosopher, by one verse of the Poete Homere, and by M. Hardinges drafte of reason, and none other wise. Aristoteles and Homeres auctoritie in this case cannot be greate. And yet they speake onely of one Captaine General in one fielde, and of one Kinge in one Realme: where as number, or felowship must of necessitie breede confusion. But neither of them euer dreamed this newe fantasie, that one Kinge should rule ouer the whole worlde.

M. Hardinges reasons woulde weigh the more, if either Christe, or Peter, or Paule, or any olde Doctor, or Catholique Father had euer used the same. Otherwise S. Augustine speakinge of discourse of Reason in the vnderstandinge of the Scriptures, saith thus, Hac consuetudo periculosa est. Per Scripturas enim diuinas multo tutius ambulatur. This manner of expoundinge is very dangerous. The safer way is to walke by the Scriptures. The force of M. Hardinges reason caused Alexander the ambitious Kinge of Macedonie to say, As the Heauens can haue but one sunne, so may the whole worlde haue but one Kinge: And likewise Pope Bonifacius the eighth to say, as is before, In principio creauit Deus cælum, & terram: non in principijs, In the beginninge, as in one, God made Heauen, and Earth, and not in the beginninges, as in many: Ergo, the Pope is heade of the Church.

Augustin. de do-  
ctrina Christia-  
na li. 3. Ca. 28.  
Quintus  
Curtius.  
De Maioritate  
obediencia.  
Vnam sanctam

But, saith M. Hardinge, euery multitude naturally goeth a sunder: and the thinge that keepeth



Sozomen. li. 4.  
Ca. 15.  
νοινῶν ἱερεῶν  
θαι.  
Roffensis.

Gregor. lib. 4.  
epist. 32.

Gregor. li. 4. l.  
pis. 34. & Epis.  
38.  
Gregor. li. 7.  
Epi. 69.  
Gregor. li. 6.  
Epi. 24.

peith it together, must needs be one. That is to say, It is the Pope onely, that preferueth the vnitie of the Church, and maketh it one. And therefore the Pope him selfe must needs be one: otherwise beinge two, or moe, saith M. Hardinge, they shoulde neede some other thinge, to make them one. And yet he remembreth, that the Council of Synnium, to take vp the contention betwene Felix, and Liberius, that ambitiously stroue together for the See of Rome, willed them to be Bishoppes there bothe together: whiche thinge notwithstandinge, they meante not therefore, neither to dissolue the vnitie of the Church, nor to make the Church a Monster with two Heades. And so Roffensis saith, The Church is one, not because of Christe, but because of the Pope, that keepeth it in one. This reason that M. Hardinge useth, is newly diuised, and was neuer remembred of any of the Olde Fathers. S. Gregorie saith, None of my predecessours would euer take vpon him, to vse this vngodly name, to be called the Vniuersal Bishop: And yet it appeareth not, but the Church was then heapte in vnitie.

Neither canne this infinite power, that is imagined, stande without infinite great dangers. And, for as muche, as it pleaseth M. Hardinge to auouch the gouernement of Christes Church by Philosophers, and Poetes, that neuer knew Christe, it may also please him to remember, that his Poetes likewise saie, That when Phaeton an vndiscrete, and a sonde younge man would needes leape into Phebus his fathers Charet, to carrie the Sunne Beames aboute the Heauens, for lacke of skil, he sone set a fier the whole worlde. It may not muche displease M. Hardinge, that I compare the Bishop of Rome, with Phaeton, a rashe younge man: For S. Gregorie, for the same attempte, and enterpryse, as it plainly appeareth by his wordes, compareth him with Lucifer, and with Antichriste. And further saith, Si hanc causam aequanimiter portamus, vniuersa Ecclesie Fidem corrumpimus. If we take this mater quietly, we destroy the faith of the whole Church.

This reason standeth thus: The Church of Christe is one,

Ergo, the Pope is an Vniuersal Bishop.

If any man denie this sequele, I maruel, by what Logique M. Hardinge wil euer be hable to make it good.

#### M. Hardinge. The .18. Diuision.

And where as these Gospellers say, that Christe is the gouernour of the Church, and that he beinge one keepeth the Church in Vnitie: we answer, that, although the Church be firste and principally gouerned by Christe, as al other thinges are, yet Goddes highe goodnesse hath so ordeined, as eche thing may be provided for, according to his owne condition and nature. Therefore, where as mankind dependeth most of sense, and receiveth al learninge, and institution of sensible thinges, therefore it hath neede of a man, to be a gouernour and ruler, whome it may percerue by our warde sense. And euen so the Sacramentes, by whiche the Grace of God is geuen vnto vs, in consideration of mannes nature, beinge so made of God, as it is, are ordeined in thinges sensible. Therefore it was behooueful, this gouernement of the Church to be committed to one man, whiche at the firste was Peter, and afterwarde eche successour of Peter for his time, as is afore declared. Neither can this one man haue this power of any consent, or companie of men, but it is necessary he haue it of God. For, to ordeine and appointe the vicare of Christ, it pertaineth to none other, then to Christe. For where as the Church, and al that is of the Church, is Christes, as wel for other causes, as specially for that we are bought with a greates price, euen with his bloude, as S. Paule saith: howe can it pertaine to any other, then to him, to institute and appointe to himselfe a vicare, that is, one to doo his steele?

#### The B. of Sarisburie.

M. Hardinge standeth very longe, in discouraginge this mater by natural reason. And so, that he knoweth, S. Augustine saith, Si ratio contra Diuinarum Scripturarum

The. 104.  
vntueth.  
For Christi  
neuer ap-  
pointed  
ny such  
vicare.

rarum auctoritatem redditur, quamlibet acuta sit, fallit verisimilitudine: Nam vera esse non potest: If naturall reason be alleged against the authoritie of the holy Scriptures, be it neuer so subtle, it beguileth menne by a likeness, or colour of the True th: for true it cannot be. And for that he also saith, the reasons he hath brought, are very simple, & carrie no weight, he hath therefore thrust a great many of them in a thronge together, bothe to fil the Hearers senses, and also, that the one might the better aide the other.

Augustin. ad  
Marcellinum  
Epist. 7.

For his entrie, in mirth, and game, he calleth vs Gospellers. God open the eyes of his harte, that he may see the brightnes of Goddes Gospel, and consider, what it is, & he hath refused. Surely, it is an horrible thing, for a Christian man, thus to make mockerte of the Gospel of Christe. S. Paule saith: Si opertum est Euangelium, in illis, qui pereunt, est opertum: If the Gospel be covered, it is covered from them, that perishe.

I. Corinth. 4

If misliketh him that we builde the vnitie of the Church vpon Christe onely, and not also vpon the Pope: and this he calleth these few Gospellers Doctrine. God be thanked: these Gospellers haue good warrant for their Doctrine. S. Paule saith: Eum dedit Caput super omnia ipsi Ecclesia, quæ est Corpus eius: God hath geuen Christe to be Heade ouer al, euen to the Church, whiche is his Bodie. And againe: Ille est Caput, qui dat salutem Corpori: Christe is the Heade, that geueth health vnto the Bodie. Christe is our peace: Al we are one in Christe Iesu. Therefore S. Gregorie saith: Nos quoque a vobis non longe sumus: quoniam in illo, qui vbiq; est, vnum sumus. Agamus ergo ei gratias, qui solus inimicis in Carne sua, fecit, vt in omni orbe terrarum vnus esset Grex, & vnum Ovilæ, sub se Vno Pastore. We are not farre away from you: because in him, that is euery where, we are al one. Therefore let vs geue him thanks, that enemie beeing broken in his fleshe, hath caused that in al the worlde there shoulde be one Flocke, and one Folde vnder him selfe, beinge the one Shephearde. These places, and infinite other like, are good warrantes of our Doctrine.

Ad Ephes. 1

Ad Ephes. 5

Ad Ephes. 2

Gregor. li. 4.

Epist. 36. Ad Eu-  
logium.

Ioh. 10.

Nowe, if M. Hardinge be hable by the Scriptures, or Holy Doctours, to say as muche for the Bishop of Rome, that he is the Heade of the Church, that is to say, the Heade of Christes Bodie: or that the Church receiveth influence, or health from him: or that he is our Peace: or that we are al one in him: or that al the worlde is one Flocke, and one Folde, and he the one Shephearde: or that S. Paule, as he saide, There is one Lorde, one Faith, one Baptisme, so he saide also, There is one Pope: then haue we some cause to thinke, accordinge to M. Hardinges fantasie, that the vnitie of the whole Church is founded, and builde vpon the Pope. Certainly, it seemeth, S. Augustine woulde not geue this priuilege vnto S. Paule. His wordes be plaine: Nec Paulus radix eorum erat, quos plantrauerat: sed ille potius, qui ait, Ego sum vitis: vos estis Sarmenta. Caput enim eorum quomodo esse poterat, cum dicit, Nos omnes vnum esse Corpus in Christo, ipsamque Christum Caput esse vniuersi Corporis? Neither was Paule the roote of them, whome he had planted: but rather he, that saith, I am the vine, and you are the sprigges. But the Heade of them how coulde he be, seeinge he him selfe saith, Al we in Christe are one Bodie: and That of that whole Bodie Christe him selfe is the Heade: If S. Paule, as S. Augustine saith, coulde not be Heade of the Church, how may we then thinke, that the Bishop of Rome may be Heade of the Church?

Ad Ephes. 4

August. contra  
litteras Petilianæ  
li. 3. Ca. 42.

Ioh. 15.

Ephes. 1.

Ephes. 4

But mankinde, saith M. Hardinge, dependeth moste of sense: Therefore the whole Church must haue one man to rule and gouerne ouer it: and that man is Peters successor, and Christes Vicare in Earthe. I marvel that none of the olde Fathers coulde ever vnderstande, either the necessitie of this reason, or this special name, and title of Christes Vicare. How be it, one true worde M. Hardinge hath vttered amongst many others: that is, that to appointe Christes Vicare, it pertaineth onely vnto Christe, and to none other. Of whiche grounde we may wel reason thus: Christe neuer ordeined, nor appointed, nor once named, the Bishop of Rome, or his Successours to be his Vicare, that is, to be



Christes  
Vicare.

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THE FORTHTE ARTICLE

Hieronym. in Ep.  
pist. ad Titum.

Tertul. De pra-  
scriptionib. co-  
tra Hæreticos.

Eusebij Episcopi  
Rom. Epist. 3.

2. Corinth. 5.  
Hieronym. ad  
Eugratiu: tom. 2.  
Pag. 329.

2. Thessalon. 2.

A sorte of sim-  
ple reasons.

to be an Vniuersal Bishop ouer the whole Church: therefore by M. Hardinges owne position, the Bishop of Rome hath of longe time vsurped a power againste Christe, without Commission, and in dede is not Christes Vicare. S. Hierome saith generally of al Bishoppes: Nouerint Episcopi, se magis Consuetudine, quam dispositionis Dominice Veritate, Presbyteris esse maiores: Lette Bishoppes vnderstande, that they be greater then the priests by order, and Custome (of the Church) and not by the trueth of Goddes ordinance. If Christe, as S. Hierome saith, appointed not one priest aboue an other, howe then is it likely, he appointed one Priest to be, as M. Hardinge saith, Prince and ruler ouer al Priests throughout the whole worlde?

As for the Vniuersal supplieinge of Christes Vicare, Tertullian saith, The Holy Ghoste is Christes Vicare. For thus he writeth: Sede, ad dextram Dei Patris: misit Vicariam vim Spiritus Sancti, qui credentes agat: Christe sitteth at the right hande of God the Father: and in steede of him selfe, sent the power of the Holy Ghoste as his Vicare, to direct them that beleene.

But because we are not onely leadde inwardely by Goddes Spirit, but also outwardely by our senses, therefore hath Christe appointed, not one man to be his Vicare General ouer al, but euery of his Apostles, and so euery Priest to be his Vicare within his Diuision. So saith Eusebius Bishop of Rome: Caput Ecclesie Christus est: Christi autem Vicarij Sacerdotes sunt, qui vice Christi, legatione funguntur in Ecclesia: Christe is the Heade of the Church: and his Vicares be the priests, that doo their Message in the Church, in the steede of Christe. Therefore saith S. Hierome: Potentia diuitiarum, & paupertatis humilitas, vel sublimiorem, vel inferiorem Episcopum no facit. Caterum omnes Apostolorum successores sunt: The stoutnes of riches, or the humilitie of pouertie, maketh a Bishop neither higher nor lower: But al Bishoppes be the Apostles successors. Other vniuersal Vicar of Christe, there is none named in the Scriptures, onlesse it be he, of whome S. Paule forewarneth vs: Homo ille sceleratus, filius perditus &c. That wicked man, that Childe of perdition, that setteth him selfe vp against God, and that so farre foorth, that he wil sitte in the Temple of God, and shewe him selfe, as if he were God. But this Vicare Christe shal destroye with the spirit of his mouth.

To conclude, M. Hardinge seemeth to reason thus, Mankinde dependeth moste of sense: Ergo, the Pope is the Heade of the Vniuersal Church. Here is a very vn sensible argument: no sense, no reason can make it good. By as good sequele he might say, Mankinde dependeth most of sense: Ergo, One Kinge must rule ouer the whole worlde.

M. Hardinge. The 19. Diuision.

Vvherefore to conclude, excepte we would wickedly graunte, that Goddes providence hath lacked, or dothe lacke to his Church, for loue of which he hath geuen his onely begotten sonne, and which he hath promised neuer to forgeate, so as the woman can not forgeate the childe, she bare in her wombe: reason may soone induce vs to beleue, that to one man, one Bishop, the chiefe and highest of al Bishoppes, the successour of Peter, the rule and gouernement of the Church by God hath bene deferred. For elles if God had ordeined, that in the Church shoulde be sundrie heades and rulers, and none constituted to be ouer other, but al of equal power, eche one amonge their people: then he shoulde seeme to haue set vp so many Churches, as he hath appointed gouernours. And so he shal appeare to haue brought in amonge his faithfull people, that vnruely confusion, the destruction of al common weales, so mutche abhorred of Princes, which the Greekes call Anarchian, which is a state, for lacke of order in gouernours, without any gouernement at al. Vvliche thinge, sithe that the wise, and politike men of this worlde doo hume and dreeft in the gouernement of these earthly Kingedomes, as moste pernicious and hurtfull, to attribute to the highe wisdom of God, and to our Lord Christe, who is the auctor of the moste ordinate disposition of al thinges in earthe, and in Heauen: it were heynous, and prophane impietie. Vvherefore if the state of a Kingedome, can not continue we safe, onlesse one haue power to rule, how shal not the Church spreadde so farre abroad, be in danger

in danger of great disorders, corruption, and utter destruction, if, as occasion shalbe geuen, amonge so great strifes and debates of men, amonge so many fier brandes of discorde, tossed to and fro by the diuelles enemies of vnitie: there be not one heade and ruler, of al to be consulted, of al to be heard, of al to be folowed, and obeyed? If strife and contention be stirred about matters of Faith, if controuersie happen to arise about the sense of the scriptures, shal it not be necessary, there be one supreme iudge, to whose sentence the parties may stande? If neede require (as it hath been often seene) that General Councels be kepte, how can the Bishops, to whom the matter belongeth, be brought together, but by the commaundement of one head gouernour, whom they owe their obedience vnto? For els beinge summoned, perhaps, they wil not come. Finally, how shal the contumacie and pertinacie of mischieuous persons be repressed, specially if the Bishops be at dissension within them selues: if there be not a supreme power, who to wardes some may vse the roude, to wardes other some the spirite of lenitie, with suche discrete temperament, as malice be vanquished, right defended, and concorde procured: leaste, if the smal sparkes of strife be not quenched by authoritie at the beginninge, at length a greace flame of schismes and heresies flae abroad, to the great danger of a multitude? Therefore as there is one bodie of Christe, one flocke, one Church, euen so is there one head of that his mystical bodie, one shepherde, and one chiefe seruant made sewerde, overseer, and ruler of Christs householde in his absence, vntill his comminge againe.

The B. of Sarisburie.

Who so denieth the Bishop of Romes supreme gouernement, saith *M. Hardinge*, he utterly denieth Goddes providence: thus the greate providence of God, is brought forth to serue *M. Hardinges* simple reason. The like consideration, as may be supposed, moued *Petrus Bertrandus* to write this special Close vpon the Decretalles; *Nō videretur Dominus discretus fuisse, v̄ cum reuerentia eius loquar, nisi vnicum post se talem Vicarium reliquisset*: Otherwise Christe shoulde not seeme to haue dealt discretely, sauinge his reuerence, onlesse he had sette some one such Vicare, behinde him: And therefore he saith further, *Christo data est omnis potestas in Cælo, & in terra: Ergo summus Pontifex, qui est eius Vicarius, habet eandem potestatem*: Al manner power bothe in Heauen and Earth is geuen to Christe, Therefore the highest Bishop, whiche is his Vicare, hath the same power. Likewise they say: *a Papa potest facere omnia, quæ Christus ipse potest*: The Pope may doo, what so euer Christe him selfe may doo. And, *b Papæ, & Christi, est vnum Tribunal*: The Pope and Christe haue one Consistorie and keepe one Courte.

Vpon occasion hercof, *M. Hardinge* seemeth to reason in this sorte: *a* Oneles there be one appointed by God to be the vniuersal Bishop of the worlde, hauing *Omnia iura in scrinio pectoris sui*, al manner law, and right in the closet of his breste: *d Cui sit pro ratione voluntas*, whose pleasure may stande in steede of lawe: Vnto whom, what so euer he doo, noman may say, *e Domine cur ita facis*: sir, why doo you so? And the same neither exhorzte, nor teache, nor minister Sacrament, nor exercise Discipline, nor doe the dewtie either of Bishop, or of Priest, or of Deacon, or any other the meanest officer of the Church, but onely take vpon him to rule, and gouerne the whole Church: Onlesse there be some such one, then, saith *M. Hardinge*, God hath no providence, neither is careful for his Church.

If controuersie grow, aboue the vnderstandinge, and sense of Goddes worde, if it be necessarye that a Councel be called, if contention fall out between any other inferiour Bishoppes, then saith *M. Hardinge*, it is necessary, there be one supreme Iudge, that may infallibly declare Goddes meanings: that may summon the Councel, that may heare, and determine matters betwene the Bishoppes. Touchinge the searchinge out of the sense of the scriptures, *S. Augustine* geueth sundrie good rules: But this strange rule of recourse to the Pope, he toucheth not, nor taketh it for any rule.

But they say, The scriptures be darke: therefore we must seeke the meaning of them

De Maioritate  
obedient.

Vnam sanctam  
In Glosa

a De Sentent.  
Excommu. Ca.  
si aliquid. Ho-  
stien.

b De transla-  
tione Episco. Ca.  
Quanto. Inno-  
cent. 3.

c Extra de Con-  
stitutionibus. li-  
cet Romanus.

d De transla. B.  
piscop. Ca.  
Quanto. in  
Glosa.

e De concessione  
prebenda. Ad  
Apostolicus. in  
Glosa.

De Doctrina  
Christiani. li. 1.



Magister non  
venetur.

Baldus.

Alphonfus de  
Castro li. 1. ca. 4.

Alphonfus de  
Castro li. 1. ca. 4.  
Nico. Lyra in  
Matth. 16. ca.  
Placyna in syl-  
logismo.

Leo Episto 37.  
ad Episcopum  
Rauennatem.  
Cyprian. li. 1.  
Epist. 4.  
Hieronymus in proce-  
mo in Epist. ad  
Ephes.

Ambrosius li. 10.  
Epist. 81.

Sozomenus ci-  
tatur inter  
Acta Liberij.

Ambro. De obi-  
tu Valerijani.  
Bernardus in  
Cantica Cant.  
Sermo 22.

them in the Doctors. The Doctors agree not: Then must wee weigh & trie them by the Matter of the Sentences. The Matter of the Sentences him selfe some- times is not holden: then must wee seeke further to the Schole Doctors. The Schole Doctors canne in no wise agree: there is Scotus against Thomas: and Duram against Scotus: and Alacensis against Duram: the Dominates against the Reales: the Scholasticall against the Canonistes: the contention is greater, & the doubttes darker, then euer they were before. Neither is there any resolution to be hoped for, but onely of the Bishop of Rome: whom M. Hardinge calleth the supreme Judge: who, as one saith, is Doctor vtriusque Legis, Authoritate, non Scien- tia: Doctor of bothe Lawes, by Authoritie, not by knowledge. How be it, it appeareth his knowledge, and authoritie in sutch cases are bothe like. For not withstanding any his determination, the contention standeth still as it did before. Truly Alphonfus de Castro, a Doctor of the same side, saith: Cum cõset plures Papas adeo illiteratos esse, vt Grammaticam penitus ignoret, qui sit, vt sacras Literas interpretari pos- sint? Seinge it is wel knowen, that many Popes be so voide of learninge, that they be vtters- ly ignorant of their Grammar, how may it be, that they can expounde the holy Scriptures? Thus that supreme iudge, at whose onely handes M. Hardinge woulde haue al the woylde to seeke for the very sense of Goddes woorde, as Alphonfus saith, may goe to schole to learne his Grammar. And what if the Pope be an Heretique as Libertus was an Arian: Donatus an Eunomian: Anastasius was a Photi- nian: and as Lyra saith, Multi Papæ inueniuntur Apostata: Many Popes haue been renegates of the Faith: Or what if he be a sorcerer, and haue league and conference with the Diuel, as had Spluester the seconde: Yet must wee needes haue recourse vnto sutch a one, as vnto the murtherer of God, for the certaine sense & meaninge of Goddes woorde: Merily, in the olde times, menne that stood in doubtte of any ma- ter of learninge, and woulde gladly be resolved, sought vnto the best learned, and not vnto the Pope. Pope Leo him selfe in a case of doubtte, thought it good to con- ferre with other Bishoppes: The Bishoppes of Pamidia sente, not to the Bi- shoppe of Rome to be resolved, but vnto S. Cyprian, and other Bishoppes within Aphrica. So likewise S. Hierome writeth of him selfe: Ob hanc causam vel maxime Alexandriam nuper perrexi, vt viderem Didymum, & ab eo in Scripturis omnibus, quæ habebam, dubia omnia exquirerem: For this cause chiefly I wente of late to Alexandria, to the intente I might see Didymus, and be resolved by him in al sutch doubttes, as I had founde in the Scriptures. And S. Ambrose saith, that certaine learned men in mater of question, hauinge receiued answere, and determination from the Bishoppe of Rome, yet notwithstandinge for their better satisfaction, sought further vnto him. Thus he writeth: Post Romanæ Ecclesiæ definitionem, meam adhuc expectant sententiam: After the discussinge of the Churche of Rome, they yet looke for my sentence. As for General Councelles, it is wel knowen, and, God willing, shal appeare hereafter moze at large, that they were called, and summoned by the Emperours onely, and not by the Bishoppes of Rome. Sozomenus saith: Imperator præceperat, Concilium Mediolani celebrari: The Emperour had commanded a Councel to be kept at Millane. Matters of variance betwene Bishoppes were taken bp, not onely by the Bi- shop of Rome, whose greatest praise these many yeeres hath ben to inflame, and mainteine discorde amonge Princes, but also sometimes by a Prince, sometimes by Councelles, sometimes by other Bishoppes, sometimes by some inferiour per- sons, that were no Bishoppes. S. Ambrose was sent for into Francke, to pac- ke the Bishoppes there. Bernarde beinge but an Abbate, compounded that greate dissension, that was betwene Pope Innocentius, and Peter in the Church of Rome. Therefore to these purposes, it is nothingse needeful to create a new

a new Vicare General, or to geue any man this vniuersal power ouer the Church of God.

**M. Hardinges** reasons proceede thus: God is careful, and hath a special prouidence for his Church: Doubtful places of the scripture muste be expounded: General Councelles muste be summoned: Bishoppes beinge at variance muste be reconciled: Ergo: The Bishop of Rome is Christes vniuersal Vicare, and Heade of the vniuersal Church. Otherwise, saithe he, the Church canne neuer be rightly gouerned, nor preserved in vnitie. But Goddes name be blessed for euer. God is hable to gouerne his Church, not onely without sutch a Vicare, but also mangre sutch a Vicare. Miserable were Goddes Church, if it stood onely at the Bishop of Romes gouernement. Longe it were to open the losenes, and dissolution of his owne Church, that lieth befoze him. **S. Bernarde** speakinge of the same saithe thus: Mali ibi proficiunt: boni deficiunt: If menne there goe forewarde: But good menne goe backe warde. A planta pedis, vsque ad verticem Capitis, non est in ea sanitas: From the sole of the foote, vnto the crowne of the heade, there is no whole parte in it. And againe: Serui Christi seruiunt Antichristo: They woulde be called the seruantes of Christe, and yet in deede they seme Antichrist. If the Bishoppe of Rome can no better rule a fewe Churches in one Cittie, howe then is he hable to rule the infinite multitude of the whole vniuersal Church of God?

But God hath other waies, and meanes, whereby he hath euer gouerned his Church. **S. Cyprian** saithe: Ideo plures sunt in Ecclesia sacerdotes, vt vno haeresim faciente, caeteri subueniant: Therefore there be many Bishoppes in the Church, that one runninge into Heresie, the rest may healepe. And againe: The Church is preserued in vnitie, by the consent of Bishoppes agreeinge in one: And to this ende **S. Hierome** saith, as is befoze alleged: Non erunt Episcopi, se debere in commune Ecclesiam regere: Let Bishoppes vnderstande, that they ought to rule the Church, as al in one.

As for the vnitie, that **M. Hardinge** meaneth, it is a vile subiection, and seruitude: it is no vnitie. **S. Hierome** saithe: Nomine vnitatis & Fidei infidelitas scripta est: Nam illo tempore nihil rampium, nihil tam conueniens seruo Dei videbatur, quam vnitatem sequi, & a totius mundi communione non scindi: Infidelitie hath bene written vnder the name of Faith, and vnitie. For at that time, nothing seemed either so godly, or so meete, for the seruant of God, as to follow vnitie, and not to be diuided from the communion of the whole worlde. They seemed, saithe **S. Hierome**, to folowe vnitie, and yet not withstandinge they honged in infidelitie. So likewise saithe the wise man: In tanto vicienis ignorantia bello, tot, & tanta mala pacem appellabant: Where as they liued in sutch a wante of ignorance, so many, and so greate mischieses they called vnitie.

**M. Hardinge** The 20. Division.

But here pethappes some wil say, it can not appeare by the enemie of thinges, and practise of the Church, that the Pope had this supreme power, and auctoritie ouer al Bishoppes, and ouer al Christes flocke in matters touchinge Faith, and in causes Ecclesiastical. Verily, who soeuer peruseth the Ecclesiastical histories, and vnder the state of the Church of al times and ages, can not but confesse this to be most euident. And here I might allege first certaine places of the New Testament, declaringe that Peter practised this preeminence amonge the Disciples at the beginninge, and that they yeldeed the same, as of right apperteininge vnto him. As when he first and onely moued them to choose one in the steede of Iudas, and demeaned him selfe, as the chiefe anchor of al that was done therein: When he made an sweare for al, at what time they were iured, and wondered at, and of some mocke, as beinge drunken with new wine: for that in the day they spake with tongues of so many Nations: when he used that dreadful seruicce in punishinge the falsehead, and hypocristie of Ananias, and Saphira his wife: when variance beinge risen about the obseruation of certaine pointes of Moyses lawe, he as chiefe, and head of the rest, saide his minde before al others. Amonge many other places lesie out for breuitie, that

**Z**

is not

Bernard. ad  
Eugentium li. 4.  
Bernard de  
Conuers. Pauli.  
Esa. 1.  
Bernard in  
Cantica Cant.

Cyprian. ad  
Stephan. li. 3.  
Epist. 13.  
Cyprian. li. 4.  
Epist. 9.  
Hieronym. in  
Epist. ad Titum.  
Cap. 1.  
Hieron. contra  
Luciferianos.

Sapientie. 14.

Ag. 1.

Ag. 2.

Ag. 5.

Ag. 15.



**Peter  
Heade.**

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THE FOVRTH ARTICLE

is not of least weight, that Paule beinge returned to Damasco out of Arabia, after three yeeres wente to Ierusalem, to see Peter, and abode with him fiftene daies.

The. 105. Vn-  
trueth, ioy-  
ned with a  
sclaunder.

The. 106. Vn  
trueth, as  
afterwarde it  
shat appeare,

(105) But because our aduersaries doo wreaste, and wreaste the scriptures (be they neuer so Galat. 1.  
plaine) by their priuate, and strange constructions, to an vnderstandinge quite contrary to the sense of  
the Catholike Church: I wil referre the reader for further prooufe of this mater to the stories bea-  
ringe faithfull witnesse of the whole state, and condition of the Church in al ages. In whiche sto-  
ries, the practise of the Church is plainly reported to haue ben sutch, as thereby the primacie of Pe-  
ters successour may seeme to al menne sufficiently declared. For, perusinge the Ecclesiastical stories  
with writings of the Fathers, beside many other things pertaininge hereto, we finde these practi-  
ses, for declaration of this special auctoritie, and power. First, that Bishoppes (106) of euery Nation  
haue made their appeale in their weightie affaires to the pope, and alwaies haue sued to the see A-  
postolike, as wel for succour, and healpe against violence, iniuries, and oppressions, as for redresse  
of other disorders. Also that the malice of wicked persons hath bene repressed, and chastised of  
that auctoritie by excommunication, Ejection, and Expulsion out of their dignities, and roomes, and  
by other censures of the Church. Furthermore, that the ordinances, and electiōs of Bishoppes of al Pro-  
uinces haue bene confirmed by the Pope. Beside this, that the approuinge, and disallowinge of Coun-  
celles haue pertained to him. Item, that Bishoppes wrongfully condemned, and deprived by Coun-  
celles, by him haue bene assailed, and restored to their churches againe. Lastly, that Bishoppes,  
and Patriarkes, after long strife and contentions, haue at lengthe vpon better aduise, bene re-  
conciled vnto him againe.

1  
2  
3  
4  
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6

The B. of Sardis.

Here M. Hardinge attaieth to proue the Possession, and Occupation of this  
vniuersal auctoritie, by the practise bothe of S. Peter him selfe, and also of o-  
ther Bishoppes in Rome, that folowed after him. And touchinge S. Peter, he  
thinketh it sufficient to saie thus: Peter beinge amonge the rest, shewed his aduise firste  
before al others: and at the founde of his wordes, Ananias, and Saphira fel downe deade.  
Ergo, Peter was the Heade, and had an vniuersal power ouer the whole Church. Here  
be very weake protes to mainteine so greate a Title. I thinke M. Hardinge him  
selfe dothe not beleue, that who so euer firste uttereth his minde in any Council,  
or worketh any strange miracle by the power of God, is therefore the Heade of al  
the worlde. For oftentimes in greate Councilles, the yongest, or lowest begin-  
neth firste: and the eldest, and Heade of al speaketh laste. Certainly, in this assem-  
blye of the Apostles, after that S. Peter had opened his minde, and al the rest had  
donne, last of al, not S. Peter, but S. James pronounced the Sentence, whiche  
thinge belonged onely to the Heade, and president of that Council. He must be  
very simple, that wilbe leade with sutch simple gheasses.

Act. 15.

But who so euer wel, and thoroughly considereth S. Peters whole dealinge at  
al times amonge his Brethren, shal come to see, that neither he bare him selfe, nor the  
rest receiued, or vsed him, as the Heade of the vniuersal Church. He calleth the  
rest of the Disciples, his Brethren: he calleth him selfe Compresbyterum, fe-  
lowe elder. He commaundeth not, nor chargeth any man, but heareth, & intreateth  
others, as his equals, and felowes: Beinge sente into Samaria by his brethren,  
he repined not, as beinge their Heade, and gouernour: but went his way, as their  
messenger: And beinge reprobued for goinge to Cornelius, and dealing with hea-  
thens, he excused him selfe, and came to his answere.

Act. 15.

1. Peter. 5.

Act. 8.

Act. 11.

The rest of the Apostles, no doubt, honoured S. Peter, as the special mem-  
ber of Christs Body, with al reuerence: But it appeareth not, that any of them  
euer took him, or vsed him, as their Heade, or yelod him this infinite, or vniuer-  
sal power. S. Paule compareth him selfe with him in Apostleship, and saith:

Galat. 2.

Mihi conceditur est Euangelium Præputi, sicut Petro Circumcisionis: To mee is com-  
mitted

mitted the Gospel amonge the Heathens, euen as vnto Peter amonge the Iewes. And James, Peter, and John, which seemed to be the pillars, gaue vnto me, and Barnabas the right handes of fellowship. And afterwarde he saith: I withstoode Peter euen vnto the face: for that he was woorthie to be rebuked. And againe vnto the Corinthians: Arbitror me nihil inferiorem esse eximijs Apostolis: I take mee selfe to be nothinge inferiour vnto the chiefe Apostles. Hereby, it plainly appeareth, that Paule esteemed and took Peter, as his fellowe, and not as his Heade.

2. Corin. 2.

Where as it liketh M. Hardinge to say, that we weathe and weast the Scriptures, if it woulde haue pleased him also particularly to thewe, how, and wherein, he might haue had the moze credit. But it is commonly saide: Dolosus versatur in generalibus: He that walketh in generalities, meaneth not plainly. I truste the indifferent Reader seeth, the Scriptures are plaine yenough of our side, and neede no weastinge. And therefore touchinge this case, S. Cyprian saith, as is before alleged: Idem erant alij, quod Petrus: The rest were the same, that Peter was. And Origen likewise: Nos quoque efficimur Petrus: & nobis dicitur illud, quod hunc sermonem sequitur: Tu es Petrus, & super hanc Petram ædificabo Ecclesiā meā. Petra enim est, quisquis est Discipulus Christi: Euen we are become Peter: and vnto vs the same shalbe saide, that foloweth these woordes: Thou arte Peter, and vpon this Rocke I will builde my Church. For he is the Rocke, who so euer is Christes Disciple. And so it is written in S. Augustine againste the Donatistes: Clarus a Mascula dixit, Manifesta est sententia Domini nostri Iesu Christi Apostolos mittentis, & ipsis solis potestatem a Patre sibi datam permittentis: quibus nos successimus, eadem potestate Ecclesiam Domini gubernantes: The sayinge of our Lorde Iesus Christe sendinge out his Apostles, and geuinge vnto them onely the same power, that he had receiued of his Father, is plaine: into which Apostles roomes we haue succeeded, gouerninge the Church with the same power, that they did. These be good witnesses that we weaste not Goddes wordes, but vse them simply, as they were spoken.

Cyprian. De simplicitate  
Prelatorum.  
Origen. in  
Matthe. tract. 11.August. De Ba-  
ptismo contra  
Donat. lib. 7.  
Ca. 43.

Howe it were a longe labour to thewe at ful, howe M. Hardinge, with others of that side, haue dealte herein. The wordes that he specially, and onely spoken of God him selfe, and of his Christe, it is lawfull for them to applie the same vnto the Pope without any weathing, or weastinge of the Scriptures.

Cornelius a Bishoppe in the laste Council of Trident bleth these wordes:

Papa lux venit in mundum: sed dilexerunt homines magis tenebras, quam lucem: The Pope beinge the light, is come into the worlde; but menne loued the darkenes, more then the light. And Stephanus the Archebishop of Patrara, in the Council of Laterane directeth these wordes vnto y<sup>e</sup> Pope: Tibi data est omnis potestas in Cælo, & in terra: Vnto thee is al power geue bothe in Heaue, and Earth. Likewise saith Pope Bonifacius: Spiritualis a nemine iudicatur: The man, that is spiritual, is iudged of no man: Ergo, no man may iudge the Pope. And againe: Quæ sunt potestates, a Deo ordinatæ sunt: The powers that be, are ordeined of God: Ergo, The Pope is aboue the Emperour. Howe, to passe by other like places whiche are innumerable, whether this be weastinge of the Scriptures, or no, I leaue to the discrete Reader to consider. Verily, as I haue saide before, Camotensis thus reporteth of them: Vim faciunt Scripturis, ut habeant plenitudinem potestatis: To thintent they may haue the fulnes of power, they doo violence to the Scriptures, and diuise strange constructions contrary to the sense of the Church of God.

Cornel. Episcopus  
Bitontinus,  
in Oratione ad  
Synodum.Stephan. Ar-  
chiepiscopus Pa-  
tracen. in Con-  
cil. Lateran.sub Leone, Ses-  
sione. 10.De Maioritate  
et obedient.Vnam sanctam  
1. Cor. 2.

Roma. 13.

Citatur a Corne-  
lio Agrippa, de  
vani. scient.

But, for as muche as M. Hardinge utterly leaueth the Scriptures, wherein he seeth, he hath so simple holde, and referreth the whole right of his cause to the continual practise of the Church, I truste it shal not seeme neither tedious, nor vnprofitable vnto the Reader, onely for a taste, and by the way, to touche some  
what



what concerninge the same : nothinge doubtinge , but even thereby it shal wel appeare, that within the compasse of fire hundred yeres after Chyiste, the Bishop of Rome was neuer neither named, nor holden for the Heade of the Uniuersal Church.

Cyprian. li. 1.  
Epist. 3.  
Concil Car-  
thaginen. 5.  
In Decretal.  
Hormisdæ.  
Euseb. li. 7. Ca. 5.  
Euseb. li. 7. Ca. 9.  
In Concil. A-  
phricano.  
In Concil. E-  
phesino.  
Epiphani. li. 3.  
tom. 1. heresi. 72.  
Concil. Nicen.  
Ca. 6.  
Concil. Aphri-  
can. Ca. 92.  
Literæ Synodi-  
cæ.  
Gregor. li. 1.  
Epist. 25. & li. 6.  
Epist. 24.  
Rufinus li. 1.  
Ca. 29.  
Aeneas Syluius.

Firste of al, The Bishoppes of other Countries, wrytinge to the Bishoppe of Rome, cal him not their Heade, but their Brother, or Fellowe. S. Cyprian vnto Cornelius writeth thus : Cyprianus Cornelio Fratri : Cyprian vnto Cornelius my Brother. The Bishoppes in the Council of Carthage vnto Innocentius : Honoratissimo Fratri : To our most honorable Brother. And Ihon the Bishop of Constantino- ple vnto Hormisdæ : Frater in Christo Charissime : My deere Brother in Chyiste. So likewise Dionysius þ Bishop of Alexandria calleth Stephanus, and Sixtus Bishoppes of Rome, his louinge Brethren. So the Bishoppes of Aphrica cal Anastasius, Con- sacerdotem, Their Fellow Bishoppe : Like as Cyprian also calleth Celestinus : and Marcellus the Bishoppe of Ancyra calleth Julius, Communitrum : His fellow seruant. These wordes, Brother, & Fellowe, seeme rather to signifie an Equalitie betwene Bishoppes, then any such Soueraine Power, or Uniuersal Authoritie, as the Bishop of Rome nowe claimeth.

Further, touchinge the order of outwarde gouernement, the Council of Nice limiteth vnto the Bishoppe of Rome, not the Iurisdiction of the whole worlde, but his owne seueral portion emonge other Patriarkes. The Council of Aphrica straitely forbiddeth, any man out of that Countrie to appeale to Rome. The foure Patriarkes, of Rome, of Constantinople, of Antioche, and Alexandria, vsed to wryte letters of conference betwene them selues, thereby to professe their Religion one to an other : whiche was a token of Fellowship, and not of Dominion. The Coun- cel of Alexandria committed full authoritie to Asterius to visite, & to redresse al the Churches in the East parte of the worlde, and to Eusebius, to doe the like in the West : and so seemed to haue smal regarde to the Bishop of Rome, or to acknow- ledge him as the Uniuersal Bishop. And what needeth many wordes : Aeneas Syluius beinge him selfe afterwarde Bishop of Rome, for certaine pꝛoofe hereof writeth thus : Ad Episcopos Romanos aliquis sanè, sed ramen paruus, ante Nice- num Concilium respectus erat : Some regarde there was vnto the Bishoppes of Rome before the Council of Nice, although but smal. To be shorte, I truste it shal appeare euen by M. Hardinges owne pꝛoofes, that is to say, by the order of Appeales, by Excom- munications, by the Allowance of Elections, by the Approvinge of Councelles, by restoringe of Bishoppes, and by receiuinge of Schismatikes into fauoure, that the Bishoppe of Rome was not taken for the Heade of the Church, nor had any such absolute authoritie, as is supposed. And so M. Hardinges sheweth pꝛoofe, whiche is noted in the Margin, in Conclusion wil appeare but single shoulde.

M. Hardinge. The. 21. Diuision.

Firste, for the appellacion of Bishoppes, to the See Apostolike, beside many other, we haue the known examples of Athanasius that worthy Bishoppe of Alexandria, and light of the Worlde : who hauinge susteined greate, and sundrie wronges at the Arianes, appealed firste to Iulius the Pope, and after his deathe to Felix : of Chrysostome, who appealed to Innocentius againste the violence of Theophilus : of Theodoretus, who appealed to Leo. Neither made Bishoppes onely their appeale to the Pope by their Delegates, but also in certaine cases, beinge cited, appeared before him in their owne persons. VVhiche is plainly gathered of Theodoretus his Ecclesiastical storie, who writeth thus. Eusebius Bishop of Nicomedia (who was the chiefe pillar of the Arianes) and they that ioynd with him in that faction, falsely accused Athanasius to Iulius the Bishop of Rome. Iulius followinge the Ecclesiastical rule, commanded them to come to Rome, and caused the re- uerent

The. 107.  
Vatruth,  
S. Chry-  
stomes  
wordes vn-  
truly re-  
ported.

uerende Athanasius to be cited to iudgement, regulariter, after the order of the Canons. He came. The false accusers went not to Rome, knowinge right well, that their forged lye might easily be deprehended. In the cause, and defence of Iohn Chrysostome, these Bishops came from Constantinople to Innocentius the Pope, Damsophus Bishop of Pisidia, Pappus of Syria, Demetrius of the seconde Galatia, and Eugenius of Phrygia. These were suiters for Chrysostome. He him selfe treated his matter with Innocentius by writinge. In his Epistle amonge other thinges he writeth thus, Least this outrageous confusion runne ouer al, and beare rule euery where, write (I pray you) and determine by your auctoritie, suche wicked actes doone in our absence, and when we will haue we not our selues from iudgement, to be of no force, as by their owne nature truly they bevoided, and vtterly none. Furthermore, who haue committed these euils, 107 put you them vnder the Censure of the Church. And, as for vs, sith that we are innocent, neither conuicted, neither founde in any default nor proued guiltie of any crime: geue commaundement, that we be restored to our Churches againe, that we maie enioye the accustomed charitie, and peace with our bretherne. Innocentius, after that he vnderstoode the whole matter, pronounced, and Decreed, the iudgement of Theophilus, that was against Chrysostome, to be voided, and of no force. This whole tragedie is at large set foorth by Palladius Bishop of Helenopolis In vita Iohannis Chrysostomi, who liued at that time. By this Ap- peale of Chrysostome, and by the whole handlinge of the matter, and specially by the purporte of his Epistle to Innocentius, The superioritie of the Pope is evidently acknowledged. And so is it plainly confessed by Athanasius, and the Bishoppes of Aegypte, Thebais, and Lybia, assembled in Councel at Alexandria, by these wordes of their Epistle to Ecclix, Vestrum est enim nobis manum porrigere &c. It is your parte (saye they) to streache foorth your helpinge hande vnto vs, because we are committed vnto you. It is your parte to defende vs, and deliuer vs: it is our parte to seeke helpe of you, and to obey your Commaundementes. And a litle after: For we knowe that you beare the cure, and charge of the Vniuersal Church, and specially of Bishoppes, who in respecte of their contemplation, and speculation, are called the eyes of our Lorde, as alwaies the Prelates of your See, firste the Apostles, then their successors haue doone.

Theodoretus that learned Bishop of Cyrus, beside the Epistle he wrote to Leo for succour and helpe in his troubles, in an other, that he wrote to Renatus a priest neare aboute Leo, sayeth thus, Spoliati summe Sacerdotio &c. They haue violently robbed me of my Bishopricke, they haue caste me foorth of the Cities, neither hauinge reuerenced mine age spent in Religion, nor my hoare heares. VVherefore I beseeche thee, that thou perswade the most holie Archebishop (he meaneth Leo) to vse his Apostolike auctoritie, and to commaunde vs to come vnto your Councel, or Consistorie. For this Holie See holdeth the Rudher, and hath the gouernement of the Churches of the whole worlde, partely for other respectes, but specially for that it hath euermore continued cleare from stinche of Heresie, and that none euer sate in it, who was of contrary opinion, but rather hath euer kepte the Apostolike grace vndefiled. In whiche wordes of Theodoretus, this chiefly is to be marked, that the holie See of Rome (as he saith) hath the gouernement of the Churches of al the worlde, most for this cause, that it was neuer infected with Heresie, as al other Churches founded by the Apostles were.

The B. of Sarisburie.

It is certaine, that the Bishops of Rome, to attaine the preeminence, and fulnes of power ouer al the worlde, letted not to vse many ambitious, and impo- tune meanes, and manifestly to falsifie the Canons of the Holie Councel of Nice. Sithence whiche time they haue not beene idle: but haue forged new Canons to this purpose vnder the name of Clemens, Anacletus, Euaristus, Telesphorus, Piginus, and other Martyrs: and besides haue diuised other like Canons of their owne. The Decretal Epistle, that is abroad vnder the name of Julius, seemeth to sauour of some corruption, bothe for sundrie other causes, and also for that it agreeth not with the very true Epistle of Julius, whiche Athanasius allegeth in his Apologie: and yet ought bothe these Epistles to be al one without difference. Wherefore we haue good cause to thinke, That al is not Gospel, that cometh from Rome.

Athanasius in  
Apologia. 2.



Thus ambitiously to auance them selues, vnder pretence of suche Appeales, oftentimes not vnderstandinge the case, as it wel appeareth by that is witten of Apiarius, and by the storie of Flavianus, and Eutyches, they founde faulte with good Catholique Bishops, and receiued Heretiques into their fauour: wherewithal the Bishoppes in the General Council of Aphrica, fynde them selues muche grieved.

Firste therefore I must shewe, that there laye no such ordinarie Appeale from al Countreys of the worlde to the Bishop of Rome, & that therefore the same is by M. Hardinge vntruely auouched. That doone, I trust, it shal not be harde to answer these places of Chrysostome, Athanasius, and Theodozetus here alleged. And that there laye not any suche Appeale to Rome, it is plaine by consent of General Councelles, by the authoritie of Holie Fathers, and by the Lawes, and Ordinances of Emperours, and Princes: By whiche groundes, it is easie to vnderstande the practice, and order of the Church in those dayes.

Concil. Nicen. 1.  
Cap. 5.

In the Council of Nice it is Decreed thus. Ab alijs excommunicati, ab alijs ad Communionem ne recipiantur. Let not them that stande Excommunicate by one Bishop, be receiued againe to the Communion by any other. M. Hardinges Appeales, and these wordes can not wel stande togeather. But he wil saye, The Bishop eyther of ignorance, or of malice maye Excommunicate the partie wrongfully. In this case the same Council hath provided remedie of Appeale, not vnto the Bishop of Rome, but vnto a Prouincial Synode within the Countrey. These be the wordes, Ergo, vt hæc possint digna examinatione perquiri, rectè visum est, per singulos annos, in singulis prouincijs, bis in anno, Episcoporum Concilium fieri, vt simul in vnum conuenientes ex communi Prouincia, huiusmodi quæstiones examinent. Therefore that these thinges maye be wel examined, it is wel provided, that every yeere in every Prouince, at two seuerall times, there be holden a Council of Bishops, that they meetinge togeather out of al partes of the Prouince, maye heare, and determine suche complaints.

Concil. Telen.  
tēpore Zosimi.  
Can. 17.

Concil. Mileu-  
tan. Can. 22.

The Bishoppes in the Council holden at Tella in Spayne, ordeined thus, Presbyteri, & Clerici, ne appellent, nisi ad Aphricana Concilia: Let it not be lawfull for Priests, or Clerkes, to Appeale (to Rome) but onely to the Councelles holden in Aphrica.

So in the Mileuitane Council, Si ab Episcopis appellandum putauerint, non prouocent, nisi ad Aphricana Concilia, vel ad Primates Prouinciarum suarum. Ad transmarina autem qui putauerint appellandum, a nullo intra Aphricam in Communionem recipiantur: If they thinke it meete to Appeale from their Bishops, let them not Appeale, but onely to the Councelles of Aphrica, or vnto the Primates of their owne Prouinces. But if they shal make their Appeale beyonde the Seas, (that is, to Rome) let no man in Aphrica receiue them to the Communion.

Concil. Aphri-  
can. Can. 62.

So likewise in the Council of Aphrica, Si fuerit prouocatum, eligat is, qui prouocauerit, iudices, & cum eo & ille, contra quem prouocauerit, vt ab ipsis deinceps nulli liceat prouocare. If Appeale be made, let him that shal Appeale, choose other Iudges of his side, and likewise let the other doo the same against whom he Appealeth: that from them afterwarde, it be lawfull for neither of them to Appeale.

Concil. Aphri-  
can. Can. 92.

And agayne in the same Council, Non prouocet, nisi ad Aphricana Concilia, Let them not appeale, but onely vnto the Councelles holden within Aphrica, and so foorth the worde by worde, as is alleged out of the Council of Mileuita. But here I may not wel passe ouer Gratians Close, touching this mater. For, where as the Council hath determined, that if any man appeale beyonde the Seas, he stande Excommunicate, Gratian hath expounded, & salued it with this preatie exception. Nisi forte Romanam Sedem appellauerint, Onlesse they appeale to the See of Rome. And so by his construction, he excepteth that onely thinge out of the lawe, for whiche onely thing, the whole lawe was made. For it is plaine, and without al question, that the Council of Aphrica specially, and namely meante to cut of al appeales to the

2. Quest. 6. Ca.  
Placuit.

the See of Rome. And yet those onely appeales, Gratian by his Construacon woulde haue to be saued.

But what can be so plaine, as the Epistle of the two hundred, & seuentene Bishoppes in the Councel of Aphrica, sent vnto Coelestinus Bishop of Rome, declaring at length bothe the state, and conueyance of the cause, and also their grieffe, and misliking of the whole mater. The wordes lie thus, Decreta Nicena siue inferioris gradus Clericos &c. The Decrees of the Councel of Nice, haue evidently committed bothe the Clerkes of inferiour rounmes, and also the Bishoppes them selues vnto their Metropolitanes. For bothe iustly, and discretely they provided, that al manner actions should be determined in the same places, where they beganne: and likewise thought, that no Province should wante the Grace of the Holy Ghoste, whereby Christian Bishops, might be habile bothe wisely to consider, and also constantly to mainteine the right. And specially seeinge that libertie is geuen, that if either partie mislike his Judges order, he may lawfully appeale either to a Conuocation of Bishoppes within the same Countrey, or els to a General Councel. Onlesse any man wil thinke, that God is habile to inspire the Justice of trial into one man alone (meaning thereby the Bishop of Rome) and wil denie the same to a greate number of Bishoppes, beinge in Councel altogether. And how can your beyonde sea iudgement appeare good, seeinge that the witnesses, whiche be parties necessarie, either for that they be women, or for that they be aged, and weake, or for many other incident impedimentes, cannot come vnto it? As for any Delegates, that should be sent, as from your side, wee finde no suche mater determined in any Councel. And touching that you sent vs of late by Faustinus our fellow bishop, as parte of the Nicene Councel, in the very true Councelles of Nice, whiche wee haue received from holy Cyrillus the Bishop of Alexandria, and from Atticus the Bishop of Constantinople &c. wee finde no suche mater. Neither sende yee, nor graunte yee, your Clerkes to execute causes at any mannes request, least wee seeme to bringe a smokie puffe of worldly pride into the Church of Christe, whiche vnto them that desire to see God, sheweth the light of simplicitie and humilitie &c.

*Epistola Aphricani Concilij ad Coelestinum.*

*Iustitiam examinis unicuique.*

*Executores Clericos vestros.*

*Sozomenus. li. 3. ca. 8.*

*Cyprian li. 1. Epist. 3.*

*Le wde, and desperate.*

The Bishoppes of the East parte of the worlde, beinge Arians, writtinge vnto Julius the Bishop of Rome, tooke it greuouesly, that he woulde presume to ouer rule them: and shewed him, It was not lawful for him, by any sleight, or colour of appeale, to vndo that thinge, that they had done.

S. Cyprian findinge faulte with suche renninge to Rome, and defeatinge of Justice, writeth vnto Cornelius the Bishop there in this sorte: Cum aequum iustumque sit, ut vniuscuiusque causa illic audiat, ubi crimen est admissum, & singulis pastorebus portio gregis sit adscripta, quam regat unusquisque, & gubernet, rationem sui actus Domino redditurus, oportet utique eos, quibus praesumus, non circumcursare, nec Episcoporum concordiam coherentem sua subdola & fallaci temeritate collidere: sed agere illic causam suam, ubi & accusatores habere, & testes sui criminis possint: nisi paucis desperatis, & perditis, minor videtur esse autoritas Episcoporum in Africa constitutorum, qui iam de illis iudicauerunt &c. Seeinge, it is meete, and right, that euery mans cause be hearde there, where the faulte was committed, and seeinge, that euery Bishop hath a portion of the flocke allotted vnto him, whiche he must rule, and gouerne, and yelde accompte vnto the Lorde for the same, therefore it is not meete, that they, whom wee are appointed to ouersee, doo thus ren aboute (with their appeales) and so with their futtle, and deceiteful rashnesse, breake that concorde and consent of Bishoppes. But there ought they to pleade their cause, where they may haue bothe accusers, and witnesses of the faulte. Onlesse perhaps a few desperate, and lewde fellows, thinke the authoritie of the Bishoppes of Aphrica, whiche haue already indged and condemned them, to be lesse, then is the authoritie of other Bishoppes.

Hereby it is cleare, that the godly Fathers, and Bishoppes in olde times, misliked muche this shiftinge of maters to Rome, for that they saw it was the hinderance of right, the increase of ambition, & the open breache of the holy Canons.

And therefore the Emperour Iustinian, foreséeing the disorders, that hereof



*Authen. De  
sanctiss. Episco-  
pis. Collatio. 9.  
Si quis Verò.  
ὁυδενὸς μέ-  
ρους ἀντιλέ-  
γειν δυναμέ-  
ως.*

*In eodem.  
παρεχέτω  
πῆγος.*

*Cod. De sacro-  
sanctis Ecclesiis  
Omni.*

*Cod. De Episc.  
Clericis. Actor  
in nullo alio  
foro, vel apud  
quenquam alte-  
rum Iudicem,  
Clericos (Eccle-  
siae Constantino-  
politanae) litibus  
tentet irretire.*

*Cod. De Episco-  
pis, & Clericis.  
Omnes.*

*Bernard. ad Eu-  
genium de Con-  
sideratione. li. 3.*

might grow, to bryde this ambitious outrage, thought it necessary for his sub-  
iectes, to prouide a strait Law in this wise to the contrary. Si quis Sanctissimorum  
Episcoporum eiusdem Synodi dubitationem aliquam adinuicem habeat, siue pro Eccle-  
siastico iure, siue pro alijs quibusdam rebus, prius Metropoli eorum, cum alijs de sua Sy-  
nodo Episcopis, causam examinet, & iudicet. Quod si vtraq; pars rata non habuerit ea, quae  
iudicata sunt, tunc beatissimus Patriarcha Dioeceseos illius inter eos audiat, & illa determi-  
ner, quae Ecclesiasticis Canonibus, & Legibus consonant, Nulla parte eius sententiae cō-  
tradicare valente. If any of the most holy Bishoppes, being of one Synode, haue any mat-  
ter of doubt, or question amonge them selues, whether it be for Ecclesiastical right, or any o-  
ther matters, First let their Metropolitane with other Bishoppes of the same Synode, exa-  
mine, and iudge the cause. But if bothe the parties stande not to his, and their iudgements,  
then let the most holy Patriarche of the same Province, heare, and determine their matter ac-  
cordinge to the Ecclesiastical lawes, and Canons. And neither of the parties may vvith-  
stande his determination. And immediatly after, Patriarcha secundum Canones,  
& Leges Praebat finem. Let the Patriarche accordinge to the Lawes, and Canons, make  
an ende. By these wordes al Appeales be quite cutte of from the See of Rome.

Likewise the Emperours Honorius, and Theodosius haue taken Appeales  
away from the Bishoppes of Rome, and haue commaunded the same to be entred  
before the Bishop, and Synode of Constantinople. The Lawe is written thus,  
Omni innoatione cessante, verustatem, & Canones pristinos Ecclesiasticos, qui vsq; tunc  
tenuerunt, per omnes Illyrici prouincias seruari praecipimus: vt si quid dubietatis emerse-  
rit, id oporteat, non absq; sententia viri Reuerendissimi Sacrosanctae Legis Antistitis Ec-  
clesiae urbis Constantinopolitanae, quae Romae veteris praerogatiua laetatur, Conuentui  
Sacerdotali, & Sancto iudicio referuari. Al innoation set aparte, wee commaunde, that  
the olde order, and the auncient Ecclesiastical Canons, whiche hitherto haue holden, be keapte  
stil through al the Prouinces of Illyricum: that if any matter of doubt happen to arise, it be  
put ouer to be determined by the holy iudgement, and assemblie of Bishoppes, not without the  
discretion of the most Reuerende the Bishop of the Citie of Constantinople, which Citie now  
inuieth the Prerogative of Olde Rome. Here M. Hardinge may not forgeate,  
that the Church of Constantinople had as greate prerogatiue in al respectes, of  
Preeminence, Superiortie, and Vniuersalitie of charge, as euer had the Church  
of Rome. Wherefore if the Bishop of Rome were Head of the Vniuersal Church,  
it must needs follow, that the Bishop of Constantinople was likewise Head of the  
Vniuersal Church.

And againe, the Emperour Leo in plainer wordes: Omnes qui vbiq; sunt,  
vel post hac fuerint, Orthodoxae Fidei Sacerdotes, & Clerici, cuiuscūq; gradus sint, Mo-  
nachique quoque, in causis ciuilibus, ex nullius penitus maioris, minorisue sententia Iudicis  
commonitoria, ad extranea iudicia pertrahantur, aut prouinciam, vel locum, vel regionem,  
quam habitant, exire cogantur. Al that be, or hereafter shal be, Priestes, or Clerkes, of the  
Catholique Faith, of what degree so euer they be, Monkes also, let them not in any Ciuile  
Actions be drawen forth to foren Iudgement, by the summe, or commaundement of any  
Judge, more, or lesse: neither let them be driuen to come forth of, either the prouince, or the  
place, or the Countrey, where they dwell. Thus, whether the Action were Ecclesiasti-  
cal, or Ciuile, the partie was to be hearde within his owne Prouince, and coulde  
not be forced, to appeare abroade.

Certainely, what good likinge S. Bernard had herein, it appeareth by his  
wordes: For thus he writeth to Eugenius the Bishop of Rome. Quousque  
non euigilat consideratio tua ad tantam Appellationum confusionem? Ambitio in Eccle-  
sia per te regnare molitur: praeter ius, & fas, praeter morem, & ordinem fiunt. Repertum  
ad remedium, reperitur ad mortem: Antidotum versum est in venenum. Murmur loquor,  
& querimoniam Communem Ecclesiarum. Truncari se clamant, & demembrari. Vel  
nulla, vel pauca admodum sunt, quae plagam istam aut non doleant, aut non timeant.  
When wil thy consideration awake to beholde this so greate confusion of Appeales? Am-  
bition, and pride strineth through thee to reigne in the Church. These Appeales be made bi-  
side al

side al Lawe, and Right, beside al manner, and good order. It was devised for a remedie: it is founde turned to death: That was Triacle, is chaunged into poison. I speake of the murtheringe, and common complainte of the Churches. They complaine, they be maimed, and dismembred. There be either no Churches, or very fewe, but either smarte at this plague, or stande in feare of it. This is that woorthie ground, whereupon M. Hardinge hath layde the firste fundation of his Supremacie: A Confusion, a Death, a Murther, a Terrour, and Dismembryng of the Churches: practised against Lawe: against right: against manner: and against good order: disliked by the Holy Fathers: disallowed by Godly Councelles: and utterly abrogated, and abolished by sundrie woorthie, and noble Princes. This is M. Hardinges principall fundation of his Primacie.

But yet these men will saye, Chrysostome, Athanasius, and Theodoretus being Godly Fathers, and holy Bishops, appealed to Rome, & acknowledged the Popes authoritie, and besought him to vnderstande the same. For the true vnderstandinge hereof, it shalbe necessarie to consider the state, that these godly Fathers then tooke in, and the miserable confusion of the East parte of the worlde in those daies. Chrysostome thereof writeth thus: Cerramen est totius orbis: Ecclesie vsque ad genus humilium sunt: populi dispersi: Clerus diuexatus: Episcopi exules: constitutiones Patri violatae: It is the contention of the whole worlde: The Churches are brought vpon their knees: the people is scattered: the ministerie is oppressed: the Bishops are banished: the constitutions of our Fathers are broken. The Emperours Captaine with a bande of souldiours besette the Church, where Athanasius was praeising: Of the people, that was with him, some were spoiled, and bannished, some trodden vnder the souldiours fete, some slaine where they went. Paulus the Bishop of Constantinople was hanged: Marcellus the Bishop of Ancyra was deprived: Lucius the Bishop of Adrianopolis died in prison: Theodulus, and Olympius two Bishops of Thracia, were commaunded to be murthered. The Emperour had commaunded Athanasius to be brought vnto him, either deade, or alieue.

These Godly Fathers, beinge thus in extreme miserie, & seeinge their whole Church in y<sup>e</sup> East parte so desolate, were forced to seeke for comforte, whersoener they had hope to finde any: and specially they sought to the Church of Rome: which then, bothe for multitude of people, and for puritie of Religion, and Constancie in the same, and also for healinge of the afflicted, and intreatinge for them, was moste famous aboue al others. In like sort sometimes they fledde for healpe vnto the Emperour. So Athanasius beinge condemned in the Council at Tyzus, fledde to Constantinus the Emperour: Flavianus vnto the Emperours Theodosius, and Valentinianus: Donatus a Calis Nigris vnto Constantinus. And the Emperours sometimes called the parties, and hearde the matter them selues: Sometimes they wrote sauourable letters in their behalfe. The Emperour Constantine wrote vnto his brother Constantius, to cal befoze him the Bishops of the East parte, to yelde a reckeninge of their doings against Athanasius. The Emperour Honorius gaue his endeuour that Athanasius might be restored. Constantinus the Emperour vpon Athanasius complainte, commaunded the Bishops of the Council of Tyzus to appeare befoze him. The wordes of his Summon be these: Quotquot Synodum Tyri habitam compleuistis, sine mora ad pietatis nostrae Castra properetis: ac re ipsa, quam sincere, ac recte iudicaueritis, ostendatis: id est, Coram me, quem sincerum esse Dei ministrum, ne vos quidem ipsi negabitis: As many of you, as were at the Council of Tyzus, hie you vnto our Campe, or Courte without delaye, and shewe vs, howe sincerely, and vprightly ye haue dealt: and that euen before me, whom you your selues can not denie, to be the sincere Semaunte of God.

Epist. 2. Chrysost.  
ad Innocentium.

Socrates lib. 2.

Cap. 11.

Sozomen. li. 3.

Cap. 6.

Athanas. in Epistola ad solitariam vitam agentes.

Theodoret. li. 2.

Cap. 14.

Athanas. Apolog. 2.

Socrat. li. 1. Cap.

23.

Castodorus lib.

4. Cap. 20.

Ambros. lib. 12.

Epist. 78.

Augustin. Epist.

162.

Inter Decreta

Iulij, & Sozomena.

na.

Sozomen. lib. 2.

Cap. 28.

Socrat. lib. 1.

Cap. 33.

Coram me.

Thus



Thus holy men beinge in distresse, sought healpe, wheresoeuer they had hope to finde it. This seekinge of remedy by waye of Complainte, as it declareth their miserie, so it is not sufficient, to proue an ordinarie Appeale.

But it is moste certaine, and out of al question, that Chrysostome Appealed vnto Innocentius for M. Hardinge hath here alleged his owne woordes. I graunte, M. Hardinge hath here alleged Chrysostome: but in sutch faithfull, and trustie sort, as Pope Zosimus sometimes alleged the Council of Nice. Good Christian Reader, if thou haue Chrysostome, peruse this place, and weigh wel his woordes: if thou haue him not, yet be not ouerhastie of beliefe. M. Hardinges dealinge with the herein is not plaine. The very woordes of Chrysostome in Latine stande thus: Ne confusio hæc omnem, quæ sub Cælo est, nationem inuadat, obsecro, vt scribas, quod hæc tam iniquè facta, & absentibus nobis, & non declinantibus iudicium, non habeant robur: Sicut neque natura sua habent. Illi autem, qui iniquè egerunt, poenæ Ecclesiasticarum Legum subiaceant. Nobis verò, qui nec cōuicti, nec redarguti, nec habiti vt rei sumus, literis vestris, & charitate vestra, aliorumq; omnium, quorum antè societate fruebamur, frui concedite. Whiche woordes into Englishe maye truly be translated thus: Lest this confusion ouerrenne al nations vnder heauen, I pray thee write, (or signifie) vnto them, that these things so vniuersely doone, I beinge absent, and yet not fleeinge iudgement, be of no force, as in deece of their owne nature they be of none: and (write) that they, that haue doone these things so wrongfully, be punished by the Lawes of the Church: and graunt you, that we, that are neither conuicted, nor reprooued, nor founde gilty, may inioy your letters, and your loue, and like wise the letters, and loue of al others, whose felowship we inioyed before. In these fewe woordes M. Hardinge hath notably falsified thre places, quite alteringe the woordes that he founde, & thrustinge in, and interlacinge other woordes of his owne. For, these woordes in M. Hardinges translation, that seme to signifie authoritie in the Bishop of Rome, and to importe the Appeale,

Vvrite, and determine by your authoritie: Put you them vnder the Censure of the Churches: Geue commaundement, that we be restored to our Churches,

These woordes, I saie, are not to be founde in Chrysostome, neither in the Greeke, nor in the Latine: but onely are pretily conueted in by M. Hardinge, the better to furnishe, and fashion by his Appeale. He saeth wel, this mater wil not stande vpright, without the manifest corruption, and falsifyinge of the Doctours. This therefore is M. Hardinges Appeale, and not Chrysostomes.

For, that Chrysostome made no sutch Appeale to the Bishop of Rome, it maye sufficiently appeare, bothe by Chrysostomes owne Epistles, and by the Bishop of Romes dealinge herein, and by the ende, and Conclusion of the cause. Touchinge Chrysostome him selfe, he maketh no mention of any Appeale: nor desireth the parties to be cited to Rome: nor taketh Innocentius for the Bishop of the whole Church, or for the vniuersal Iudge of al the worlde: but onely saluteth him thus: Innocentio Episcopo Romæ Iohannes: John to Innocentius Bishop of Rome senseth greeting. And againe in the same Epistle, he vtterly auoideth al sutch sozen Iudgements, accordinge to the determinations of the Councelles of Carthage, Milevum, and Aphrica. These be his woordes: Neque congruum est, vt hi, qui in Aegypto sunt, iudicent eos, qui sunt in Thracia: It is not meete, that they, that be in Egypte, shoulde be Iudges ouer them, that be in Thracia.

Neither do the Bishop of Romes owne woordes importe any appeale, but rather the contrary: for he vsed not his familiar woordes of biddinge, or commaunding, but onely in gentle, and frendely manner exhorteth them to appeare: and that not before him selfe, but onely before the Council of sundrie Bishoppes summoned specially for that purpose. For thus Julius writeth vnto the Bishoppes of the East: Quæ est causa offensionis? An quia adhortari vos sumus, vt ad Synodum occurreretis? What is the cause of your displeasure? Is it because wee exhorted you to come

Epist. Chrysost.  
ad Innocen. in  
Tom. 5.

M. Hardinge  
falsifieth, and  
vniuersely tran-  
slateth s. Chry-  
sostome.

Ad Innocen.  
Epist. priore.

Epist. Iulij, in A-  
thanasij Apol.

to the Councel: Here he exhorteth, and intreateth them: he commaundeth them not: he calleth them to come, not before him selfe, but before y<sup>e</sup> Councel. Againe he saith: Legati vestri Macarius Presbyter, & Hesychius Diaconus, Conciliū indici postulauerunt: Your owne embassadours Macarius beinge a Priest, and Hesychius beinge a Deacon, required that a Councel might be summoned. And againe: Vellem vos magis ad iam dictam Canonicam conuenire vocationem, vt coram vniuersalis Synodo reddatis rationem: I woulde you rather to come to this Canonical callinge, that ye may yelde your accompte of your dooinges before the General Councel. So likewise S. Basile writeth to Athanasius by way of counsel in that heauie time of trouble: Viro igitur Ecclesiæ suæ potentes ad Occidentales Episcopos mitte, qui, quibus calamitatibus premamur, illis exponant: sende some worthy men of your Churches (not vnto the Bishop of Rome, but) vnto the Bishoppes of the Weaste, that may let them vnderstande, with what miseries wee are besette. Likewise againe he saith: Visum mihi est consentaneum, vt scribatur Episcopo Romæ, vt ea, quæ hic geruntur, consideret, deq; Concilium: I thinke it good, yee write to the Bishop of Rome, that he may consider that is here doone, and may appointe vs a Councel.

Neither did the Bishop of Rome by his owne authoritie summon the Bishops of the East, but by the counsel, and conference of other Bishoppes. For so Athanasius saith: Misit omnium Italicorum Episcoporum consilio Iulius ad Episcopos Orientales, certum illis Synodi diem denuntians: Julius sent vnto the Bishops of the East, by the counsel of al the Bishops of Italie, gevinge them to vnderstande the certaine day of the Councel. Whiche thinge Julius also him selfe auoucheth by these wordes: Tamen si solus sim, qui scripsi, tamen nō meā solius sententiā, sed omniū Italicorum, & omnium in his regionibus Episcoporum scripsi: Notwithstandinge I alone wrote, yet it was not mine owne minde onely, that I wrote, but also the minde of the Bishoppes of Italie, and of al other Bishoppes of these Countreies.

So likewise Innocentius the Bishop of Rome, being very desirous to restore Chyphosome, and to recouer the vnitie of the Church, not of him selfe, or by his owne authoritie, but by the Decree, & consent of a Councel holden in Italie, sente messengers into y<sup>e</sup> East. And sitting with others in the Councel, he tooke not vpon him that vniuersal power, that is now imagined, but had his voice equal with his brethren, as it appeareth by Peltades Bishop of Rome, that satte with three Bishoppes of Gallia, and fourtene other Bishoppes of Italie, to determine the controuersie betwene Cæcilianus, and Donatus à calis nigris.

Now, to come to the proserution of the mater, S. Hardinge knoweth, that the Bishoppes of the East vnderstoode not this singular Authoritie, or prerogative of the Bishop of Rome, and therefore beinge called, obeyed not the summon, nor had any regarde vnto his sentence, as it is many waies easy to be seene. Therefore they returned vnto Julius this answere: Si nostris placitis assentiri volueritis, pacem vobiscum, & Communionem habere volumus. Sin vero aliter egeritis, & eis amplius, quam nobis assentiri iudicaueritis, contraria celebrabimus: & deinceps nec vobiscum congregari, nec vobis obedire, nec vobis, vestrisq; fauere volumus: If you wil agree vnto our orders, wee wil haue peace and communion with you. But if you wil otherwise doo, and rather agree vnto our aduersaries, then vnto vs, then wil we publishe the contrary: and hence, foorthe neither wil wee sitte in Councel with you, nor obey you, nor beare good wil either to you, or to any of yours.

This imperfection, and weakenesse of their owne dooinges, the Bishoppes of Rome them selues vnderstoode, and confessed. For thus Innocentius writeth vnto S. Augustine, Alypius, and others in Aphysica touchinge Pelagius: Si adhuc aliter sentit, cum sciat se damnandum esse, quibus acceptis literis, aut quando se nostro iudicio committeret. Quod si accersendus esset, id ab illis melius fieret, qui magis proximi, & non longo terrarum spacio videntur esse disuncti: If he continue stil in one minde, knowing

In Apolog. 2.

Epistola Iulij  
ad Orientales,  
inter Decreta.  
Iulij.Basil. Epist. 48. ad  
Athanasij.Basil. ad Athan.  
Epist. 32.Athanasij. in E-  
pist. ad solitariā  
vitam agentes.Epist. Iulij in A-  
pologia Atha-  
nasij. 2.Nicephorus lib.  
13. Ca. 33.

Optatus lib. 1.

Inter Decreta  
Iulij Concil.  
tomo. 1.Inter Decreta  
Innocentij, Epis  
Iol. 27.

that



that I wil prouounce against him; at what request of letters, or when wil he commit him selfe to our iudgement? If it be good, he were called to make answere, it were better some others called him, that are neare at hande &c.

*sozomenus li. 3.  
Ca. 10.*

*Concil. Constan-  
tinopol. quintu  
Actio. I.*

And therefore Julius the Bishop of Rome, findinge his owne infirmitie herein, wrote vnto the Emperour Constant, and opened vnto him the whole mater, and besought him to write vnto his brother Constantius, that it might please him, to sende the Bishops of the East, to make answere to that, they had doone againste Athanasius. Euen so the Cleargie of the Cittie of Antioche, in the like case of trouble, and spoile, wrote vnto John the Patriarke of Constantinople, to intreate the Emperour in their behalfe. It appeareth hereby, that this Infinite Authoritie, and Prerogative power ouer al the worlde, in those daies was not knowne.

*De officio eius,  
cui mandata est  
Iurisdictio,  
Mandatum.*

I thinke it hereby plainly, and sufficiently proued, first that the Bishop of Rome had no authoritie to receiue appeales from al partes of the worlde, and that by the Councelles of Nice, of Sele, of Mileuitum, and of Aphrica: by S. Cyprian, and by the Emperours Marrian, and Justinian. Next, that M. Hardinge, the better to furnishe his mater, hath notoriously falsified Chrysostomes wordes, three times in one place. Thirdely, that Chrysostomes letter vnto Innocentius contained mater of complainte, but no appeale: whiche thinge is also proued by the very wordes, and tenour of the letter: by the Bishoppes of Romes owne confession: and by the imperfection, and weakenesse of their writings. For the lawe saith: Jurisdictio sine modica coercionem nulla est: Jurisdiction without some compulsion is no Jurisdiction.

*Epist. Iulij, in A-  
pologia Atha. 2.*

In dede by way of compromise, and agreement of the parties, matters were sometimes brought to be hearde, & ended by the Bishoppe of Rome, as also by other Bishoppes: but not by any ordinarie procelle, or course of Lawe. And so it appeareth, this mater betwene Athanasius, and the Arians was first brought vnto Julius: for that the Arians willingly desired him, for trial thereof, to cal a Council. For thus Julius him selfe writeth vnto the Bishoppes of the East, as it is before alleged. Si Macario, & Hesychio nullam Synodum postulantibus adhortator fuissim, ut ad Synodum, qui ad me scripsissent, conuocarentur, idque in gratiam fratrum, qui se iniuriam pati conquirebantur, etiam ita iusta fuisset mea cohortatio: Iam vero, ubi huiusmodi illi, qui a vobis pro grauius viris, & fidedignis habiti sunt, auctiores mihi fuerint, ut vos conuocatem, certe ad a vobis agre ferri non debuit. If I had geuen aduise vnto (your messengers) Macarius, and Hesychius, that they, that had written vnto me, might be called to a Council, and that in consideration of our Brethren, which complained, they suffred wronge, although neither of them had desired the same, yet had mine aduise benne voyde of iniurie. But now, seeinge the same men, whom you tooke to be graue, and worthy of credite, haue made suite vnto mee, that I should cal you, verily, ye should not take it in il parte.

*Epist. Iulij, in A-  
pologia Atha. 2.*

*Regulariter.*

Hereby it is plaine, that Julius tooke vpon him to cal these parties, not by any such Antiential Jurisdiction, as M. Hardinge saith; but onely by the consent, and request of bothe parties. And therefore Julius saith: He caused Athanasius to be cited Regulariter, that is, accordinge to order: for the order of iudgment is, that a man be first called, and then accused, and last of al condemned: but he meaneth not thereby the order of the Canons, as M. Hardinge expoundeth it. For touching appeales to Rome, there was no Canon yet prouided. The counterfelte Epistle of Athanasius to Felix is answered before.

*Theodoretus.*

Theodoretus was depoled, and bannished, and cruelly intreated, as it appeareth by his letters vnto Kenatus: and therefore, the wordes, that he vseth are rather tokens of his miseries, and wante of healpe, then certaine testimonies of his iudgement. For every man is naturally inclined to extolle him, and to auance his power, at whose hande he seeketh healpe.

But

But if it were graunted, it was lawfull then for the Bishoppe of Rome, to receive al manner appeales, in such order, as it is pretended, yet cannot M. Harding thereof necessarily conclude, that the Bishop of Rome was the Heade of the Universal Church. For Distensis saith: Appeales may be made, not onely from the lower Judge vnto the higher, but also from equal to equal: And in this order, as it shal afterwards be shewed more at large: Donatus à Casis nigris, was by the Emperour lawfully remoued from the Bishop of Rome, to the Bishop of Arle in Fraunce. Distensis wordes be these: Non nocebit error, si appellerur ad Maiorem, quam debuerit, vel ad parem: The error shal not hurte, if the appeale be made, either to a higher Iudge, then was meete, or to an equal. Where also it is thus noted in the Margin, Appellari potest ad parem, si de hoc sit consuetudo: Appeale may be made vnto the equal, if there be a custome of it. Hereby it is plaine, that the right of appeale by fine force of Law, concludeth not any necessarie superioritie: muche lesse this infinite power ouer the whole Universal Church.

But M. Harding might some haue foresene, that this his first principle of Appeales woulde easily be turned against him selfe.

First, for that it is wel knownen, that Appeales then, euen in the Ecclesiastical causes, were made vnto the Emperours, and Ciuile Princes.

Secondely, for that the Bishop of Rome determined such cases of Appeale, by warrant, and Commission from the Emperour.

Thirdly, for that matters beinge once hearde, and determined by the Bishop of Rome, haue bene by appeale from him remoued further vnto others.

As touching the first, that appeales in Ecclesiastical causes were lawfully made vnto the Prince, it is cleare by Eusebius, by Socrates, by Nicephorus, and by S. Augustine in sundrie places. Donatus beinge condemned by thre score and tenne Bishops in Aphyrica, appealed vnto the Emperour Constantinus, & was received. S. Augustine saith: Parmenianus vltro passus est suos adire Constantinu: Parmenianus willingly suffered his felowes to goe vnto the Emperour Constantinus. Againe he saith: Infero adhuc & verba Constantini ex literis eius, vbi se inter partes cognouisse, & innocentem Cæcilianu comperisse, testatur: Here I bringe in the wordes of Constantine out of his owne letters, wherein he confesseth, that he hearde the parties, and founde Cæcilianus to be innocent. Likewise he saith: An forte de Religione fas non est, vt dicat Imperator, vel quos miserit Imperator. Cur ergo ad Imperatorem legati vestri venerunt: What, is it not lawfull for the Emperour, or for such as shalbe sent by the Emperour, to pronounce sentence of Religion? Wherefore then came your Embassadors vnto the Emperour? And so likewise againe: Si nihil debent in his causis Imperatores iubere, Si ad Imperatores Christianos hæc cura pertinere nõ debet, quis vrgebat maiores vestros causam Cæcilianu ad Imperatorem mittere? If Emperours haue nothing to commaunde in these cases, or if this matter nothing touche a Christian Emperours charge, who then forced your predecessours to remooue Cæcilianus matter vnto the Emperour? Therefore the Emperour Constantinus summoned the Bishops of the East, that had bene in the Councel of Tyzus, to appeare before him, to render account of their doings. His wordes be these: Vt re ipsa quam sincere, ac recte iudicaueritis, ostendatis: id est Coram me: I wil you, to make your appearance, and to shew in deede, how sincerely, and iustly ye haue deale: And that euen before me. By these few examples it may wel appeare, that appeales in Ecclesiastical causes in those daies were made vnto the Prince: and that it was thought lawfull then, for the Prince to haue the hearinge of the same. Yet was not the Prince therefore the Head of the Universal Church. Certainly S. Gregorie thought it not amisse, to commit a spiritual matter, touching the purgation of a Bishop, to Brunichilda the Frenche Quene.

Notwithstanding it be noted thus in the Glose: Fuit tamen hic nimiu papaliter dispensatum. As touching the Bishop of Romes power herein, it is certaine, he hearde

Aa

suche

August. epist. 162.  
Extra. de Appel-  
lationib. in  
Sexto. Roma.  
Ecclesi. in Glosa.

Euseb. li. 10. ca. 5.  
Socrat. li. 1. ca. 34.  
Nicephor. li. 7.  
ca. 43.  
August. Epi. 162.  
Contra Epist.  
Parmeniani li. 1.  
ca. 5.  
Contra Cresco-  
nium Gramma-  
ti. li. 3. ca. 71.  
Contra Epist.  
Parmen. li. 1.  
ca. 7.  
August. Epist. 68.

Socrat. li. 1. ca. 33.

Gregor. li. 11.  
Epist. 8.  
2. Quest. 5.  
Mennam.



Augustin. Epist.  
162.

Euseb. li. 10. ca. 5.  
Nicephor. lib. 7.  
ca. 43.  
Collegas.

suche maters of appeale, by warrant of the Emperours Commission, and not as hauinge authoritie of him selfe. S. Augustine openinge the contention betwene Cæcilianus, & Donatus à Calis nigris, uttereth this mater at large in this wise: An forte non debuit Romanæ Ecclesiæ Episcopus Miltiades cum Collegis transmarinis Episcopis illud sibi usurpare iudicium, quod ab Aphris septuaginta, vbi Primas Tigistanus præsedir, fuerat terminatum? Quid, quod nec ipse usurpauit? Rogatus quippe Imperator Iudices misit Episcopos, qui cum eo sederent: But shoulde not the Bishop of Rome Miltiades, with other his fellowes, Bishoppes beyonde the seas, ioined togeather in Commission take vpon him the iudgement of that thinge, that was determined before by threescore and tenne Bishoppes of Aphrica, emongst whome the Primate of Tigistana sate as President? And what if he neuer tooke it vpon him? (as of him selfe) For the Emperour beinge intreated by the partie, sente other Bishoppes to sitte with him. The very copie of this Commission is yet to be seene bothe in Eusebius, and also in Nicephorus. Neither was the Bishop of Rome alone in that Commission, but ioined togeather with Rheticius, Paternus, Marinus, and Marcus, whom the Emperour calleth his Commission fellowes. The wordes of the Commission be these: Constantinus Imperator Miltiadi Episcopo Romano, & Marco &c. Constantinus Emperour vnto Miltiades the Bishop of Rome, and vnto Marcus. For as mutche as, sundrie letters haue beene sente vnto mee, from Anilinus our moste Noble President of Aphrica, wherein Cæcilianus the Bishoppe of Carthage is accused of many maters, by certaine his felowes of the same Countrey &c. Therefore I haue thought it good, that the saide Cæcilianus togeather with tenne Bishoppes his accusers, and other tenne, suche as he shal thinke meete, saile to Rome: that there in your presence togeather with Rheticius, and Martenus, and Marinus your Fellow Commissioners, whom for that cause I haue willed to trauele to Rome, he may be hearde &c.

Clemens. 5.

Here it is euident to be seene, that the Bishop of Rome was the Emperours Delegate, and in Ecclesiastical Jurisdiction had his authoritie, and power (not from S. Peter) but from the Emperour. Whereby it is easie to be gathered, that the Bishoppe of Romes power was not so Aniuersal then, as M. Hardinge woulde seme now to make it: and that the worlde then understoode not this Decree of Pope Clemens the fifth, whiche, as it is reported, he afterwarde published in the Councel of Vienna: Omne ius Regum pender a Papa: Al the right of the Prince is deuied from the Pope.

August. Epist. 68.

Augustin. contra Cresconium  
Grammatici. li. 3.  
Cap. 71.

Neither was the Bishop of Romes determination of suche forces, but that it was lawfull then for the partie grieved, to refuse his Iudgement, and to appeale further. And therefore Donatus beinge condemned before Miltiades, appealed from him, and vpon his complaint vnto the Emperour, was put ouer vnto the Bishop of Arle in Fraunce, and to certaine others. And in conclusion, vnderstanding, that iudgement there woulde passe against him, last of al he appealed to the Emperours owne person. And the Emperour him selfe confesseth by his letters, that he sate in iudgement, and hearde bothe parties.

Now, if receiuing of appeales necessarily importe this Aniuersal power, then was the Emperours power Aniuersal: for he receiued al appeales, out of al Countreies without exception, and that euen in Causes Ecclesiastical. Againe, then was the Bishop of Romes power not Aniuersal: for it was lawfull then to refuse him, and to appeale to some other. And thus M. Hardinges reasons renne roundely against him selfe.

M. Hardinge. The. 22. Diuision.

For whiche cause, that see hath euer hitherto of al Christian Nations, and now also ought to be hearde, and obied in al pointes of Faith. For that see, though it hath failed somerimes in charitie, and hath beene in case, as it might truly say the wordes of the Gospel, spoken by the foolish he virgins, Math. 25.  
Our

Our Lampes be without lighte: Yet it neuer failed in Faith, as Theodoretus witnesseth, and S. Augustine affirmeth the same. VVhiche special Grace, and singular Priuilege, is to be imputed vnto the praier of Christe, by whiche he obtained of God for Peter and his successours, (108) that their Faith should not faile. Therefore the euil life of the Bishops of Rome, ought not to withdrawe vs from beleeuinge and folowinge the Doctrine preached, and taught in the holy Church of Rome.

The 108. Vn-  
truth. For ma-  
ny Popes haue  
erred in Faith,  
as shal appeare.

For better credite hereof, that is earnestly to be considered, whiche S. Augustine writeth in his Epistola. 165. Where, after that he hath rehearsed in order al the Popes, that succeeded Peter, euen to him, that was Pope in his time, he saith thus: In illum ordinem Episcoporum &c. In to that rewe of Bishops, that reacheth from Peter him selfe to Anastasius, which now sitteth in the same Chaire, if any traitour had creapte in, it shoulde nothinge haue the Church, and the innocent Christen folke, ouer whom our Lorde hauinge prouidence, saith of euil rulers: VVhat they saye vnto you, doo ye, but what they doo, doo ye not: For they saie, and doo not: to thintent the hope of a faithful person may be certaine, and suche, as beinge set not in man, but in our Lorde, be neuer scattered abroad with tempest of wicked Schisme. And in his 166. Epistle (he saith) Our Heauenly Maister hath so farre foreswarned vs, to be ware of al euil of dissension, that he assured the people also of euil rulers, that for their sakes, the seate of holysome doctrine should not be forsaken, in whiche seate euen the very euil men be compelled to saie good thinges. For the thinges whiche they saie, be not theirs, but Goddes, who in the seate of vnitie, hath put the doctrine of veritie.

S. Augustine  
speareth gene-  
rally of al Bi-  
shops: and not  
one worde na-  
mely of the B.  
of Rome.

By this we are plainely taught, that al be it the successours of Peter Christes. Vicars in earth, be found blame woorthy for their euil life, yet we ought not to dissent from them in Doctrine, nor seuer our selues from them in Faith. For as mutche as, notwithstandinge they be euil, by Gods prouidence for the surerrie of his people, they be compelled to saie the thinges, that be good, and to teache the truethe: the thinges they speake, not beinge theirs, but Gods, who hath put the doctrine of veritie in the seate of chayer of vnitie: whiche singular Grace commeth specially to the See of Peter, either of the force of Christes praier, as is saide before, or in respecte of place, and dignitie, whiche the Bishops of that see holde for Christe, as Balaam coulde be brought by no means to curse that people, whom God would haue to be blessed. And Caiphaz also prophesied, because he was high Bishop of that yeere, and prophesied truly, beinge a man other wise most wicked. And therefore the euil dooinges of the Bishops of Rome, make no argument of discreditinge their Doctrine. To this purpose the example of Gregorie Nazianzene may very fittely be applied, of the Golde, Syluerne, and Leaden Seale. As touching the value of Metalles, Golde and siluer are better, but for the goodnesse of the seale, as wel dooth Leade imprinte a figure in waxe, as siluer or Golde. For this cause that the see of Rome hath neuer ben defiled with sinkinge Heresies, as Theodoretus saith, and God hath alwaies kepte in that Chaire of vnitie, the doctrine of veritie, as Augustine writeth: For this cause (I saye) it sitteth at the sterne, and gouerneth the Churches of the whole worlde: For this cause Bishops haue made their Appellations thither, iudgement in doubtes of Doctrine, and determination in al controuersies and strifes, hath bene from thence alwaies demaunded.

M. Harding co-  
pareth the Pope  
with Balaam  
and Caiphaz.

The B. of Sarisburie.

This is a very poore healde in dede. M. Hardinge here is faine to resemble the Bishoppes of Rome touchinge their Doctrine, to Balaam, to Caiphaz, and to a Leaden Seale: and touchinge their liues, to confesse, they are Lampes without light. Yet (saith he) al this notwithstandinge, we may not therefore departe from them. For Christe saith, The scribes, and Phariseis sitte in Moses Chaire: Doo ye, that they saye: but that they doo, doo ye not: for they saye, and doo not. For as mutche, as it liketh M. Hardinge to vse these comparisons, it may not mutche mislike him, if some man vpon occasion hereof happen to say, as Christe saide in the like case: Wo be vnto you ye scribes, and Phariseis: ye blinde Guides: ye painted Graues: Ye shutte vp the Kingdome of Heauen before men: ye neither enter your selues, nor suffer others, that would enter: Ye haue made the House of God, a Cane of Theenes.

Matth. 23.

Luc. 11.

Certainely Balaam, notwithstandinge he were a False Prophete, yet he opened his mouth, and blisfed the people of God: Caiphaz, although he were a

Numer. 23. 24

A. A. 1

wicked Iohan. 8.



vvwhether  
the Pope  
may erre.

Augustin. Con-  
fession. li. 3. ca. 6.  
Retractat. li. 1.  
Cap. 7.

2. Quæsti. 7.  
Qui nec.

Luce. 22.

Miche. 3.

Hieremi. 18.

Miche. 3.

24. Quæsti. in  
Glosa.

Alphonf. contra  
Hereses. li. 1.

Cap. 4.  
Concil. Constan-  
tino. 6. Acti. 12.  
Concil. romo. 1.  
in vita Marcel-  
lini.

Gerson.  
Holcote in lib.  
sapien. lecti. 189  
Dist. 19. Ana-  
stasius.  
Abbas Vrster.  
in Chronicis.

Concil. Basilien.  
in Epist. syno-  
dali.

THE FOURTHE ARTICLE

wicked Bishop, yet he prophesied, and spake the trueth: A seale, although it be cast in leade, yet it geueth a perfit pinte: The Scribes, and Phariseis, although they were Hypocrites, and liued not wel, yet they instructed the Congregation, and saide wel: The Manichees, although they were Heretiques, and taught not wel, yet outwardly in the conuersation, and sight of the worlde, as S. Augustine saith, they liued wel. But these, vnto whom M. Hardinge claimeth the Uniuer-  
sal power ouer al the worlde, neither blisse the people of God: nor preache Goddes Trueth: nor geue any pinte of god life, or Doctrine: nor instructe the Congre-  
gation: nor say wel, as the Scribes, and Phariseis did: nor, by M. Hardinges owne Confession, liue wel, as the Manichees did. S. Augustine saith: Qui nec re-  
giminis in se rationem habet, nec sua crimina detergit, nec filiorum culpam correxit, Ca-  
nis impudicus dicendus est magis, quam Episcopus: He that neither regardeth to rule him-  
selfe, nor hath washte of his owne sinnes, not corrected the fautes of his Children, may rather  
be called a filthy dogge, then a Bishop.

Yet, al this corruption of life notwithstandinge, M. Hardinge saith, The  
See of Rome can neuer faile in Faith. For Christe saide vnto Peter, I haue  
praied for thee, that thy Faith may not faile. The like confidence, and trust in them  
selues the Priestes had in the olde times, as it may appeare by these wordes of  
the Prophete Micheas: Sacerdotes in mercede docuerunt, & Prophetæ in pecunia Pro-  
phetauerunt, & super Dominum quiescebant, dicentes: nonne Dominus est in medio  
nostri? The priestes taught for hire, and the Prophetes prophesied for monie: and yet  
they rested them selues vpon the Lorde, and saide: Is not the Lorde in the middest amongst  
vs? With like confidence the Priestes saide, as it is written in the Prophet Hie-  
remie: Non peribit lex a sacerdote, nec consilium a Seniore: The Law shal not decaye  
in the Priest, nor counsell in the Elder. But God answereeth them farre otherwile:  
Nox vobis erit pro visione, & tenebræ pro diuinatione: Yee shal haue darke night in steede  
of a vision: and ye shal haue darkenesse in steede of Prophecie. Certainly, the very  
Glose vpon the Decretalles putteth this mater vtterly out of doubt: These be the  
wordes: Certum est, quod Papa errare potest: It is certaine, that the Pope may erre.  
And Alphonsus de Castro: Omnis homo errare potest in Fide, etiam si Papa sit: Euery  
man may erre in the Faith: yea although it be the Pope. And for proufe hereof he saith:  
De Liberio Papa, constat fuisse Arianum: Touchinge Pope Liberius, it is certaine, he was  
an Arian Heretique. Pope Honorius was an Heretique, of the secte of them, that  
were called Monothelites, condemned for the same in the sixth Councel holden at  
Constantinople. Pope Marcellinus openly made Sacrifice vnto an Idole.  
Pope John the .22. helde a wicked Heresie against the Immortalitie of the Soule,  
and for the same was reprimed, not by his Cardinales, but by Gerson, and the  
Schole of Sorbona in Paris.

Pope Syluester the .2. was a Sorcerer, and had familiar conference with  
the Diuel, and by his procurement was made Pope. Pope Anastasius Commu-  
nicated with Photinus the Heretique, & therefore was forsaken of his Clergie.  
Pope Hildebrande, that firste of al others in these Countries forbade the law-  
ful marriage of Priestes, bothe for his life, and also for his Religion, is set out at  
large in a Councel holden at Bztria: where he is called, and published to the  
worlde, to be a vicious man: a burner of houses: a Robber of Churches: a main-  
teiner of Murders, and Perjuries: an Heretique against the Apostolique Doc-  
trine: the olde Disciple of Berengarius: a Sorcerer: a Necromancer: a man  
possessed with the Diuel: and therefore out of the Catholique Faith. The Fathers  
in the Councel of Basile say: Multi pontifices in errores, & Hereses lapsi esse leguntur:  
Wee reade, that many Bishoppes of Rome, haue falle into errors and Heresies. And the Bi-  
shop of Rome him selfe saith: Notwithstandinge the Pope drawe innumerable companies of  
people

whether  
the Pope  
may erre.

Dist. 40. si Papa.  
Nic. 13ra in 16.  
Caput Marthe.

people by heapes with him into Helle, yet let no mortal manne once dare to reprove him : Nisi deprehendatur à Fide deius : Onlesse it be founde, that he straye from the Faith. To conclude, Picolaus Lyra is driven to saie : Multi Papæ inuenti sunt Apostata : Wee finde, that many Popes haue forsaken the Faith.

All this notwithstandinge, by M. Hardinges resolution, the See of Rome neuer failed from the Faith, nor neuer can faile. The Valentinian Heretiques, as Irenæus reporteth, were wonte to say of them selues, that they were naturally made of a Heauenly substance, and therefore needed not to flee from sinne, as others needed. For, liued they neuer so wickedly, yet saide they, Wee are spiritual still : no sinne can hurte vs. For we are as pure tried Golde, whiche not withstandinge it be laide in a heape of donge, yet keepeth it self the brightnes, and nature of Golde, and receiveth no corruption of the donge. Euen so these men seeme to saie, that whatsoeuer the Pope either beloue, or speake, or do, his Faith still remaineth sounde, and canne neuer faile, because he sitteth in Peters Chaire : as if he had a lease of the Church of God, without any manner Empeachment of Masse. And therefore they saie : Quod si totus mundus sententiet in aliquo aduersus Papam, tamen viderur, quod magis Randū est sententiæ Papæ : If al the worlde geue sentence in any thing contrary to the Pope, it seemeth, we ought rather to stande to the Popes iudgement, then to the iudgement of al the worlde. Againe they saie : In Papa si desint bona acquisita per meritum, sufficiunt ea quæ à loci prædecessore præstantur : If there wante in the Pope good thinges gotten by merite, yet the thinges that he hath of (Peter) his predecessour in that place, are sufficient. Likewise againe : Papa Sanctitatem recipit à Cathedra : The Pope receiveth his holines of his Chaire. And Pope Sixtus saith, that S. Peter dwelleth in the Bishop of Rome, and directeth him in his dooinges, and beareth al Burthens.

Thus they feaste, and cheare them selues, and smouthe the worlde with vaine talke. But S. John saith : Nolite dicere, Patrem habemus Abraham : Neuer saye (Peter or) Abraham was our Father. S. Paule speakinge of his successors, saith thus : Equidem scio, quod post discessum meum, ingressuri sint ad vos lupi graues, non parcetes gregi : I knowe, that after my departure from you, there shal raueninge wolues come amongst you, that shal not spare the flocke. And S. Hierome saith : Non sunt Sanctorum Filij, qui tenent loca sanctorum : They be not euermore the children of holy menne, that sitte in the roomes of holymenne.

Nowe, where as M. Hardinge saith, Chryste praised for Peter, that his Faith shoulde not faile, that praiser pertained to al the reste of the Apostles, and not onely vnto Peter. Origen saith : Num audebimus dicere &c : shal wee dare to say, that the Gates of Helle preuailed not onely against Peter : but shal preuaile against the reste ? Why maie we not rather saie, that the wordes, that Chryste spake, were verified in every of them, of whome they were spoken : Nam &, quæ prius dicta sunt, & quæ sequuntur, velut ad Petrum dicta, sunt omnium communia : For bothe the thinges that were spoken before, and also the thinges that folowe, as spoken vnto Peter, are common to al. So likewise Beda expoundeth the same generally of al the faithfull, & not of Peter onely. And so Chryste him selfe expoundeth his owne wordes : For thus he praieth vnto his Father : Pater Sancte, serua eos per nomen tuum &c. O holy Father, saue them for thy names sake. I praiue not for them onely, but for al them, that by their preachinge shal beleue in mee.

But (saith M. Hardinge) be the Bishop of Romes life neuer so wicked, yet may we not sever our selues from the Church of Rome. How be it, S. Cyprian saith otherwise : Plebs obsequens præceptis Dominicis, & Deum metuens, a peccatore Præposito separare se debet : The people obeieinge Gods commandementes, and fearinge God, must sever them selues from the wicked, that ruleth ouer them. And Pope Picolaus hath straitely commaunded vpon paine of Excommunication, that noman shoulde be present, to heare Masse

Irenæ. 4. l. c. 1.

Inter  
De electi. ex  
elect. potestate.  
significasti.

In Glo. 4.

Idem Albert.

Pighius li. 6.

C. 13.

Dist. 40. Nō nos.

Dist. 40. si Papa.

Dist. 19. sic oēs.

In Glo. 4.

Ev. d. 13.

ὁ λόγος πάντων.

a Epist. Sixti. 2.

Matthe. 3.

Act. 20.

Dist. 40. Non est

facile.

Origen in Mat.  
the. tractat. 1.

Beda in Lucam

C. 22.

Iohan. 17.

Cyprian. li. 1.

Epist. 4.

Dist. 32. Nullus.



whether  
the Pope  
may erre.

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THE FOUERTE ARTICLE

Esai. 1.  
2. Timoth. 4.  
Hieremi. 7.  
Matth. 21.  
Apocal. 17.  
Daniel. 9.  
2. Thessalon. 2.  
Matth. 16.  
Apocal. 18.

Irene. li. 4.  
Ca. 43.

Augustin. in  
Iohan. tractat.  
46.

The. 109. va-  
truch. For the  
Bisshoppes of the  
East neuer yel-  
ded futch sub-  
jection to the  
Pope.

saide by a Protest, that he knoweth undoubtedly to liue in aduoutrie. How be it in  
deede, it is not their life onely, that the Church of God is offended withal, but  
also, and specially the filthe, and corruption of their Religion, the oppressing of  
Gods Word, the open deceiuing of the people, and the manifest maintenance of  
Idolatrie. And what if the Siluer of Rome be turned into Dross: What if  
the Citty that was Faithful, be become an Harlot: What if they can abide no  
sounde Doctrine: What if they haue made the House of God, a Cane of Thernes:  
What if Rome be become the greate Babylon, the Mother of Fornication, im-  
bzwed, and drunken with the Bloude of the Sainctes of God: And what if Abom-  
ination sit in the holy Place, euen in the Temple of God: Yet may wee not de-  
parte from thence: Yet muste that be the Rule, and Standarde of Gods Religion:  
Truely Christe saithe: Take heede of the leaues of the Scribes and Phariseis: And God  
him selfe saithe: Exite de illa populus meus, ne participes sitis delictorum eius, & de  
plagis eius ne accipiat: O my people, come away from her: leaue yee be partakers of her  
sinnes, and so receiue parte of her plagues. Irenaeus saith: Presbyteris illis, qui sunt in Ec-  
clesia, obaudire oportet, qui successionem habent ab Apostolis: qui cum Episcopatus suc-  
cessionem charisma Veritatis certum, secundum placitum Patris acceperunt: Wee ought  
to obey the Bishoppes in the Church, that haue their succession from the Apostles, whiche to-  
gether with the Succession of the Bishopricke, haue receiued the certaine gifte of the Truthe,  
accordinge to the wil of the Father. This holy Father saithe, Bishops must be heard,  
and obeyed with a limitation, that is, not al, what so euer they be, or what so euer  
they say, but that haue the vndoubted gifte of Goddes Truthe. And, for that  
M. Hardinge seemeth to claime by the Authority of the Scribes, and Phariseis,  
saieinge, They sit in Moses Chaire: and that therefore wee ought to doo, that they say,  
S. Augustine expoundeth the same place in this sorte: Sedendo in Cathedra, Legem  
Dei docent: Ergo per illos Deus docet. Sane vero si illi docere velint, nolite audire, nolite  
facere: By sittinge in the Chaire (is meante) they teache the lawe of God: Therefore it  
is God, that teacheth by them. But if they wil teache any thinge of their owne (as the  
Church of Rome hath done, and yet dothe aboue number) then, saithe S. Augu-  
stine, heare it not, then doo it not.

M. Hardinge. The. 23. Diuision.

Now, that the Bisshop of Rome had alwaies cure, and rule ouer al other Bishops, (109) specially  
of them of the East (for touching them of the West Church it is generally confessed) beside a hun-  
dred other euident argumentes, this is one very sufficient, that he had in the East to doo his stee-  
de, three Delegates, or Vicars, now commonly they be named Legates. And this for the commoditie of  
the Bishoppes there, whose Churches were farre distant from Rome. The one was the Bisshop of  
Constantinople, as wee finde it mentioned in Epistola Simplicij ad Acharium Constantino-  
politani. The seconde was the Bisshop of Alexandria, as the Epistle of Bonifacius the seconde  
to Eulalius recordeth. The thirde was the Bisshop of Thessalonica, as it is at large declared in the  
82. Epistle of Leo, ad Anastasium Thessalonicensem. By perusinge these Epistles euery man may  
see, that al the Bishoppes of Grece, Asia, Syria, Egypte, and to be shor of al the Orient, rendred and  
exhibited their humble obedience to the Bisshoppe of Rome, and to his arbitrement referred their  
doubtes, complaintes, and causes, and to him onely made their appellations.

The B. of Sarisburie.

What wee may thinke of the other Hundred prouers, whiche M. Hardinge, as  
he saithe, hath leaue vntouched, it may the soner appeare, for that this one prouer  
that is here brought forth in steele of al, is not onely vnttrue, but also vtterly with-  
out any shadow, or colour of truthe. These authorities of Leo, Symmachus, and  
Bonifacius, for as mutche as they are alleged without woordes, may likewise be  
past

past ouer without answere. Howbeit this Bonifacius the seconde, in defence of this quarel, is forced to saye, that S. Augustine that Godly Father, and al other the Bishops of Aphyrica, Numidia, Pentapolis, and other countreys adoyninge, that withstoode the proude attempte of the Bishops of Rome, and founde out their open forgerie in falsifyinge the Nicene Council, were altogether inflamed; and leade by the Diuel.

But how dothe this appeare to P. Hardinge, that the Bishop of Rome had al the Bishops of the East in Subiection, to vse, and commaunde them, as his Seruantes? In what Council was it ouer Decreed it shoulde be so: who subscribed it: who recorded it: who euer sawe suche Canons? The best Plea, that Pope Nicolas can make in this behalfe, is, that Peter was firste Bishop of Antioche, and after of Rome: and S. Marke his Scholar Bishop of Alerandria. Hereof, he thinketh it maye verte wel and substantially be geathered, that the Bishoppes of Rome ought to haue al the worlde in Subiection. In dede in the counterfaite Chartar, or Donation of the Emperour Constantine, authoritie is geuen to the Bishop of Rome ouer the other foure Patriarkes, of Antioche, of Alerandria, of Constantinople, and of Hierusalem. But the Bishops of Rome them selues, and of them selues diuised and forged this Chartar, and that so fondely, that a very Child maye easily espie the folle. For beside a greate number of other vntruthes, at that very time, when it is imagined, that Chartar was drawen, there was neither Patriarke, nor Bishop, nor Priest, nor Church in Constantinople, nor the Citie it selfe yet builde, nor knowne to the worlde by that name. This notwithstanding, the Bishop of Rome vpon this simple title, hath besette his Miter with three Crownes, in token, that he hath the vniuersal power ouer the three Diuisions of the worlde, Europa, Asia, and Aphyrica. And so as the Kinge of Persia in olde times intituled him selfe, Frater Solis, & Lunæ, euen so Pope Nicolas calleth him selfe, The Prince of al Landes and Countreys.

Nicolaus PP.  
ad Michaelē  
Imperat.

But what dutie the Bishops of the East partes owed to the Bishops of Rome, whosoener hath read, and considered the storie and practise of the times, may soone perceiue. Firste the Council of Nice appointed euery of the three Patriarkes to his seuerall charge, none of them to interrupte, or trouble other: and willed the Bishoppe of Rome, as Rufinus reporteth the storie, to ouersée Ecclesias Suburbanas, whiche were the Churches within his Prouince: and therefore Athanasius calleth Rome, the Chiefe, or Mother Citie of the Romaine Iurisdiction. And for that cause, the Bishops of the East in their Epistle vnto Julius, calle him their Fellowes Seruante: and Cyrillus the Bishop of Alerandria, writtinge vnto Celestinus, calleth him his Brother. Fellowes, and Brothers be titles of Equalitie, and not of Subiection.

Nicol. PP. ad  
Michaelē Im-  
peratorem:  
Princeps super  
omnem terram.  
Concil. Nicen.

Can. 6.  
Rufinus. li. 1. c. 6  
Athanasii. in E-  
pist. ad solitariā  
vitam agentes:  
Metropolis Ro-  
mana ditionis.

Cassiodor. li. 4.  
ca. 24.

Cyrl. Epist. 27.  
pag. 294.

Sozom. li. 3. c. 8.  
ὁ παρὰ τῶν  
τὰ τὰ δευτέρῃ  
ἐκείνῃ φέρει  
ἡγεμονίαν.

Socrat. li. 2. c. 15.  
μὴ δὲ ἐν ἡμετέροις  
ἐκείνοις παρὰ  
αὐτῶν.

Rufin. li. 1. c. 29.

Certaine it is, that sundrie of the Bishoppes of Rome, beganne verie rathe, to seeke this Preeminence, euen with manifest forgerie, and corruption of Councils, as is already proued. But the Bishops of other countreys neuer yelded vnto them, nor vnderstoode these vaine titles. The Bishops of the East, writtinge vnto Julius, allege that the Faith, that then was in Rome, came firste from them, and that their Churches, as Sozomenus writeth, ought not to be accompted inferiour to the Church of Rome: And as Socrates further reporteth, That they ought not to be ordered by the Romaine Bishop. Gennadius the Bishop of Constantinople, togeather with the Council there, thus writeth vnto the Bishop of Rome: Curet sanctitas tua vniuersas tuas custodias, tibi que subiectos Episcopos: Let thy Holinesse se vnto thine owne charge, and vnto the Bishops appointed vnto thee.

The Council of Alerandria committed the Visitation, and Reforminge of al the Churches in the East, vnto Asterius: and of al the Churches in the West,



Rufinus, li. 1. ca.  
30. & 31.

Basil. Epist. 48.

Cod. De sacro-  
sanctis Eccle.  
lege. 6.

Dist. 22. Reno-  
nantes. In Glosa.

Cod. De sacro.  
Eccle. lege. 6.

Litera. Synodi.  
ca.

Greg. li. 1. epist.  
24. 25. & li. 6.  
Epistol. 5.

Gregor. li. 7. E-  
pist. 30.

Paulus Amylius  
in Historia  
Gallorum. li. 8.

unto Eusebius the Bishoppe of Uercelle. By Authozitie of whiche Commission, Eusebius together with Hilarius, visited, & corrected al the Churches of Illyricum, Fraunce, and Italie. A man might say, where was then the Antierual power of the Bishop of Rome? S. Basile saith: The state and safetie of the Church of Antioche, dependeth of Athanasius the Bishop of Alexandria, and not (as M. Harding here saith) of the Bishop of Rome. And therefore he desireth Athanasius, to see vnto it.

The Emperours Honorius, and Theodosius appointed ouer al matters of doubt arisinge within the Countrie of Illyricum, to be heard, and ended before the Bishop of Constantinople, and not before the Bishop of Rome. And the very Close vpon the Decrees, expoundinge that same Law of Honorius, & Theodosius, hath these wordes: Imperator dicit, quod Patriarcha Constantinopolitanus habet idem in suis subditis, quod Papa habet in suis: The Emperours saith, the Patriarke of Constantinople hath the same authoritie ouer the people of his Prouince, that the Pope hath ouer his. The Emperours wordes be these: Constantinopolitana Ecclesia Romæ veteris prerogatiua letatur: The Church of Constantinople enioyeth now the Prerogative of olde Rome. And therefore, for more proufe hereof, whensoever any Patriarke, in any of these foure principal Sees, was newly chosen, he wrote letters of Conference, and Friendship vnto the other Patriarkes: wherein euery of them declared vnto other their Religion, & consent of Faith. Thus did the Bishop of Rome vnto others: and thus did others vnto him. This is an unfallible token, that their authoritie was equal, and none of them had power, and gouernement ouer his fellowes. And therefore, when Eulogius the Bishop of Alexandria had written thus vnto Gregorie, beinge then Bishop of Rome, Sicut iussistis: as ye commaunded, Gregorie vnterly shunned, and refused that kinde of writinge: for thus he answereth him: Hoc verbum Iussionis, quæso, à meo auditu remouere. Scio enim quis sim, & qui sis. Loco mihi Fratres estis: Moribus pares. Non ergo iussi, sed quæ vilia visa sunt, indicare curauì: I pray you haue away this woorde of Commandinge from my hearinge. For I know, bothe, what I am, and also, what you are. Touchinge your place, you are my Bretherne: touching manners, you are my Fathers. Therefore I Commanded you not: but onely shewed you what I thought good.

Finally, for that Michael Paleologus the Emperour of the East partes, in the Councel holden at Lyons, aboute the yere of our Lozde. 1442. after greate intreatie made vnto him by the Bishop of Rome, had acknowledged the Bishops of the East to be subiecte vnto him, after he returned home againe into his Empire, and was deade, his Clerergie woulde not suffer him to be buried. Yet, saith M. Hardinge, Al the Bishops of Gracia, Asia, Syria, Aegypte, and to be shorte, al the Orient, rendered, and exhibited their humble obedience to the Bishop of Rome.

M. Hardinge. The. 24. Diuision.

Of the Bishop of Rome his punishinge of offenders, by Censures of the Church, and otherwise, as by Excommunication, Election, Deposition, and enioyninge penance for transgressions: wee haue more examples then I thinke good to recite here. They that haue knowledge of the Ecclesiastical stories, may remember, how Timotheus Bishop of Alexandria was excommunicated with Peter his Deacon, by Simplicius the Pope: Nestorius Bishop of Constantinople, by Celestinus: Theophilus Bishop of Alexandria with Arcadius the Emperour, and Eudoxia the Empreffe, by Innocentius, for their wicked demeanour towarde Chrysostome: How Dioscorus Bishop of Alexandria was deposed, though the whole 2. Ephesine Councel stode in his defence: How Peter Bishop of Antioche was not onely put out of his Bishoprike, but also of al Priestly honour: How Photius was put out of the Patriarke's hip of Constantinople, into whiche he was intruded by fauour of Michael the Emperour, at the sute of his wicked vnkle, by Nicolas the first.

For proufe of this authoritie, the Epistle of Cyprian whiche he wrote to Stephanus Pope in his time, against Martianus the Bishop of Arelate in Gallia, maketh an euident argument. For that this Martianus became a maintainer of the Heresie of Nouatianus, and therewith seduced the faithful people. Cyprian hauinge intelligence of it by Faustinus from Lions, aduertised Stephanus of it, and moued him earnestly to directe his letters to the people of Arle, by auctoritie of whiche, Martianus shoulde be depofed, and an other put in his roome, to the intent (saith he there) the flocke of Christe, whiche hitherto by him scattered abroad, and wounded, is contemned, may be gathered together. Whiche S. Cyprian woulde not haue written, had the Bishop of Rome had no fuche auctoritie.

The B. of Sarisburie.

This reason maketh no greate proufe. For it was euer lawful, not onely to the Bishop of Rome, but also to al other Bishops, bothe to rebuke, and also to Excommunicate wicked doers. Anthymus with his felowes was Excommunicate by euery of the Patriarkal Sees: Paulus Samosatenus, as Picephorus saith, by al the Bishops vnder Heauen: Aurentius, and Iouinianus, by S. Ambrose: Dioscorus, and Eutyches by the Council of Constantinople: Cyrillus, albeit he were a Catholique, and a godly Bishop, by al the Bishops of the East. Yet were none of these, that thus vsed the right of Excommunication, either Bishops of Rome, or Heades of the Uniuerfal Church. And, whereas M. Hardinge saith, we may remember by the Ecclesiastical stories, that Innocentius the Bishop of Rome Excommunicated Arcadius the Emperour, it maye please him also to remember, by the same Ecclesiastical stories, that S. Ambrose Excommunicated the Emperour Theodosius: and Anastasius the Bishop of Antioche, bothe by priuate letters reprobued the Emperour Iustinian for his Heresie, and also oftentimes saide of him openly in the Church: Whosoever folowe any other Gospel, accursed be he. Yet was neither S. Ambrose, nor Anastasius the Bishop of Rome.

Concil. Constanti-  
nopol. s. Act. 1.  
Nicephor. li. 6.  
Ca. 28.  
Ambros. li. 10.  
Epist. 81.  
Concil. Constanti-  
no. s. Actio. 5.  
Concil. Chalcedon. Actio. 10.  
Nicephor. lib. 13.  
Ca. 24.  
Theodor. li. 6.  
Ca. 18.  
Euagri. li. 4.  
Ca. 40.  
Inter decreta  
Innocentij.  
Concil. Constanti-  
nopol. s. Act. 1.  
Concil. Constanti-  
nopol. s. Act. 4.  
Theodoret. li. 1.  
Cap. 19.  
Authen. De Ec-  
clesiast. diuersis  
capitulis.  
κατὰ τὴν  
τῶ παρόντος  
νόμου δύνα-  
μιν.

As for the Execution of Sentence, and Depriuinge, or Deposinge of Bishops, M. Hardinge knoweth, the Bishop of Romes authoritie was to weake. And there, to Innocentius saith he of Pelagius: Quibus acceptis literis, aut quando committet se nostro iudicio? Upon what letters, or when wil he yeelde him selfe to my iudgemente? For this cause Felix the Bishop of Rome, prayed ayde of the Emperour Zeno: And the Emperour answered: Admisimus depositionem Anthymi: We haue admitted the deposition of Anthymus: Otherwise the Popes sentence had bene in vayne. And therefore the Emperour Constantinus saith of him selfe: Si quis Episcoporum inconsulte tumultuatus sit, Ministri Dei, hoc est, mea executione, illius audacia coarcebitur: If any Bishop vndiscretely reare tumulte, his rashnesse shalbe repressed by the bandes of Goddes Minister, that is, By my Execution. And likewise the Emperour Iustinian hath set out a lawe in this sorte: Si quis Episcopus definitum tempus emanferit &c. If any Bishop tarie out his time appointed, and beinge called home refuse to come, let him be depriued, and put from his Church, and an other better chosen in his roome, (he addeth) by the vertue of this present Lawe. By the force of this Lawe Bishops were depofed: For without it, the Pope was not hable to put his sentence in execution.

Nowe, if M. Hardinge wil reason thus:

The Pope Excommunicated other Bishoppes:

Ergo, He was Heade of the Church:

Then of the same principle we may wel to the contrary reason thus:

The Pope him selfe was Excommunicate by other Bishoppes:

Ergo, The Pope was not the Heade of the Church.

For the Antecedent, That the Pope was pronounced Excommunicate by other Bishoppes, it is out of question. For it is recorded in the Ecclesiastical storie, that Julius beinge Bishoppe of Rome, was Excommunicate by the Bishoppes of the  
saxomen. lib. 3.  
Casse: Cap. 11.



Dist. 21. In can-  
tum.

Nicephor. li. 17.  
Ca. 26.

Concil. Constan-  
tinopolit. 6.

Actio. 13.

Sozomen. lib. 3.

Ca. 11.

καθεύλον

Ιούλιον τὸν

Ρώμης ἐπίσκο-  
πον.

In vita Vigili.

The. 110. Vn-

truth. For the

Bishop of

Rome Confirmed

the Bishops

of his owne pro-

uince: but not

all Bishops

throughout the

world.

2 Ambros. li. 10.

Epist. 82.

1 Theodoret. li. 5.

Ca. 23.

αἱ τῆς ἐκκλησίας

ἐκκλησίας τῆς

φλαβιανῆς

προεδρίας

ἀντέχονται.

c Sozomen. li. 4.

Ca. 12.

μήτε τῶν

ἄλλων, οἷς ἡ

χριστονομία

διέφερε συν-

θεμένω.

d Gregor. Presb.

in vita Nazian.

ἀντέλεγον

τῇ ψήφῳ.

Casse: Pope Leo was excommunicate by Dioscorus: Pope Vigilius was excommunicate by Henna the Bishop of Constantinople: And Pope Honorius was excommunicate by the sixth Council holden at Constantinople.

Or if M. Hardinge repose more force in deposing of Bishops, then in excommunication, then let him likewise remember, that Pope Julius was deposed by the Bishops of the East, as it is recorded by Sozomenus: Pope Hildebrande, by the Council of Bzirta: Pope John, by the Council of Constance: Pope Eugenius, by the Council of Basile: and two Popes together, Sylvester, & Vigilius, by the Emperour Justinian. Thus M. Hardinges owne groundes overthrowe his whole buildinge, and conclude plainly against him selfe.

M. Hardinge. The. 25. Division.

For the Popes auctoritie concerninge Confirmation of the Ordinations and Elections of (110) all Bishops, many examples might easily be alleged, as the request made to Julius by the 50 Ariane Bishops assembled in Council at Antioche against Athanasius, that he would vouchsafe to ratifie, and confirme those, that they had chosen in place of Athanasius, Paulus, Marcellus, and others, whom they had condemned, and deprived.

Also the Earnest iure, which Theodosius the Emperour made to Leo for confirmation of Anatolius, and likewise that Martianus the Emperour made to him for confirmation of Proterius, both Bishops of Alexandria, as it appeareth by their letters written to Leo in their fauour. And as for Anatolius, Leo would not in any wise order, and confirme him, onlesse he would firste professe, that he belued, and helde the Doctrine, which was conteined in Leo his Epistle to Flavianus, and would further by writinge witnesse, that he agreed with Cyrillus, and the other Catholike Fathers, against Nestorius. For this, if nothing elles could be alleged, the testimonie of holy Gregory were sufficient to make good credite. VVho vnderstandinge, that Maximus was ordred Bishop of Salona a Cittie in Illyrico, without the auctoritie and confirmation of the See Apostolike, standinge in doubt, least perhappes that had bene donne by commaundement of Mauritius the Emperour, who did many other thinges wickedly: therof writeth to Constantina the Empresse thus, Saloniensis ciuitatis Episcopus, me, ac responsali meo nesciente, ordinatus est. Et facta est res, quæ sub nullis anterioribus Principibus euenit. The Bishop of the Cittie of salona (saith he) is ordred, neither I, nor my deuote made priuie to it. And herein that thinge hath beene doone, which neuer happened in the time of any Princes before our daies. Thus it appeareth, that before a thousande yeres past, Bishops had their Ordination and Election confirmed by the See Apostolike.

The B. of Sarisburie.

If this reason may stande for good, and who so euer hath the allowinge of the Election, or Consecration of Bishops, muste therefore be taken as Heade of the Church, then must the Church of necessitie haue many Heades. For it is certaine, the allowance hereof pertaineth to many. S. Ambrose saith, That all the Bishops both of the East, and of the West, gæue their Consent, and Allowance to his Election. Theodosius the Emperour standinge in the defence of Flavianus the Bishop of Constantinople saith: b That all the Bishops of the East, of Asia, Pontus, Thracia, and Illyricum, had allowed his Election. Eudorius entred into the Bishoprike of Antioche, without the allowance, and Consent of Georgius the Bishop of Laodicea, and of Marcus the Bishop of Arethusa, and of other Bishops, that had interest therein: and is reproued for the same. d Gregorius Presbyter saith, For that the Election, and Installation of Gregorie Nazianzene was paste, before the Bishops of Egypte, and Macedonia were come, and so made without their consent, that therefore they vtterly refused to allowe him, or to admitte him as Bishop there, not for any mistakinge in the partie, but for that they thought them selues defrauded of their voices.

Anacletus

Anacletus decreth thus : Episcopus non minus, quam à tribus Episcopis, reliquisque omnibus assensum præbentibus, vllatenus ordinetur : Let a Bishop in no wise be ordred of lesse then three Bishoppes, al the rest geuinge their assent to the same.

Anaclet. Epist. 2.

Whereby it appeareth, that to the ratifyinge of the Election of any one Bishop, the consent of al other Bishoppes within that Province was thought necessary. Whiche consent they testified emonge them selues, by writtinge letters of conference one to an other. And therefore, when Iohn the Bishop of Constantinople had intituled him selfe the Antuerfal Bishop, Gregorie counselled Eulogius the Bishop of Alexandria, and other Bishoppes of the East, neither to write to him, nor to receiue letters from him by that title. Likewise the Bishoppes of the East, when they had Excommunicate Julius the Bishop of Rome, gaue commaundement, that no man shoulde either receiue his letters, or write vnto him, in token they helde him for no Bishop.

Gregor. li. 4.  
Epist. 36.

Sozomen. li. 3.  
Ca. 11.

Neither did onely Bishoppes allowe such Elections, but also bothe the Prince, and the people. When S. Ambrose beinge once chosen, and appointed Bishop of Millane, beganne roughly to deale with the nobles of the Courte, and to rebuke their faultes, the Emperour Valentinian saide : Al this I knew before : and therefore I not onely saide not naie, but also gaue my Voice, and Assent to his Election.

Theodoret. li. 4.  
ca. 7.

καὶ σύμψα-  
φος τῆς χρο-  
νίας γεγε-  
νημαι.

Sozomen. lib. 7.  
Ca. 8.

τὸν λατύν-  
λιου ἐπιθεῖς  
τῇ τελευταίᾳ  
γραφῇ.

Gregorius pre-  
sbyter in vita

Naxianzenē.  
ἐναθεδρῶ-  
σαι τὸν ἀρχιε-  
ρεῖα τῷ θεῷ.

Anaclet. Epist. 2.  
Cyprian. li. 1.  
Epist. 4.

Touchinge the Election of Spectorius, Sozomenus writeth in this wise : The Bishoppes that were present at the Election, gaue vnto the Emperour in writtinge sundrie names of sutch, as they thought meete for that roome : The Emperour weighinge the persons, set his seale vpon Nectarius name, and elected him.

Cratianus the Emperour at his comminge to Constantinople embraced Gregorie Nazianzene, and after some conference with him had, saide vnto him : O Father, vnto thee, and vnto thy labours, God through vs, committeth this Church. Beholde I geue vnto thee this Holy House, and the stal. And the people besought the Emperour, to set the Bishop in his Chaire. The like might be saide of the Consent, and Allowance of the people. Anacletus, as he is commonly alleged, writeth thus : Sacerdotes à proprio ordinantur Episcopo : ita vt Ciues, & alij Sacerdotes assensum præbeant : Let Priests be ordred by their owne seueral Bishoppes : so that the people, and other Priests geue their assent thereunto. S. Cyprian saith the likewise : The people beinge obedient vnto Goddes commaundementes, hath power specially, either to choose woorthy Priests, or to refuse the vnwoorthy.

Thus many voices were then thought necessary to the Admission of any Bishop. Therefore, this seemeth no sufficient ground, to proue that the Bishop of Rome is Heade of the Church. For M. Harding might some haue saene, that the Bishop of Rome him selfe, touchinge his owne Election, was wonte to be allowed by other Bishoppes. Verily S. Cyprian writeth thus of the Allowance of Cornelius Bishop there : Vt Cornelium nobis Coepiscoporum testimonio, quorum numerus vniversus per mundum concordie vnanimitate consensit : That thou mayst knowe Cornelius by the testimonie of his Fellowbishoppes, the whole number of whome throughout the worlde hath agreed (to the allowinge of his election) with one consent. Afterwarde in an Epistle vnto Cornelius him selfe, he writeth thereof more at large : Ad comprobendam ordinationem tuam, facta autoritate maiore, placuit vt per Episcopos omnes omnino in ista Provincia positos, literæ fierent, vt te vniversi Collegæ nostri, & Communionem tuam, id est, Ecclesie Catholice vnitatem, pariter, & Charitatem probarent pariter, & tenerent : To allowe thy Consecration, more authoritie beinge gathered, I thought it good, that letters shoulde be sente vnto al the Bishops of this Province, that al our brethren might bothe allow, and hplde, bothe thee, and thy Communion, that is to say, the Vnitie of the Catholique Church. If M. Hardinge will say, This was not the Confirmation of the Election of Cornelius, it followeth immediately : Sic Episcopatus tui veritas,

Cyprian. li. 4.  
Epist. 2.

Cyprian. li. 4.  
Epist. 8.

paucet



pariter & dignitas, aperitissima luce, & manifestissima, & firmissima confirmatione, fundata est: Thus is the truth, and dignitie of thy Bishopricke founded in the open light, and with moste manifest, and most certaine Confirmation. Thus when so euer any Bishop was either installed, or deposed, knowledge thereof was geuen vnto the other Bishops, and the same either allowed, or disallowed by his brethren.

Concil. Constantinopol. 5. Actio. 1.

But that the Bishop of Rome ordered, and admitted al the Bishops throughout the worlde, by sides that it hath no possibilitie, or colour of truth in it selfe, it is also easie by good recorde, and authoritie to the reproued. Agapetus Bishop of Rome, about the yere of our Lorde . 540. after he had vpon occasion Consecrate Menna, the Bishop of Constantinople, he vttered these wordes in commendation of the partie: Et hoc dignitati eius (Mennæ) accedere credimus, quod à temporibus Petri Apostoli, nullum alium vnquam Orientalis Ecclesia suscepit Episcopum manibus nostræ Sedis ordinatum: And this is an augmentation of Mennæ's dignitie, that sithens the time of Peter the Apostle, the East Church neuer received any other Bishop Consecrate by the handes of our see. Nowe aduise thee selfe (good Reader) whether thou wilt beleue Pope Agapetus, or M. Hardinge.

Liberatus. c. 22.

And let not M. Hardinge finde faulte, for that I place the orderinge of Bishops, in steade of their Confirmation. For he him selfe seemeth to make Confirmation, and Orderinge bothe one thinge: or, at least, to ioyne them bothe together. These be his wordes: Leo woulde not in any wise order, and Confirme Anatolius.

Cyprian. li. 1. Epist. 4.

Truely Liberatus saith, the manner was in Alerandria, that who so euer was chosen Bishop there, shoulde come to the Beare, and laye his Predecessours hande vpon his heade, and put on S. Markes Cloke: and then was he sufficiently Confirmed Bishop, without any mention made of Rome. And S. Cyprian writeth vnto the Bishops of Spaine, that Sabinus, whom they had lawfully chosen Bishop, shoulde so continue stil, yea notwithstandinge Cornelius, beinge then Bishop of Rome, misliked him, and woulde not Confirme him. And that very Counterfeite Decree of Anacletus that requireth al Bishops once in y yere to present them selues in Rome, extendeth not his commaundement throughout al the worlde, but onely to the Bishops of the Province of Rome. Thus steade the wordes:

Anaclet. Epist. 3. Dist. 93. Iuxta Sanctorum.

Omnes Episcopi, qui huius Apostolicæ Sedis ordinationi subiacent &c. Al Bishops, that be bounde to haue their Orders Confirmed by this Apostolique See &c. Whereby it maye be gathered, y other Bishops were not subiecte to the ordinance of that See. And this was y faulte, that Gregorie founde in the Bishop of Salona, that beinge within y Jurisdiction of his Province, he was Consecrate without his knowledge. And that Gregorie meant it not of al Bishops, but onely of y Bishops within his owne charge, it is euident by his wordes. For thus he writeth: Episcopi mei: Episcopi mihi commissi: My Bishops: Bishops beinge within my Cure. And that the Cittle of Salona standinge in Illyricum, was sometime within the Province of Rome, it is plaine by the Epistle, that Damasus the Bishop of Rome sent vnto the Bishops of Illyricum. These be his wordes: Par est, omnes, qui sunt in orbe Romano magistris, consensire: It is meete, that al the teachers, that be within the precinctes of the Romaine Jurisdiction, agree together.

Gregor. li. 4. Epist. 34.

Sozomen. lib. 6. Ca. 23.

Ἰάντας τοὺς ἐν τῷ ῥωμανῶν κόσμῳ διδασκάλους.

Where as it is alleged, that the Bishop of Rome was required to ratifie the Election of Flavianus, Anatolius, and of the Arian Bishops, that was meante of a General allowance, sutch as was commo to al Bishops, specially to the four Principal Patriarches, and not onely to the Bishop of Rome. Neither was the Bishop of Romes admission thought so necessarie, as if he onely had a Voie precatie, to take in, and to put out whom he listed: but onely of Congratie, and Consent, that it might appeare, there was no Bishop in the Church, but was liked, and allowed of al his brethren. For otherwise the Bishops of the East wrote thus

thus unto Julius: Si ordinatos a nobis Episcopos &c. If you wil allowe the Bishoppes, that we haue ordered, we wil be at peace, and Communicate with you: If not, we wil proclaim the contrary. And the Emperour Gratian made Petrus Bishop of Constantino- ple, contrarie to the mindes of the most parte of the Bishoppes. Therefore M. Har- dinges argument might better haue beene framed thus: The Bishop of Rome Confirmed the Bishoppes within his owne Province: and had no other special authoritie to co- firme al other Bishoppes in the world, no more then others had to Confirme him: Therefore he was not then taken for the Heade of the Church, nor was thought to haue this Vniuersal Power.

M. Hardinge. The 25. Division.

That the bishoppes of Rome by accustomed practise of the Church had auctoritie to approue or disproue Councilles, I neede so saie nothinge for prouise of it, seeinge that the Ecclesiastical rule (as we read in the Tripartite storie) commaundeth (us) that no Council be celebrat and keapt, without the aduise and auctoritie of the Pope. Verily, the Councilles holden at Ariminum, at Seleucia, at Sym- minum, at Antiochia, and the seconde time at Ephesus, for that they were (112) not summoned, nor ap- proved by the auctoritie of the Bis hop of Rome, haue not ben accounted for lawfull Councilles: but as wel for that reiected, as also for their Heretical determinations. The Fathers assembled in the Council of Nice, sence their Epistle to sylvester the Pope, beseeching him with his con- sent to ratifie, and confirme, what so euer they had ordeined. Isidorus witnesseth, that the Nicene Council had set forth rules, the which (saith he) the Church of Rome receiued, and confirmed. The seconde general Council, holden at Constantinople, was likewise allowed and approued by Damasus, specially requested by the fathers of the same, thereto. So was the thirde Council holden at Ephesus ratified, and confirmed by Celestinus, who had there, for his Vicars, or deputies, Cyrillus the famous Bishop of Alexandria, and one Arcadius a Bis hop out of Italie. As for the fourth Council kept at Chalcedon, the fathers thereof also in their Epistle to Leo the Pope, subscribed with the handes of, 44. Bishoppes, made humble request vnto him, to establishe, fortifie, and allowe, the Decrees, and ordi- nances of the same. This beinge founde true, for the former first chiefe Councilles, we neede not so saie any thinge of the rest that folowed. But for the surer prooue of al this, that chiefly is to be alleaged, that Constantinus the Arian Emperour made so importune, and so earnest sute to Liberius the Pope, to confirme the Actes of the Council holden at Antioche by the 90. Arian Bishoppes, wherein Atha- nasius was depriv'd, and put out of his Bishopricke. For he beleued, as Amimianus Marcellinus writeth, that, what had beene done in that Council, shoulde not stande, and take effecte, onlesse it had beene approued, and confirmed by the Authoritie of the Bis hop of Rome, which he termeth the Eter- nal Citie.

#### The B. of Salisbury.

Here M. Hardinge hath auouched two greate vntruthes: the one in his Translation in the English: the other in the allegation of the storie. Touchinge the firste, Cassiodorus in his Latine Translation writeth thus: Canones iubent, extra Romanum nihil decerni Pontificem: Socrates in the Greeke, out of whiche the Latine was taken, writeth thus: μη δὲν παρὰ γράμην τῶ ἐπισκόπου ῥώμης, καὶ οὐκ ἄλλου τῶς ἐκκλησίας: The English hereof is this, It is provided by the Canons, that rules to binde the Church, be not made, without the consent of the Bishop of Rome. Wherein M. Hardinge hath purposely corrupted, and falsified altogether both the Greeke, & the Latine, not reporting one worde, that he founde in the original. Κα- νονικῶς, or Decernere, he Englisheth to keepe, or, as he termeth it, to Celibrate a Council. Παρὰ γράμην, which is Præter sententia, or, as Cassiodorus turneth it, Extra, he Englisheth, without y aduise, & Authoritie. So, he would not suffer, no not him, in whole quarel he thus fighteth, to passe without a beneuolence: where he saw him

Socrumen. li. 3.  
ca. 8.  
Socrumen. li. 7.  
ca. 8.

The. m. vntruth  
Standing in the  
wilful falsifying  
of the Texte.  
The. m. vntruth  
For in those  
daies the Bis hop  
of Rome had  
no authoritie to  
Summon Coun-  
celles.

Cassiodor. li. 4.  
ca. 19.  
Socrat. li. 2.  
ca. 17.



named in the Greeke ἐπίσκοπος ῥώμης, and in the Latine Romanum Pontificem; The Romaine Bishop, he thought it beste to leaue bothe the Greeke, and the Latine, and to cal him the Pope. And thus to increase the Popes authoritie, he hath altered, and corrupted the whole place, and not translated one worde as he founde it.

Toucinge the storie, he saithe, The Arians Councelles were not allowed, for that they were not Summoned by the Pope. And yet he knoweth right wel, it was no parte of the Popes office in those daies, to Summon Councelles. For it is euident even by the policie, and practise of that time, that Constantinus the Emperour Summoned the Council of Nice: Theodosius the first, the Council of Constantinople: Theodosius the. 2. the Council of Ephesus: and Martianus, the Council of Chalcedon. And Socrates in his storie saithe thus: Idcirco Imperatores in historia complexus sum, quia ex quo tempore ceperunt esse Christiani, Ecclesiastica negotia pendent ab illis, & maxima Concilia de illorum sententia & facta sunt, & fiunt: Therefore I haue comprised the Emperours within my storie, for that thence they beganne to be Christened, the state of the Church dependeth of them, and the greatest Councelles haue bene keapte, and be stil keapte by their aduise. And the Bishoppes in the Council of Constantinople, witnes that they were summoned to come to the Romaine Council by Damasus the Bishop of Rome: but they adde withal, by warrant of the Emperours letters: not by any his owne authoritie. And likewise in their Epistle to the Emperour Theodosius they write thus: Literis, quibus nos conuocasti, Ecclesiam honore prosecutus es: Your Maiestie hath honoured the Church, by the letters, wherewith ye Summoned vs togeather.

As for the Bishop of Rome, he was not yet of Authoritie hable to cal a general Council. For the worde as yet had no skil of his vniuersal power ouer al others: neither woulde they haue appeared vpon his Summon. Gregorius beinge Bishop of Rome, coulde not cause the Bishop of Salona beinge but one man, to come before him. Thus he writeth by waie of complainte vnto the Emperesse Constantia: Contempto me aique despecto, ad me venire secundum iussionem Dominorum noluit: He despised me, and set me at naught, and woulde not come vnto me, accordinge to my lordes the Emperours commandement. Therefore Leo findinge this weakenes in him selfe, wrote vnto the Clerergie, and people of Constantinople, and willed them to craue a general Council at the Emperours hande: Exposcite, vt petitioni nostræ, qua plenariam iudici Synodum postulamus, Clementissimus Imperator dignetur annuere: Make your request, that the Emperours Maiestie woulde vouchsaue to graunte my humble petition, wherein I besought him to Summone a general Council. Liberatus saithe, that Leo the Bishoppe of Rome, with other moe Bishoppes of Italie, fel vpon their knees, and desired the Emperour Valentinian, and the Emperesse Eudoxia to appointe a Council: and yet coulde not obtaine it: Afterwarde he desired the Emperour Theodosius, that he woulde cal a Council to some place within Italie: and the Emperour, contrary to the Bishoppe of Romes petition, appointed it to be holden at Ephesus. After that, he made the same request to the Emperour Martianus: and the Emperour likewise, contrarie to the Bishoppes humble request, commanded the Council to be keapte at Chalcedon. And, where as Leo had besought bothe these Emperours, that it might please them to take a longer daie for the Council, for that the time of the Summon seemed very shorte, and the waies were laide with enemies, and therefore dangerous for the Bishoppes to trauele, yet woulde neither of them alter one daie, but charged eche man to appeare, as they were Summoned. And Leo the Bishoppe of Rome with al his vniuersal power, was saine to yeelde. Hereby we maye soone coniecture, howe true it is, either that Pope Gelasius writeth, That onely the Apostolique See

Socrat. lib. 5.  
in procemio.  
τὰ τῆς ἐκκλη-  
σίας πρῶτα  
μᾶτα κινήθη  
ἐξ αὐτῶν.  
Theodoret.  
lib. 5. cap. 9.  
διὰ τὰς τῶν  
θεοφίλων αὐτῶν  
βασιλείας  
γραμμάτων.  
Inter Acta Con-  
cilij Constanti-  
nopol. 5.

Gregor. lib. 4.  
Epist. 34.

Leo Epist. 23.

Liberat. ca. 12.  
Genibus prono-  
lutis.

Leo Epist. II.  
ad Theodos.

August.

Leo Epist. 13.

Leo Epist. 50.

Leo Epist. 13. 44.  
58.

See of Rome decreed by her Authoritie, that the Council of Chalcedon should be Summoned: Or els, that M. Hardinge would haue vs beleue, That al Councilles were Summoned by the Pope.

Neither was the Bishop of Rome, nor his legate in his absence, evermore the President, or Chiefe of the Council. For it is knowen, y<sup>e</sup> in the Council of Nice, Eustathius y<sup>e</sup> Patriarke of Antioche was the president, and y<sup>e</sup> Bishop of Romes Legates, Titus, and Vincentius sate in the fourth rowe beneath. In the Council of Constantinople Menna was y<sup>e</sup> chiefe: In the Council of Sardica, Rufinus of Corduba in Spaine: In the Council of Aquileia, S. Ambrose of Millane: In the Council of Carthage, Aurelius the Bishop there. In the Council of Chalcedon, Leo the Bishop of Romes Legate had chiefe rowe, but by way of intreatie onely, and by y<sup>e</sup> Emperours special graunte, & not of dew right, or Vniuersal Authoritie.

But (saith M. Hardinge) the Bishop of Rome allowed General Councils. This is not denied. So did others, not onely Patriarkes, or Bishops, but also Civil Princes. In the Council of Chalcedon it is written thus, Diuina memorie Theodosius confirmavit omnia, quae iudicata sunt a Sancta, & Vniuersali Synodo Generali Lege. Theodosius the Emperour of godly memorie, hath confirmed al thinges by a General Law, that were determined in the Vniuersal Council. So likewise y<sup>e</sup> Emperour Martianus, Sacro nostrae Serenitatis edicto, venerandam Synodum confirmamus. By the holy Edicte of our Ma<sup>tie</sup> lestie wee confirme that reuerende Council. So Eusebius witnesseth, that the Emperour Constantinus confirmed the Determinations of the Council of Nice. So the Bishoppes in the Council of Constantinople wrote vnto the Emperour Theodosius by these wordes, Rogamus tuam clementiam, vt per literas tuae Pietatis rati esse iubeas, confirmesq; Concilij Decretum. Wee desire your fauour, by your Highnesse letters to ratifie, and Confirme the Decree of the Council.

Now, seinge it was lawfull for Princes, and Civile gouernours to confirme the Decrees, & Determinations of Councils, how can wee doubt, but it was lawfull for Bishoppes also, to do the same: Therefore Theodoretus saith, The Conclusions of the Council of Nice, were sente abroad to other Bishoppes, that were away. And Macrobinus saith, That many thousandes of Bishoppes allowed that same Council, and agreed vnto it.

Above al others, the Subscription, and Confirmation of the foure Principal Patriarkes was specially required, for that bothe their charge, and also their Countenance, and Credite was greater then others. Amonge whiche foure, the Bishop of Rome was euer the first, and therefore his consent seemed to beare greatest weight. And for that cause the Emperour Martianus required Leo the Bishop of Rome, to write vnto y<sup>e</sup> Council of Chalcedon, and to declare, that he gaue his consent to the Rule of Faith, that was there determined. And in like sort the Emperour Theodosius requireth al Bishoppes, to Subscribe, and to geue their assente to the Council of Nice. For it is a rule agreeable vnto Law, and Reason, Quod omnes tangit, ab omnibus debet approbari. The thinge that toucheth al; ought to be allowed by al. And therefore Julius beinge Bishop of Rome pronounced, that al the Actes of the Council of Antioche were void, and of no force, for that he, beinge one of the foure Patriarkes, was not called thither, as wel as others. For it appeareth by Eusebius, Theodoretus, and others, that to al General Councils, al Primates, and Metropolitans were specially summoned. And this seemeth to be that Canon, that Julius allegeth, that it was not lawfull to make rules, and orders for the whole Church, without the consent of the Bishop of Rome, beinge one of the foure chiefe Patriarkes, and hauinge in his Province one greate portion of the Church. And therefore Leo Bishop of Rome testifieth his consente to the Council of Chalcedon by these wordes, Fraternitas vestra nouit, me definitionem

Epist. Gelasij ad  
Episcopos Dar-  
danie.

Concil. Chalce-  
don. Actio. 1.

Concil. Chalce-  
don. Acti. 3.  
Eusebius in vita  
Constantini.  
Inter Acta Con-  
cilij Constan. 5.

Theodor. li. 1. ca.  
2. & li. 2. ca. 8.  
Victorin. li. 2.

Leo Epist. 60.

Inter Acta Con-  
cil. Chalcedon.

Regula iuris.

Euseb. Oratio. 3.  
de Vita Cōstan.  
Theodor. li. 1.  
ca. 7.

τὰς ἐκκλη-  
σίας καὶ  
ἐν ἑαυτοῖς  
ἐν ἑαυτοῖς

Leo Epist. 61.



**Confirma  
tion of  
Councils.**

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**THE FOU RTHE ARTICLE**

Leo Epist. 59.

Leo Epist. 59.

Sozomen. li. 6.  
ca. 23.

Leo Epist. 13.

Liberatus ca. 13.

Hieronym. ad  
Euagrium.

Sanctæ Synodi toto corde complexum esse. Your brotherhoode knoweth, that I haue embraced with my whole harte the Determination of that holy Councel. And likewise vnto the Emperour Martianus he writeth thus, Constitutionibus Synodalibus libens adieci sententiam meam. Vnto these Constitutions of the Councel, I haue gladly geuen my assent. The ende hereof was not to thewe his Soueraigne Power aboue al others, but that the Decrees so ratified by him, & others, might be had in moze estimation. So Leo him selfe writeth, Clementia vestra arbitrat, malum facilius delendum, si per vniuersas Ecclesias, Definitiones sanctæ Synodi Apostolicæ Sedi placuisse doceantur. Your Highnes thinketh this euil wil the rather be suppressed, if it be declared throughout al Churches, that the Decrees of the holy Councel be wel liked of the Apostolique See.

But, that the whole ratification of Councelles depended, not onely of the Bishop of Rome, but also of others, no lesse then of him, it is easie to be proued. The Bishops in the Romaine Councel in the time of Damasus, condemned the Councel of the Arians holden at Ariminum, for that, neither the Bishop of Rome, whose minde shoulde haue bene knownen before al others, nor Vincentius, nor any of the reaste had agreed vnto it. Likewise the Councel of Carthage, and of Aphrica are allowed for good, not withstandinge the Bishop of Rome would not allow them. The Councel of Chalcedon decreed, that the Bishop of Constantinople should be in dignitie nexte vnto the Bishop of Rome, and shoulde Consecrate the Metropolitans of Asia, Pontus, and Thracia. This decree Leo the Bishop of Rome very muche misliked, and would neuer assent vnto it: yet that not withstandinge, it is in force, and continueth still. Liberatus thereof writeth thus, Cum Anatolius consentiente Concilio Primatum obtinuisset, Legati vero Romani Episcopi contradicerent, a Iudicibus, & Episcopis omnibus, illa contradictio suscepta non est. Et licet sedes Apostolica nunc vsque contradicat, tamen quod a Synodo firmatum est, Imperatorio patrocinio permanet. When Anatolius by consent of the Councel had obtained the primacie, and the Bishoppes of Romes Legates stood against it, their gaine saieinge of the Iudges, and Bishoppes there was not received. And al be it the Apostolique See of Rome euen hitherto stande against it, yet the Decree of the Councel by the maintenance of the Emperour standeth still in force. Whiche thinge seemeth agreeable to that S. Hierome writeth, Maior est autoritas orbis, quam vrbs. The authoritie of the worlde is greater, then the authoritie of one Citie: meaninge thereby the Citie of Rome.

It may appeare by that, I haue thus shortly touched, that the Bishop of Rome had authoritie neither to Summone Councelles, nor to be President, or chiefe in Councelles, nor to ratifie, and Confirm the Decrees of Councelles, moze then any other of the foure Patriarkes: and last of al, that Councelles may stand in force, although the Pope mislike them, & allow them not. I thinke it wil be harde hereof to geather M. Hardinges Conclusion, That the Bishop of Rome was Heade of the Vniuersal Church.

M. Hardinge. The. 27. Diuision.

Now, what auctoritie the Bishoppes of Rome haue euer had, and exercised in the assoilinge of Bishoppes vniuersally condemned, and in restoringe of them againe to their Churches, of which they were wrongefully thrust out by Heretiques, or other disorder: it is a thinge so wel knowne of al that reade the stories, in Whiche the auncient state of the Church is described, that I neede not but rehearse the names onely. Athanasius of Alexandria, and Paulus of Constantinople, depriued and thrust out of their Bishoprikes by the violence of the Arians assisted with the Emperour Constantius, appealed to Rome, to Iulius the Pope, and Bishop there, and by his auctoritie were restored to their roomes againe. So Leo assoiled Flavianus the Bishop of Constantinople excommunicated by Dioscorus. So Nicolaus the firste restored Ignatius to the See of Constantinople, though Michael the Emperour wrought al that he coule against it. Many other Bishoppes haue bene in al ages assoiled, and restored to their Churches by the auctoritie of the See Apostolike, who haue bene without desert

excommu-

The. 27. Diuision. For the Emperour reuoked Athanasius, and not the Pope. Pope Nicolaus died in the year of our Lord 868.

excommunicated, deprived, and put from all their dignities. But to have rehearsed these serue, it may suffice.

The B. of Sarisbury.

Athanasius, and Paulus, saith the M. Hardinge, beinge deposed by the Arians, assisted with the Emperour Constantius, appealed to the Pope, and by the Popes authoritie were restored. Here I Appeal vnto the iudgement, & discretion of the Reader, that canne consider the state of that time: how likely it may seeme, either that Athanasius shoulde Appeal from the Emperour to the Pope: or that the Popes commaundement shoulde be of sufficient force, & authoritie against the Emperour. For neither was Pope Bonifacius the eight, yet bozne, that determined, What the Emperour shoulde be inferiour to the Pope: nor Pope Innocentius the thirde or his Close, that rated the mater by good Geometrical proportion, and pronounced, that the Pope is fiftie and seuen degrees aboue the Emperour, euen iuste as mutche, as the Sunne is aboue the Moone: For Pope Alexander the thirde that sette his foote in the Emperours necke.

Merely, the Pope then by his authoritie was hable, neither to depose, nor to restore, nor to cal befoze him any Bishop: as appeareth by that I haue already alleged of Pope Innocentius, and Pope Gregorie, by their owne Confessions. For, Pope Leo him selfe confesseth, that he was not hable to remooue a pöze Monke Abbate Eutyches from his Abbie: but was faine to desire the Emperesse Pulcheria to see him removed.

As touchinge Athanasius, it was the Emperour Constantinus the great, that by his authoritie remooued, and bannished him, as it appeareth by Socrates: and therefore the Emperour Iustinian saith, If any Bishoppe offende herein, let him be deprived by force of this Lawe. And as he was bannished by the Emperour Constantinus the Father, so by his Sonne Constantinus the Emperour, and not by the Pope, he was restored: whiche thinge is testified, not onely by Socrates, that wrote the storie, but also by sundrie Epistles, and letters, taken out of the Emperours Records concerninge the same.

First it is knowne, that the Emperour Constantius, that ruled the West parte of the world, vnto whome Athanasius beinge deposed, fled for ayde, wrote in his behalfe vnto his Brother Constantius, that then was the Emperour of the East, & besought him, to see Athanasius restored vnto his roome. Otherwise he threatened, that he him selfe woulde come with his power to Alexandria, & restore him. Upon the sight of which letters, the Emperour Constantius wrote vnto Athanasius, and willed him to repaire with speede vnto his Courte, that he might be restored vnto his Countrey: and at his comminge he directed out his letters vnto the Clergie, and people of Alexandria, commaundinge them to receiue him with fauour, and to abolishe all such Accusations, as they had befoze made against him. To reposithe the whole letters at large, it woulde be tedious. Amonge other wordes the Emperour Constantius writeth thus: Recipiat voluntate Dei, nostroq; iudicio Patria suam, pariter & Ecclesiam. And againe, Omnes Episcopum superno iudicio, nostraq; sententia destinatum, libenter, & pie suscipite: Let him bothe by Goddes appointment, and by our Decree recover both his Countrey, and his Church, &c. Further saith Cassiodorus: His literis cõfidens Athanasius, rediit in Oriẽtem: Athanasius vpon trust of these letters returned againe into the East. Likewise the Bishoppes in the Councel of Hierusalem wrote a broad letter of gratulation vpon his returne, in this forme: Debetis ergo etiã &c. You ought also continually to praiſe for the Emperours Maiesties, for that, vnderstanding your desires, they haue restored Athanasius againe vnto you. And Theodoretus touchinge the same, writeth thus: Procerũ Senatorumq; Coniuges &c. The Lordes, and Counsellours

De Maior. & obediẽt. Vnam sanctam.

Extra de Maior. & obediẽt. Solita. Et in Glosa.

Carion in Frederico.

Epist. Decretalis Innocent. 27. Gregor. li. 4.

Epist. 34.

Leo Epist. 45.

Socrat. li. 1. ca. 29.

De Ecclesiast. diuer. capitul.

κατὰ τὴν τῶ

παρόντος νό-

μου ἀναμνή-

socrat. li. 2. ca. 3.

Sozomen. li. 3.

ca. 20.

Theodoret. li. 2.

ca. 8.

Theodoret. li. 2.

ca. 11.

Cassiodor. li. 4.

ca. 31.

Cassiodor. li. 4.

ca. 30.

Cassiodor. li. 4.

ca. 36.

Theodoret. lib. 2.

winces ca. 17.



wines besought their husbandes, to intreate the Emperours Maiesie, that he woulde restore Athanasius vnto his flocke: and saide further, onlesse they woulde so doo, they woulde forsake them, and goe to him.

Leo Epist. 39.

So likewise the Bishoppes, that the Arians had deposed with Flavianus, were restored againe by the Emperour, and not by the Pope. For Pope Leo him selfe thereof writeth thus vnto the Emperesse Pulcheria: Vos Sacerdotes Catholicos, qui de Ecclesijs suis iniusta fuerunt eiectione sententia, reduxistis: Your Maiesties haue restored home againe the Catholike Bishoppes, whiche by wrongful sentence were thrust from their Churches.

Platyna in  
Adriano. 2.

Pope Nicolas, as vpon occasion I saide before, was the second Bishop in Rome after Pope Iohane the Roman, whiche was almoste. 900. yeres after Chyiste. Wherefore his authoritie might wel haue bene spared. It is wel knownen, that as the Popes power increased, so the Empire abated. Therefore was Platyna forced to say: Perijt & potestas Imperatorum, & virtus Pontificum: Now the Emperours haue lost their Civile power, and the Popes haue lost their holinesse. In olde times the Emperour confirmed the Pope: Now the Pope confirmeth the Emperour. In olde times the Emperour called the Pope to the Council: now contrarywise the Pope calleth the Emperour.

Epistola Atha-  
nasy ad Libe-  
rium.

Socrumen. li. 4.  
ca. 8.

Orientalium  
Epistola ad Lu-  
tium.  
Socr. li. 6. ca. 18.

Leonis Epist. 24.

As touching the restoring of Athanasius, Pope Julius intreated the Emperour in his behalfe: whiche, as it appeareth, was his greatest request: For thus he writeth vnto Libertus: Precamur vt vestris exhortationibus, tam per vos, quam per Apocrisarios vestros adiuuemur: We beseeche you, that through your good exhortations, bothe by your selfe, and by other your agentes we may be holpen. Poze ouer, for that he was a Patriarke, he summoned a particular Council, and laboured the Bishoppes. For the Arians saide: There was an Ecclesiastical Canon, That noman beinge once deposed should be restored againe, onlesse he had first cleared him selfe before a Council: and that the Bishoppes that woulde restore him, ought to be moe in number, then were they, that had deposed him. And therefore Chrysostome was mutche blamed of his aduersaries, for that he, beinge once deposed, had recovered his roome without a Council of other Bishoppes. And therefore Flavianus beinge wrongefully put from his Bishoprike, offered by his Bille of Appeale, not vnto the Bishop of Rome alone, but vnto him with other Bishoppes. The truth hereof may wel appeare by these wordes of Leo Bishop of Rome vnto the Emperour Theodosius: Omnes partium nostrarum Ecclesie, omnes mansuetudini vestre cum gemitibus, & lachrymis supplicant Sacerdotes, vt, quia eisdem Libellum Appellationis Flavianus Episcopus dedit, generalem Synodum iubeatis intra Italiam celebrari: Al the Churches of these our countries, and al the Priestles with sighes, and teares beseeche your highnes, that, for as mutche, as Flavianus hath offered vpon his Bille of Appeale vnto them, it may please you to commaunde, a General Council to be kepte in Italie.

Socrumen. li. 3.  
ca. 11.

ναθαν. ov.  
Concil. Basilien.  
Athanasii in A-  
polog. 2.  
Cassiodor. li. 4.  
ca. 34.

In such the Councilles the Bishop of Rome beinge sometimes the chiefe, pronounced the partie worthy, either to be restored, or to be deposed. But that Sentence was not alwaies put in Execution. The Council of Antioche deposed Pope Julius: yet was not Julius therefore deposed. The Council of Basile deposed Pope Eugenius: yet Eugenius continued Pope stil. The Decree of Bishoppes in Antioche without the Emperours authoritie was then of smal force. And therefore Athanasius him selfe reporteth, that the Emperour gaue his consent to the determination of the Council of Sardica, and so commaunded him to be sente for home.

But, as Harding wil saie, The wordes be plaine, that Julius restored Athanasius: It is true, and not denied. But the meaninge of these wordes is, that Julius pronounced him cleare in that, he was accused of, and therefore worthy to be restored.

restored. For it is certaine, and M. Harding wel knoweth, that Athanasius vpon Pope Julius letters was not restored. The like is also written of others. Casiodorus saith: Maximus quoque restituit beato Athanasio, & Communionem, & dignitatem: Maximus also restored vnto Athanasius, bothe his Communion, and also his dignitie: That is to say, pronounced him woorthy, to be restored. For Maximus was not the Bishop of Rome.

These things considered, M. Hardinge may make vp his reason thus: The Pope had no authoritie to restore them, that were deposed: Ergo, The Pope was not Head of the Church.

Or thus, The Emperour restored such as were deposed: Ergo, The Emperour was Head of the Church.

M. Hardinge. The. 28. Division.

Concerninge the Reconciliation of the Prelates of the Church, bothe Bishoppes, and Patriarkes, to the Bishop of Rome, (114) whereby his Primacie is acknowledged, and confessed, I neede not say much, the matter beinge so euident. After that the whole Church of Africke had continued in a Schisme, and withdrawn them selues from the obedience of the See Apostolike, through the entisement of Aurelius Archebishop of Carthago, for the space of one hundred yeeres, & during whiche time by Goddes punishment they came into captiuitie of the Barbarous and cruel Vandales, who were Arians: at the length when it pleased God of his goodnesse, to haue pittie on his people of that Prouince, sendinge them Bellisarius the valiant Captaine, that vanquished, and destroyed the Vandales, and like wise Eulalius that godly Archebishop of Carthago, that brought the Church home againe, and ioined the diuided members vnto the whole body the Catholike Church: a publike instrument conteininge the forme of their repentance, and of their humble submission, was offred, and exhibited solemnely to Bonifacius the seconde then Pope, by Eulalius in the name of that whole Prouince, whiche was ioyfully receiued, and he therevpon forthwith reconciled. Of this reconciliation, and restoringe of the Africke Churches to the Catholike Church, the mystical body of Christe, Bonifacius writeth his letters to Eulalius Bishop of Thessalonica, requiringe him, with the Churches there aboute, to geue almightie God thanks for it.

But here, if I woulde shew what Bishoppes diuidinge them selues through Heresie, Schisme, or other enormitie, from the obedience of the See of Rome, haue vpon better aduise submitted them selues to the same againe, and therevpon haue bene reconciled: I had a large fild to walke in. As inferiour Bishops of sundrie prouinces haue doone it, so haue the greates Patriarkes doone likewise. Amonge them, that, to satisfy the malicious minde of Eudoxia the Empreffe, practised their wicked conspracie against Chrysostome, through whiche he was deposed, and carried away into bannishment, Alexander Bishop of Antioche, and Primate of the Orient, was one: (115) who at lengthe stricken with repentance, for that he had bene bothe a consentor, and a promotour of that wicked acte, submitted him selfe humbly to Innocentius the Pope, and by al meanes sought to be assoiled and reconciled. And therefore sent his Legates to Rome, to exhibite to Innocentius a solenne instrument of his repentance and lowly submission, and to accepte what should be enioyned. By whiche his humblenesse Innocentius moued, graunted to his petitions, receined him into the lappe of the Catholike Church againe, and thus was he reconciled. Sundrie the like reconciliations of the Patriarkes of Alexandria, and Hierusalem to the See of Rome in like cases, might easely be recited: whiche for auoidinge of tediousnesse I passe ouer, as likewise of the Patriarkes of Constantinople, whiche, as wee reade in auncient stories, haue forsaken the Church of Rome twelue times, and haue bene reconciled to the same againe.

The B. of Sarisburie.

Firste, M. Hardinge supposeth, that this Latine worde, Reconciliation, can in no wise stande amongst equals: and bindes that, touching the Reconciliation of the Church of Antioche, as it thal appeare, he misreporteth the whole storie.

sozomen. li. 3.  
ca. 8.  
Casiodor. li. 4.  
ca. 34.

The. 114. vn-  
truth. For Re-  
conciliation is  
no necessary  
token, neither  
of primacie,  
nor of Subie-  
ction.  
& S. Augustine  
was one of these  
Schismaticques.  
\*During the  
same time  
Rome it selfe  
was sixe times  
sacked: VVhiche  
thinge M. Har-  
ding hath quite  
forgotten.

The. 115. vn-  
truth, For this  
storie is herein  
retelaced with  
many vntreue-  
thes.



Upon sutch groundes these proues be builded. For, M. Harding knoweth, that, as Submission is made by the subiecte towarde his Prince, so Reconciliation in proper manner of speache, is made betwene equal frendes.

Concerninge that is here touched of Eulalius, the mater needeth no longe answer. The storie beinge truely knowne, is sufficient to answer it selfe. It is certaine, as we haue before declared moze at large, and as it plainly appeareth by the Actes of the Council of Aphrica, that Zosimus the Bishop of Rome, to the intente to anance him selfe ouer al other Bishoppes, manifestly falsified the Picene Council. This forgerie in the Council of Aphrica was disclosed, and laide abroad to the eyes of al the worlde. The Bishoppes there beinge in number two hundred and seuentiene, saw, that one Apicius a Priest, whome they for his open outrage, and wickednesse had Excommunicate, was without any further examininge of the mater, onely vpon his bare complainte, admitted againe vnto the Communion, and receiued into fauour, in despite of al their dwinges, by the Bishoppe of Rome.

*Eufosum seculi  
Typhum.*

*Inter Decreta.  
Bonifa. 2.*

*Epist. Bonifa. 2.  
ad Eulaliū.*

*S. Augustine cō-  
demned, and ac-  
cursed, and set  
on by the Diuel.*

*Pope Zosimus a  
forger of Coun-  
cels.*

*Euseb. li. 4. ca. 23.  
οἱ τῶν Διαβό-  
λων Ἀπόστολοι  
ῥιανίαν γε-  
γένησαν.*

They saw, that the accusers, and witnesses, without whome no ordinarie iudgement can proceede, either for age, or for sicknesse, & other causes, coulde not wel trauel so farre. Therefore they desired the Bishop of Rome by their letters, that he woulde bringe no sutch ambitious puffe of vanitie into the Churche: and made a strait Decree in the Council among them selues, that it should not be law- ful for any man, to appeale out of Aphrica to any foren Bishoppe. An hundred yeres after that, this Eulalius the Bishop of Carthage, if it be true that is repo- ted of him, and not forged at Rome, as were many thinges moze, reconciled him selfe to the Churche of Rome, in the time of Bonifacius the Seconde, as it is recoz- ded in the Pontifical: for other recozde thereof to my remembrance there is none. The wordes of the Reconciliation be these: Hanc professionem meam manu mea subscripsi &c. This profession I haue subscribed with mine owne hande, and haue directed the same to Bonifacius the holy, and Reuerende Pope of the Cittie of Rome, vtterly con- demninge my Predecessours, and Successours, and al others that shal goe aboute to frustrate the Privileges of the Apostolike See of Rome. Likewise Bonifacius writeth hereof vnto Eulalius the Bishoppe of Alexandria in this wise: Aurelius Carthaginiensis Ec- clesie olim Episcopus cum Collegis suis, instigante Diabolo, superbie temporibus præ- decessorum nostrorum contra Romanam Ecclesiam cepit: Aurelius sometime Bishop of Carthage togeather with his felowes (his felowes were S. Augustine, Alypius, and two hundred and fiftene other Bishoppes) beinge set on by the Diuel, in the time of my predecessours, beganne to beare him selfe disdainfully against the Churche of Rome. The one of these by a publique instrumente vnder his hande and seale, vtterly condemneth and accurseth S. Augustine, with two hundred and fiftene other godly Bishoppes, togeather with fours General Councelles, of Aphrica, Car- thage, Mileuitum, and Hippo: the other saithe, they were al sette a worke, and pricke forth by the Diuel, and liued out of the Churche of God, and died in Schisme.

If this be true, then ought S. Augustine no longer to be holden for a Saincte, neither to haue any roome in the Calendar.

But if al these godly Fathers, that iustly, and truely defended the holy Council of Nice, were leadd with the Diuel: with what spzite then was he leadd, that openly, and in the sight of al the worlde, durste to corrupte, and falsifie the same Council? Writly, Dionysius the Bishop of Corinthe complaineth thus: Rogatu fratrum meorum scripsi Epistolas: sed illas Apostoli Diaboli alia eximentes, alia interfe- rentes, impleuerunt Zizanij: quibus vix reponitur: At the request of my brethren, I wrote certaine Epistles: but the Diuels Apostles by puttinge to, and takinge fro, haue filled them

ful

ful of Tares and Cockle. But woe be vnto them.

But in the meane while (saith M. Hardinge) the Countrey of Aphrica euen by the punishment of God, was brought into subiection, and spoiled by the Vandales. Here M. Hardinge entreteth into Goddes Judgementes, and pronounceth, that al this Miserie happened vnto that Countrey, for leauinge the See of Rome, whiche thinge he rekeneth al one, with the leauinge and forsakinge of God him selfe. Howbeit M. Hardinge might some knowe, that aboute the very same time, while Aphrica was thus afflicted, the Citie of Rome it selfe was sixe times taken by wilde, and Barbarous enemies, the Visigothi, Ostrogothi, Heruli, Vandali, Hunni, and Longobardi, within the space of an hundred, & fourtie yeres. The Walles were rased: the Towers throwen downe: the Houses burnt: the Nobilitie taken captiue: the People spoiled, and banished: the Citie it selfe a longe time leasse waste, and desolate without inhabiter. If M. Hardinge can ghesse so rightly of the miseries of Aphrica, howe happeneth it, that he can ghesse nothinge of fersolde greater miseries, that at the same time befel vpon Rome? If the Bishoppes, and people of Aphrica were thus plagued for their Schisme, wherefore then were the Bishoppes, and people of Rome plagued, that, as it is supposed, continued still without Schisme? Notwithstandinge Possidonius saith, That God of special mercie graunted S. Augustine, who then was beseged by the enemies, that duringe his life, his Citie of Hippo shoulde not be taken. And yet was the same S. Augustine the greatest disclauser of the forgerie, and pride of the Bishop of Rome, that is to saye, the greatest author, and mainteiner of al this Schisme.

Rome sixe times taken by enemies, and sackte within the space of 140 yeeres.

Gregor. li. 4. Epist. 32.

Touchinge the Reconciliation of Alexander the Bishop of Antioche, M. Hardinge for the better furniture of the tale, hath wouen in, and interlaced many woordes of his owne. For in al that is written thereof by Innocentius, there is no manner mention, neither of Solemne Instrument of Repentance: nor of acceptinge of Penance: nor of Subiection, or humble Submission. In deede this Alexander at his firste entrie into the Bishoprike of Antioche, findinge his Church full of Division, by meane of one Eustathius, by his wisdom, and Godly exhortations, brought the whole people there vnto vnitie: and afterwarde wrought the like Godly policie in other Churches, and ceased al the strife that had longe continued for the condemnation of Chrysostome: and caused his name, that his enemies had rased out, to be inrolled againe amonge other Catholique Bishops: and likewise wrote vnto the Emperour Theodosius the yonger, and to the Bishoppes of other Countries, to do the like. In the ende, hauinge appealed al contentions, in token, not of subiection, as M. Hardinge surmiseth, but of full consent, and agreement, he desired that his Church might be ioyned in Communion, and fellowship with the Church of Rome, and other Churches of the West, from whence before by reason of their Dissentions, they had bene diuided. Whiche thinge also appeareth by the wordes of Innocentius him selfe vnto Alexander touchinge the same. *Gratias agens Domino Communionem Ecclesie vestre ita recepi, ut pro me feram, Apostolicæ Sedis Condiscipulos primos dedisse ceteris viam pacis: I geuinge God thanks, so receiued the Communion, and fellowship of your Church, that I professe, that you beyng our schooleseloues of the Apostolique See, haue firste opened vnto others the way of peace.* Here Innocentius calleth Alexander his Schooleselowe, not his Subiecte, or Underlinge. And therefore he calleth him his Schooleselowe of the Apostolique See, for that S. Peter late first at Antioche, and after that in Rome, and for that cause, bothe these Sees of Peter the Apostle, were called Apostolique.

Theodoret. li. 5. Ca. 25.

Nicephor. li. 14. ca. 26.

Innocentij Epist. 17. ad Alexandrian.

Againe in an other Epistle vnto the same Alexander he writeth thus, *Voluit Compresbyter noster Cassianus, hanc amicitiarum nostrarum paginulam, quasi primitias pacis nostræ, conscribi &c.* Cassianus our fellowepriest, woulde haue this instrument of our friendship

Innocentij Epist. 15.



*Ephes. 2.*

*Galat. 3.*

*Plini. in Pane-  
gyrica.*

*Matthe. 5.*

*Innocen. Epist.  
17.*

*Concil. Aphri-  
can. Ca. 68.*

*Liberatus ca. 18.*

*Concil. Constan-  
tinop. 5. Actio. 2.*

*Socrates lib. 4.  
Cap. 12. & 13.*

*Athanas. A polo.  
Secunda.*

friendship to be written, as the firste fruites of our peace. Therefore I greete wel your brothers hooede, and al others of that Church, that are of your minde. Here Innocentius him selfe calleth this Composition an Instrument of Friendship, or felowship, not of Repen- tance, or Humble Submission, as it pleaseth M. Hardinge vntreuely to translate it. Neither doth this worde, Reconciliation, necessarily importe a Superiortie, or a Maisterhip: but also, and that moste commonly, a Felowship, or Equalitie, as it is saide before. So saithe S. Paule, Christe hath reconciled bothe the Jewe, and the Gentile in one Bodie. And what is meante by that Reconciliation, he expoundeth thus: Omnes vnum sumus in Christo Iesu: We are al one in Christe Iesu. So saithe Plinie the yonger, Principis est reconciliare æmulas Ciuitates. It is a Princes parte to reconcile Citties, that contende for the soueraintie: Not that the one may be brought in- to Subiection to the other: but that they may be made frendes, and liue in peace. So likewise saith Chziste, Vade, Reconcilieris Fratri tuo. Goe, and be reconciled vnto thy Brother.

Thus therefore was the Patriarke of Antioche reconciled to the Bishoppe of Rome: not as a Subiecte vnto his Prince, but, as in a Bodie one member vnto an other: and (for as muche as Innocentius him selfe vseth this worde Condisci- puli) as in a Schoole, one Scholar vnto his felowe.

So, where as there was mater of dissension betwene the Church of Rome, and the Church of Alexandria, it seemed good to the Fathers in the Council of A- phrica, to intreate betwene them, not that the Church of Alexandria shoulde sub- mitte her selfe, as vnto her Heade, and liue in Subiection, but that they might be reconciled, and liue in peace togeather. So Liberatus saithe, Petrus Moggus was reconciled vnto Asatius: not as vnto his Superiour, but as vnto his Brother. In this sense writeth Hormisda Bishop of Rome vnto Epiphanius the Bishop of Con- stantinople: Aequale studium, & æqualem curam suscipiamus, quibus vna est in Com- munione, & fide amicitia: Seeinge we haue one friendship in Communion, and in faithe, let vs therefore take like studie, and like care.

This manner of Reconciliation is largely set forth by Socrates in his storie, and maye be abridged in this sorte. The Macedonian Heretiques hauinge forsaken their Heresies, sent their messingers Eustathius, Syluanus, and Theophilus vnto Liberius the Bishop of Rome, and to other the Bishoppes of the West. Li- berius vnderstandinge, that their Faith agreed fully with the Council of Nice, and with the Faith that he him selfe, and al the other Bishoppes of the West Church professed, receiued them vnto the Communion, and wrote fauourably vnto the Bishoppes of the East in their behalfe. These messingers departinge thence went into Sicilie, and in a Council of the Bishoppes there likewise Recon- ciled them selues vnto them: and beinge returned home, they sent abroade into al the Churches of those countries, and willed them to consider the letters sent from Liberius the Bishop of Rome, and from other Bishops of Italie, Aphrica, France, Sicilie, and al the West, and to agree, and to Communicate togeather with them.

An other like example of Reconciliation we haue made by one Arsenius the Bi- shop of Hippilita vnto Athanasius the Bishop of Alexandria. The wordes of the Reconciliation are these: Nos volentes Ecclesiastico Canoni &c. We desiringe to be subiecte to the Ecclesiastical Canon, accordinge to the auncient order, dooe write these vnto you (Dilecte Papa) beloued Pope, and like wise doo promise in the name of our Lorde, that wee hencefoorth wil not Communicate with any schismatikes, or with any, that haue not peace with the Catholique Church, whether they be Bishops, Priestes, or Deacons. This Sub- mission, or Reconciliation was made vnto Athanasius: yet was not Athanasius the Bishop of Rome.

This then was the manner of Reconciliation of Churches, without any such  
Humble





Arnob. li. 2. ad-  
uersus gentes.

Ambrosi. serm.  
66.

Esai. 2.

Theodo. li. 2. ca. 9

Gregor. Nazianzen. in Epist.

ad Caesarienses.

Ad populum

Antiochen.

hom. 3.

The. 118. vn-  
truth, For there  
is no mention  
made hereof in  
any Canon in  
that Councel.

The. 119 vn-  
truth, For these  
names importe  
not one thinge,  
as I hal appere.

\*Al these be ba-  
starde Epistles  
without credit.

The. 120. vn-  
truth, For im-  
mediatly before  
M. Harding con-  
fesseth, that Leo  
neuer wrote  
him selfe by  
that name.

And so Arnobius calleth Verbrutis, which is by translation wherewith Rome standeth: and S. Ambrose calleth Rome it selfe, Caput superfluitatis: The Heade of Superfluous.

But if wee seeke the place it selfe, from whence the light of Religion firste sprang forth, wee must needs confesse, it was Iherusalem, and not Rome. For so it is writtten in the Prophete Esai. De Sion exiit rex; & verbum Domini de Iherusalem: The Lawe shal proceede from Sion, and the Worde of God from Iherusalem. And therefore the Bishops of the East beinge in a conuocation at Constantinople cal Iherusalem, The Mother of al Churches. Yet neuertheless, euery greates Metropolitane Citty within her owne Prouince, may be honoured with the like Title. So saith the Papienzenus of the Citty of Caesarea, where S. Basile was Bishop: Caesarea propè Mater est omnium Ecclesiarum &c. Caesarea is in a manner the Mother of al Churches: and the whole Christian Common wealth so embraceth, and beholdeth it, as the Circle embraceth, and beholdeth the Center. So Chrysostome likewise auunceth the Citty of Antioche: Cogita Urbis magnitudinem, quod non de vna, vel de duabus, vel de tribus, vel de decem animabus, nunc nobis est consideratio: sed de millibus infinitis, de totius Orbis Capite: Consider the greatnesse of this Citty: wee haue to deale not for one, two, three, or tenne soules: but for infinite thousandes, even for the Heade of the worlde. Thus Chrysostome calleth Antioche, the Head of the worlde, for that, in that Prouince of Syria it was the Head: like as Rome also was the Head Citty, and principall Church of the West.

M. Hardinge. The. 30. Division.

Now for a brieve answer to M. Iuel, who denieth, that within 600. yeeres after Christe the Bishop of Rome was euer called an vniuersal Bishop, or Head of the vniuersal Church, and maketh himselfe very sure of it: although it be a childlike thinge to sticke at the name any thinge is called by, the thing by the name signified being sufficiently prouoed: yet to th'innocent good folke may vnderstande that al is not truth of the olde Gospel, which our new Gospellers either affirme or denie, I wil bring good and sufficient witnesse, that the Bishop of Rome was then called bothe vniuersal Bishop, or Oecumenical Patriarke, which is one, to witte, Bishop, or principall father of the whole worlde: and also Head of the Church. Leo that worthy Bish of Rome, was called the vniuersal Bishop, and vniuersal Patriarke, of sixe hundred and thirtie Fathers assembled together from al parties of the world in General Councel at Chalcedon: whiche is bothe (118) expressed in that Councel, and also clearly affirmed by S. Gregorie in 1. tree Iundrie Epistles, to Marcellinus the Emperour, to Eulogius Patriarke of Alexandria, and to Anastasius Patriarke of Antioche. Thus that name was deferred vnto the Pope by the Fathers of that greates Councel: whiche by them had not bene doone, had it been vniuersal. In very deece neither Leo him selfe, nor any other his successor, euer called or wrote him selfe by that name, as S. Gregorie saith, muche lesse presumed they to take it vnto them: But rather vsed the name of humilitie, callinge them selues eche one Seruum Seruorum Dei, The seruant of the seruantes of God. Yet Iundrie holy Martyrs Bishops of Rome vsed to cal them selues Bishops of the vniuersal Church (119) whiche in effecte is the same, as the fathers of Chalcedon vnderstoode. \*So did Sixtus in the time of Adrianus the Emperour, in his Epistle to the Bishops of al the world: so did Victor writing to Theophilus of Alexandria, so did Pontianus writing to al that beleued in Christe, before 1300. yeeres past: so did Srephanus in his Epistle to al Bishops of al Prouinces, in the time of S. Cyprian. And al these were before Constantine the greates and before the Councel of Nice, whiche times our aduersaries acknowledge and confesse to haue been without corruption. The same title was vsed likewise after the Nicene Councel, by Felix, by (120) Leo, and by diuers others, before the sixe hundred yeeres after Christe were expired. Neither did the Bishops of Rome vse this title and name onely themselves to their owne aduancement, as the aduersaries of the Church charge them, but they were honoured therewith also by others: as namely Innocentius, by the Fathers assembled in Councel at Carthage, and Marcius by Athanasius, and the Bishoppes of Egypte.

The B. of Sarisburie.

Here M. Hardinge secretly confesseth, that in al, he hath hitherto alleged, he hath

hath not yet founde, that the Bishop of Rome was knowen in the worlde within the space of the first five hundred yeres after Christe, by the name either of the Universal Bishop, or of y<sup>e</sup> Head of the Universal Church: notwithstandinge he hath mutche gheasted aboute the mater, bothe by misreportinge the practise of gouernement, that then was vsed, and also by wzeastinge, and misconstruinge the wordes of the holy Fathers. Thus hitherto he hath taken greates paines to small purpose.

But hereunto he putteth his Rhetorical Correction, and saith: *It is a childis he thinge, to sticke at the name of any thinge.* And so al this longe talke is driven in the ende to a Childishe Conclusion. Now be it, it appeareth, S. Gregorie was not so perswaded of it, nor thought the mater to be so childishe. For after that John of Constantinople had intituled him selfe the Universal Bishop, Gregorie beinge then Bishop of Rome withstode him earnestly, and wrote against him in this wise: Deus ab vnitare, atque humilitate Ecclesie hoc malum Superbie, & Confusionis auerrat: God turne away this mischiefe of Pride, and Confusion, from the vnitie, and humilitie of the Church. Again: Omnibus viribus prouidendum est, ne in vnus Veneno Sermonis, viciuentia in Christi Corpore membra moriantur: Wee must labour, and provide with al that wee ca<sup>n</sup> doo, lest the members that liue in Christs Body, happen to perishe in the Poyson of one worde. Moreover, as it is befoze at large declared, he calleth it a Pew, a Peruerse, a Superstitious, an arrogant, an vngodly, an Antichristian name: a name of Singularity: a name of Errour: a name of Confusion: a name of Blasphemie: against the Canons, against the whole Church, against S. Peter, & against y<sup>e</sup> Gospel. Pet saith M. Harding, *To sticke at this name, it is but a childishe mater.* Now be it, if y<sup>e</sup> thinge it selfe, that this name importeth, had bene lawfull, then had this name not bene so horrible. But contrary wise, the very vsurpation of the name is horrible: Therefore the thinge it selfe thereby signified, must of necessitie be mutche more horrible.

Now for a brieue answer, M. Hardinge hath founde five hundred and thirtie Bishops, that gaue this title to Leo Bishop of Rome, in the Council of Chalcedon, and called him the Universal Bishop: whiche thinge (as he saith) is recorded by S. Gregorie in thre sundrie places. Here, good Christian Reader, by the way, this one thinge (I trust) thou wilt consider of thee selfe. If the name of Universal Bishop were geuen to the Bishop of Rome in y<sup>e</sup> Council of Chalcedon, whiche was holden in the yere of our Lozde. 488. then by M. Hardinges owne graunte, & by the witness of this Council, the Bishop of Rome befoze that time had not the name of Universal Bishop. Otherwile, how coude either they geue, that they had not to beflowe: or he receiue, that he had already? In dede sutch bestowinge of giftes had bene very childishe. Thus of the whole number of five hundred yeres, M. Hardinge freely, euen at the sight, hath yelded vs backe foure hundred, foure score, and eight yeres towarde the reckeninge. Befoze we passe further, let vs see, what credit the Pope him selfe geueth to this Council of .630. Fathers holden at Chalcedon. Pope Gelasius saith: The Apostolique See of Rome in parte allowed it not: for that, thinges were there borne out by inordinate presumption. Pope Leo accuseth y<sup>e</sup> whole Council of Ambition, and wilful Rashnesse. And S. Hierome in the case of Patri-  
monte Inter Raptorem, & Raptam, is receiued against al those .630. Bishops, and against the Determination of that whole Council. In sutch regards they haue the Councils when they list. But the law saith: Absurdum videtur, licere eidem partim comprobare iudicium defuncti, partim euertere: It is against reason, that one man should in parte allow the wil of the dead (so farre forth, as it maketh for him) and in parte ouerthrow it (where it seemeth to make against him).

But M. Hardinge wil say, Of what credite so euer this Council ought to be, it gaue Leo the name of Universal Bishop. And what if al this be utterly vnttrue? What if there were no sutch title either geuen, or offered in y<sup>e</sup> Council? Certainely, y<sup>e</sup> whole Council of Chalcedon is extant abzoade, bothe written, and printed, & may sone be seene.

Cc

Why

Gregor. lib. 4.  
Epist. 36.

Gelasius inter  
acta Concil.  
Tarracon. Per  
incompetentem  
presumptionem  
ventilata.  
Leo. Ambitione  
& inconsultam  
temeritatem.  
36. Quast. 2.  
Tria legitima.  
Pan. De bonis  
libertor. Nam  
absurdum. causa.



why doth not M. Hardinge allege, either the place, or y<sup>e</sup> Canon, or the wordes? At y<sup>e</sup> least, why geueth he no note in y<sup>e</sup> Margine, where this authozitie may be founde?

Perhaps he wil say, This Canon was burnt by some Heretiques, as he saide befoze of the Council of Nice. How be it, it were mutche for him to say, That of that whole Council, onely sixe Lines should be burnt, and that in al y<sup>e</sup> examples throughtout the worlde: and yet al the reast of the same Council remaine safe: Or that the wordes, wherby the Pope claimeth his title, should so negligently be lost, and that in Rome it selfe, in the Popes owne Librarie: and yet the wordes that the Pope reproueth, and condemneth, should stande whole. M. Hardinge hath no other Council within sixe hundred yeres after Christe to holde by, but onely this. And yet the same cannot be founde. But S. Gregorie is witnesse sufficient: He saith, That .630. Bishops in the Council of Chalcedon, named the Bishop of Rome the Vniuersal Bishop. This is an vtrueth to beguile the Reader. For Gregorie saith not, the Bishoppes in that Council Saluted, Intituled, Proclaimed, or Called the Bishop of Rome by that name. Onely he saith: Romano pontifici Vniuersitatis nomen oblatum est: The name of Vniuersal Bishop, was offered by the Council of Chalcedon to the Bishop of Rome. He saith, they offered to cal him so: but that they called him so in dede, he saith not. Therefore M. Hardinge herein ouerreacheth, & misseleth his authours tale. But S. Gregorie saith further, That neither Leo, nor any other of his Predecessours Bishoppes of Rome, woulde euer receive that Arrogant, and Vngodly name, or suffer him selfe to be so called: notwithstanding it were offered by the Council. The Bishops of Rome neuer so bled that name, notwithstanding it were offered them: Therefore, they ought to lose it by non vsure.

M. Hardinge wil say, This was onely their humilitie, and not wante of right. And therefore they chose rather to be called Serui Seruorum Dei: The Seruantes of Gods Seruantes. Merily it may wel be thought, that Gregorie, who first vsed these wordes, as his familiar stile, named him selfe so without Hypocrisie, onely in respecte of his intolerable paines, and continual trauailes. For so he him selfe complaineth: Veni in altitudinem Maris, & tempestas demersit me: I am come into the deepe of the Sea, and the rage of tempest hath drowned me vp. So S. Augustine long befoze S. Gregories time, so that he was likewise troubled, vsed sometimes the like stile. For thus he writeth of him selfe: Augustinus Episcopus Seruus Christi, Seruorumq; Christi: Augustine Bishop, the Seruante of Christe, and the Seruant of Christes Seruantes. But he that neither feedeth the flocke, nor ploweth y<sup>e</sup> Lordes grounde: nor dresseth his Vine: nor ministrereth the Sacramentes: nor comforteth, nor exhorteth, nor teacheth: that is caried on high throught y<sup>e</sup> streets on noble mens backs, and may not touche the grounde for holinesse: that causeth that noble Prince, the French King, to holde his stirrup: the Emperour of al Christendome, to leade his horse by the raine: and the Princes, and gouernours of the worlde to kisse his shoe: that doth no manner of Service, or ministerie in Christes Church, how can he cal him selfe, either y<sup>e</sup> Seruant of Christe, or the Seruant of Christes Seruantes without Hypocrisie? This in dede is open dissimulatio, & a childish plaieing with wordes, & an open mocking of the worlde. So one writeth of Julius Cesar: Deposuit nomen Dictaturæ, ar vim retinuit: He refused the name of Dictator: but the power, and force thereof he kepte stil. So like wise saith Appianus, The Princes of Rome name them selues, Imperatores, Emperours, whiche was a name of gouernement in y<sup>e</sup> fielde, & lasted but for y<sup>e</sup> while: but Kinges they wil in no wise be called, for y<sup>e</sup> the name of a Kinge amonge them then was odious. How be it (he saith) in dede they are very Kinges. So Augustus Cesar, notwithstanding he were a Tyrant, & had oppressed y<sup>e</sup> people, yet he chose to be called Tribunus plebis: The Defender, and Patroue of the people. And Arras, notwithstanding he had miserably wasted, and consumed the whole Ielande of Sicilie, yet in his title he

Gregor. li. 4. E.  
pist. 32. c. 36.

superbum, pro-  
phanum nomen.

Gregor. li. 1.  
Epist. 7. c. 25.

De Meritis &  
remissione Pec-  
catorum, ad  
Marcellinum.  
li. 3. ca. 1.

Dion.

Appianus.

Ἰούλιος τῷ  
Καίσαρι  
ἀντίοχος

Cornelius Tacit-  
us in Augusto.

Pope not  
vniuersal.Cicero in Ver-  
rem.Τὸ ὀνόματι  
περιέπλετο  
τὴν μοχθί-  
αν.Gregor. li. 4. E-  
pis. 36.

Greg. li. 4. ca. 39

Concil. Cartha-  
ginen. 3. can. 26.The Bishop of  
Rome may not  
be called, Thevniuersal By-  
shop.Dist. 99. prime  
Sedis.

2. 11. 10. 10. 10.

2. 11. 10. 10. 10.

Inter Decreta  
Concil. Tarra-  
con.

Socrates li. 2.

ca. 11.

Concil. Chalce-  
don. Actio. 3.Concil. Chalce-  
don. Actio. 3.Concil. Chalce-  
don. Actio. 3.Concil. Chalce-  
don. Actio. 3.Concil. Chalce-  
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don. Actio. 3.Concil. Chalce-  
don. Actio. 3.Concil. Chalce-  
don. Actio. 3.Concil. Chalce-  
don. Actio. 3.

He he would be called, *Επίσκοπος*, that is, The Keeper, and Sauerour of that Ile-  
lande. Thus they dissemble openly, and as one saith, With faire names they couer  
foule-filters. But it was not any such Disimulation, or countenance of Hu-  
militie, that moued Leo, Gregorie, or any other Godly Bishop of Rome, to refuse  
this name, as M. Hardinge imagineth: but the very Iniquitie, and Inurie there-  
in contained. For thus saith S. Gregorie, Si vnus Patriarcha Vniuersalis dicitur, Patri-  
archarum nomen ceteris derogatur &c. If one be called the Vniuersal Patriarke, then is  
the name of Patriarke taken from others. But God keepe it farre from any Christian minde,  
that any man should take so muche upon him. The consenting unto this wicked name, is the  
loosinge of the Faith. Therefore in the Council of Carthage it is decreed thus: Prima  
Sedis Episcopus ne appelletur Princeps Sacerdotum, vel Summus Sacerdos, vel aliquid hu-  
iusmodi: sed tantum Primæ Sedis Episcopus. Vniuersalis autem nec etiam Romanus pon-  
tifex appelletur. Let not the Bishop of the first See be called the chiefe of Bishoppes, or the  
Highest Bishop, or by any other like name. But the Bishop of Rome him selfe may not be  
called the Vniuersal Bishop. This later clause of that Canon (Vniuersalis autem Epis-  
copus nec etiam Romanus pontifex appelletur) one Peter Crabbe the setter forth of  
the Councils of purpose, and contrary to good Faith dissembled, & leaft out. How  
be it, the fraude is sone discovered. For y same Clause is to be founde whole, bothe  
in written examples of the Councils, and also in Gratian, that compiled the De-  
crees: and in the very Barbarous Glose vpon the same, by these wordes, Hic dici-  
tur, quod Papa non debet vocari Vniuersalis. Here it is saide, that the Pope may not be cal-  
led, The Vniuersal Bishop. M. Harding saith, The Pope was called by that name: and for  
proue thereof allegeth a Council without a Canon. But the whole General  
Council of Carthage saith, The Bishop of Rome may not in any wise be so called: and  
the Canon therof is apparent, and may be seene. Now let the Christian Reader iudge, to  
whether he wil geue greater credite.

This Council (saith M. Harding) would not haue offered this name vnto Leo, onlesse it had  
beene lawfull. Yet he knoweth, al is not law, that is moued in Council. Leo, & Gela-  
sius, as it is before said, condemned certaine Decrees of this same Council of Chal-  
cedon, as Unlawfull: notwithstanding the Determination of. 630. Bishops. The  
Fathers in the Council of Nice attempted, contrary to Gods commaundements,  
to breake the lawfull Patrimoine of Priests, & Bishops. But their attempte, be-  
cause it was unlawful, was reprobued, & stated by Iaphnuthius. M. Harding there-  
fore might better conclude thus, Leo, Gregorie, & other holy Fathers Bishops of  
Rome refused the name of Vniuersal Bishop, as it appeareth by their wordes, for  
that it was iniurious vnto other Bishops, & a corruption of the Faith: and for the  
same cause the General Council of Carthage determined, that y Bishop of Rome  
should not, ne might not so be called: Therefore that name was not lawfull.

Al this notwithstanding, true it is, that M. Harding saith, Leo in that Council of Chal-  
cedon was thus called. The places be knowen: and may not be denied. He is so saluted  
in three sundrie Epistles: the one sent by one Athanasius a Priest: the other by one  
Ischyron a Deacon: the thirde by one Theodosius likewise a Deacon. But of that  
whole number of sixe hundred, and thirtie Bishoppes there assembled, I trow M.  
Hardinge is not wel hable to shew, that any one euer saluted, or called him so.

Therefore, whereas M. Hardinge, the better to put his Reader in remem-  
brance, hath sette this note in the Margine, that the Bishop of Rome was called  
the Vniuersal Bishop, and Heade of the Church aboue a thousand yeres sithence,  
he mighte with more truethe, and muche better haue noted his booke thus:  
S. Gregories vwoordes misalleged: The Council falsified: This  
onely Canon lost: al the reast vvhole and safe: A straunge Priest,  
and two poore Deacons, in their Priuate suites for their goodes,



**Bishop of  
the Vni-  
uersal  
Church.**

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THE FOURTH ARTICLE

and Legacies, named Leo the Vniuersal Bishop. But of the sixe hundred and thirtie Bishops, that had voices in the Council, not one euer named him so. Thus muche M. Hardinge mighte truely haue noted in the Margine.

Yet (saith M. Hardinge) the Bishops of Rome, that were godly Fathers, and holy Martyrs, vsed this name, as it appeareth by their Epistles. And here are brought in the titles of letters vnder the names of Sixtus, Pontianus, and certayne others, wrytten, as it is before declared, a longe time after the wryters were deade. Suche ruinous foundations M. Hardinge hath chosen to builde vpon.

But what are these Olde Fathers taught to saye? Or howe is M. Hardinge relleued by their wordes? In the Salutation before their letters they wryte thus. Sixtus, Pontianus, Victor, Bishop of the Vniuersal Church. This (saith M. Hardinge) is euen al one thinge with, Vniuersalis Episcopus: there is no manner difference. What ranginge, and huntinge here is, to beate vp that thinge, that wil not be founde. M. Hardinge, bicause he can not finde the Vniuersal Bishop, that he sought for, therefore he hath sought out the next of kinne, that is, The Bishop of the Vniuersal Church: and these two, he saith, be both one. Howbeit, this mater needed no greate seekinge: euery Childe might soone haue founde it. But if an Vniuersal Bishop, and a Bishop of the Vniuersal Church, be al one thinge, howe then is it true, that S. Gregorie saith, Nemo decessorum &c. None of my Predecessors woulde euer consent to this name? Or how can he finde suche faulte with the name of Vniuersal Bishop, and heare so easily with the name of Bishop of the Vniuersal Church, which, he knew, his Predecessors had vsed, if he toke them bothe for one thinge, without difference? To be shorte, if these names, as M. Hardinge assureth him selfe, be bothe one, howe is the one Godly, the other Ungodly: the one Arrogant, the other not Arrogant: the one blasphemous, the other not blasphemous?

This error riseth of misvnderstandinge these wordes, Vniuersalis Ecclesia. For the Church Vniuersal, and the Church Catholique, the one beinge Greeke, the other Latine, are bothe one: and are commonly vled of the learned Fathers, as contrary to a Particular Church, as be the Churches of Heretiques, & Schismatiques. In this sence, euery Godly Bishop, is a Bishop of the Catholique, or Vniuersal Church: like as also euery Godly man is a member of the same. Thus wryteth Calixtus, Calixtus Archiepiscopus Ecclesie Catholice Urbis Romae. Thus Marcellus, Marcellus Episcopus Sancte & Apostolice, & Catholice Urbis Romae. In these places Rome is called a Catholique, that is to saye, an Vniuersal Cittie: partely to exclude the Churches of Heretiques, whiche were mere Particular: and partely also to signifie, that the Church there, was then a Church of the Catholique, and Vniuersal Doctrine. So likewise it is wrytten in the Council of Constantinople: Clerici, & Monachi Apostolici Throni Antiochenae magnae Ciuitatis, Catholice, Sanctae Ecclesie Dei. The Clerkes, and Monkes of the Apostolique Throne of the greate Cittie of Antioche, of the Catholique, or Vniuersal Holy Church of God.

Againe, euery Bishop maye be called the Bishop of the Vniuersal Church, for that it is his duetie to care, not onely for his owne flocke, but also for al others of the whole Church of God. So saith Origen, Qui vocatur ad Episcopatum, vocatur ad Seruitutem totius Ecclesie: Who so is called to a Bishoprike, is called to the seruice of the whole Church. So Chrysostome exhortinge the whole people together, saith vnto them, Vniuersae Ecclesiae curam geramus, Let euery one of vs take the care of the Vniuersal Church. So likewise Pope Cleutherius wryteth vnto the Bishops of Fraunce, Huius rei gratia Vniuersalis vobis a Christo commissae est Ecclesia

Gregor. li. 4. Epist. 32 & 36.

Calixti Epist. Decret. 1.  
Marcelli Epist. 2.

Council Constantinop. 5. Actio. 1.

Origen in Esai. Hom. 6.  
Chrysost. in 2. Corin. Hom. 18.  
Epistola Eleutherij ad Episcopos Galliae.

fia, vt pro omnibus laboretis, & cunctis opem ferre non negligatis: For that cause the whole Vniuersal Church is committed vnto you, that you shoulde trauaile for al, and not be negligent to heale al. Thus many waies the Bishops bothe of Rome, and of Antioche, and of France, were called the Bishops of the Vniuersal Church. But the Vniuersal Bishop none of them al was euer called. Of John of Constantinople, that firste began to blurpe that name, Gregorie the Bishop of Rome writteth thus: Despectis omnibus, solus conatur appellari Episcopus: Despisinge al other Bishoppes, he woulde onely be called a Bishop. So likewise saith the Pope Delagius, If the chiefe Patriarke be called Vniuersal, then the rest haue lost the name of Patriarkes.

Gregor. li. 4. Epist. 34.

Pelagius 2. Epist. 1.

Dist. 99.

Nullus.

Folio. 86. Dist. 10.

3.

This is the meaninge of an Vniuersal Bishop, and the very selfesame Inuents, and Immoderate Power, that M. Harding claimeth for the Bishop of Rome. For so he hath already saide, That the other three Patriarkes are no Patriarkes in deede, but onely his Delegates, and seruantes, to doo that shal please him to commaunde them. In steepe hereof M. Harding hath founde out a Bishop of the Vniuersal Church, and so leauinge the thinge, that is demaunded, he answereth to that, is not in question: and pitiuely confesseth by his silence, that hitherto he hath not founde, nor can finde his Vniuersal Bishop.

This answer maye serue, to that is here alleged of the Council of Aphrica, and the Epistle of Athanasius: sauing that the Epistle bearing that holy Fathers name, as it is already proued, is nothinge elles but apparant forgerye. The Bishoppes in the Council of Aphrica, besides that they utterly denied the Popes Vniuersal Power, forbiddinge their Clerkes vpon paine of Excommunication to appeale to him, sundrie times in the same Council writtinge vnto him, they vse the name of Familiaritie, and equalitie, and cal him their Brother.

Concil. Aphric. Can. 12.

Canon. 101.

109.

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112.

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Now, for a surplussage, for as much as, M. Hardinge with al his studie, & conference with his frendes, cannot yet finde out his Vniuersal Bishop in the Church of Rome, let vs see, whether we may finde him in some other place, and that not by the witness of a simple Priest, or a Deacon, but by the authoritie of Catholique Emperours, and Councils, and of the Bishop of Rome him selfe: and that not by shiftinge of termes, one for an other, as M. Hardinge is driuen for wante, in steepe of an Vniuersal Bishop, to bringe in a Bishop of the Vniuersal Church, but in plaine, manifest, expresse wordes, and such, as in no wise may be denied.

In the Council of Constantinople, the Bishop there is scarcely saluted, or intitled by other name. For this is his common title: Oecumenico Patriarcha Iohanni: To John the Vniuersal Patriarke. To John the Father of Fathers, and Vniuersal Bishop. The holy Vniuersal Archebishop, and Patriarke Mennas.

Concil. Constantinop. 5. Actio. 1.

Nicephor. li. 14. ca. 34.

Clementis Epist. 1.

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Sicephorus saith, The Bishoppe of Alexandria was intitled Index vniuersi orbis: The Iudge of the whole worlde. Clement vnto S. James the Bishop of Hierusalem writteth thus: Clemens Iacobo Fratri Domini, Episcopo Episcoporum, regi Hebræorum Sanctam Ecclesiam Hierosolymis, sed & omnes Ecclesias, quæ vbiq; Dei prouidentia fundatæ sunt: Clement vnto James the Brother of our Lorde, the Bishop of Bishops, gouerninge the holy Church of the Iewes at Hierusalem, and besides that, al the Churches, that be founded every where by Gods prouidẽce. The Emperour Iustinian writteth thus: Vnto Epiphanius the Archebishop of this Emperial Cittie (Constantinople) and Vniuersal Patriarke. To conclude, The Bishop of Rome him selfe thus saluteth the Bishop of Constantinople: Therasio Generali Patriarcha, Adrianus Seruus Seruorũ Dei: Vnto Therasius the General Patriarke, Adrian the Seruant of Gods Seruantes. And in the last Council holden at Flozence, Joseph the Bishop of Constantinople beinge there, vled the same title, and wrote him selfe The Archebishop of Newe Rome, and the Vniuersal Patriarke. If M. Hardinge had so good euidence for the Bishoppe of Rome, I belæue, he woulde not thus passe it away in silence.



M. Hardinge. The. 31. Division.

This is a freashe kinde of Rhetorique.

The. 121. vn-truth. For Peter onely is so called, yet was not Peter then Bishop of Rome. \* These termes be not equiuallent.

These woordes are craftily added to Chrysostome, as to the discrete Reader maye soone appeare.

The. 122. vn-truth, standinge in vntue translation.

¶ Al these woordes not withstandinge, M. Hardinge hath not yet founde the Head of the vniuersal Church. ¶ A miserable Syllogisme: It concludeth in Secunda figura affirmatiue.

The. 123. vn-truth. For Leo hath not one suche woorde. (p) Euē so Gregory saith of

Concerninge the other name (Heade of the Church) I meruaile not a litle that M. Iuel denieth that the Bis hoppe of Rome was then so called. Either he dooth contrary to his owne knowledge, wherein he must needs be condemned in his owne iudgement, and of his owne conscience, or he is not so wel learned, as of that side he is thought to be. For, who so euer trauaileth in the Readinge of the auncient Fathers, findeth that name almost euer where ascribed vnto Peter the firste Bis hop of Rome, (121) and consequently to the Successors of Peter, that name (I saye) either in termes equiuallent, or expressely. Firste the Scripture calleth Peter Primum, The firste amonge the Apostles: The names of the twelve Apostles (saith the Matthew) are these. \* Primus Simon, qui dicitur Petrus, Math. 10. Firste Simon, who is called Peter. And yet was not Peter first called of Christ, but his brother Andrew before him, as is before saide. Dionysius that auncient writer calleth Peter sometime Supremum De diuinis Nomini- bus, Ca. 3. The highest honoure, for that he was most honourable of al the Apostles sometime Summum, sometime verticalem, the chiefest, and the highest apostle. Origen upon the beginning of Iohn saith: Let no man thinke that we set Iohn before Peter: vvhich maye so doe for who shoulde be higher of the Apostles then he: who is, and is called the toppe of them. Cyprian calleth the Church of Rome in consideration of that Bis hoppers supreme authoritie, Ecclesiam principalem, vnde vnitas Sacerdotalis exoritur. The principal or chiefe Church, from whence the vntie of Priestes is spronge. Eusebius Caesariensis speakinge of Peter sent to Rome by Goddys providence, to vanquish the Simon Magus, calleth him Potentissimum, & maximum Apostolorum, & reliquorum omnium principem. The mightiest of power, and greatest of the Apostles and Prince of al the rest. Augustine commonly calleth Peter Primum Apostolorum, First, or chiefe of the Apostles. Hierome, Ambrose, Leo, and other doctours, Prince of the Apostles. Chrysostome upon the place of Iohn cap. 21. Sequere me, Follow me, amonge other things saith thus: If any woulde demaunde of me, howe James tooke the See of Hierusalem, that is to saie, howe he became Bis hop there, I woulde answere, that this, (he meaneth Peter) maister of the whole worlde made him gouernour there. And in an other place bringinge in that God saide to Hieremie, I have sette thee like a great Piller, and like a brasen walle: But the father (saith he) made him ouer one nation, but Christ made this man (meaninge Peter) ruler ouer the whole worlde &c. And leaste these places shoulde seeme to attribute this supreme Auctoritie to Peter onely, and not also to his successors, it is to be remembered, that Irenaeus and Cyprian acknowledge and call the Church of Rome chiefe, and principale. And Theodoretus in an Epistle to Leo, calleth the same in consideration of the Bis hop of that See his primacie, Ombi terrarum presidentem, President, or (122) bearinge rule ouer the worlde. Ambrose upon that place of Paule, 1. Timoth. 3. where the Church is called the pilloure, and staire of the truth, saith thus. Cultratus mundus Dei fit, Ecclesia tamen domus eius dicitur: cuius hodie rector est Damasus. vvhich is the whole worlde is Gods, yet the Church is called his house, the ruler wherof at these daies is Damasus.

¶ I woulde not werte and trouble the Reader with suche a number of allegations, were it not that M. Iuel beareth the worlde in hande, wee haue not one sentence, or clause for vs, to prooue either this, or any other of al his Articles.

But perhappes some one wil saye yet I heare not the Bis hop of Rome called Heade of the vniuersal Church, what forceth it whether that very terme be founde in any auncient writer, or no? Other termes of the same vertue and power be oftentimes founde. Is it not one to saie, Heade of the vniuersal Church, and to saie, Ruler of Gods house, whiche Ambrose saith? whereof this argument maie be made. ¶ The Church, yea the vniuersal Church is the house of God: But Damasus Bis hop of Rome is ruler of the house of God, after Ambrose: Ergo Damasus is ruler of the vniuersal Church. And by like right, and title is the Pope, who is Bis hop of Rome now also ruler of the same. vvhich other is it to cal the Church of Rome the principal Church, respecte had to the Bis hop there, and not other wise (wherein a figure of speech is vsed, as Irenaeus, and Cyprian doo, and President, or (123) sette in auctoritie ouer the whole worlde, as Leo dothe: then to cal the Bis hop of Rome, Heade of the vniuersal Church? vvhich meaneth Chrysostome callinge Peter, totius orbis magistrum, The Maister and teacher of al the worlde: and saieinge in an other place (p) that Christ made Peter not ruler ouer one

nation, homil. 55.

nation, as the father made Ieremie over the Iewes, but over the whole world: vvhich other (I saye)  
meant he thereby, when that he is head of the whole worlde: and, therefore of the vniuersal  
Church: the chiefest and principall authority.

The Bishop of Salisbury. Thus out in a manner: thus out in a manner:

Touchinge the name of the vniuersal Bishop, M. Hardinge hath but one an-  
thoritie: and yet the same can not be founde. Touchinge the other name, of Heade  
of the Church, he commeth in onely with toyle, bragges, and great vauntes, as if  
he were plaing at poste, and should winne al by beatinge. He saith, If M. Iuel  
know this, then he speaketh against his conscience: If he know it not, then is he  
not learned. To contende for learninge, it were a childlike folie. He is suffici-  
ently learned, that saith the truthe. But if M. Hardinge with al his learning be  
hable to finde out his Heade of the Church, he shal haue his request: I wil graunt  
him to be learned.

He saith, The Bishop of Rome is so named, either in termes equivalent, or expressly. Thus  
he doubteth at the mater, and stammereth, and faltereth at the beginninge. But if  
the Bishop of Rome were the Heade of the Church in deede, and so allowed, and  
taken in the worlde, why was he neuer expressely and plainly named so: Was  
there no man then, in the worlde, for the space of five hundred yeeres, hable to ex-  
presse his name: His termes of like force, and meaninge, whiche he calleth equi-  
valent, must needs impoerte thus muche, That the Bishop of Rome is aboue al  
General Councelles: that he onely hath power to expounde the Scriptures, and  
cannot erre, nor be iudged of any man: and that without him, there is no health:  
and that al the worlde ought to know him for the vniuersal Heade, vpon paine of  
damnation. Thus muche the Pope him selfe claimeth by that name. If M. Har-  
dinges termes sounde not thus, they are not equivalent. It had bene the sim-  
pler, and plainer dealinge for M. Hardinge, to haue saide, This name cannot yet  
be founde: and so to haue taken a longer date.

Termes equi-  
valent.

As for the mater, the question is mooued of the Bishop of Rome: the answere  
is made of S. Peter: as if S. Peter continued there Bishop still vntil this date.

But it is presumed, that, what so euer priuilege was in Peter, the same muste  
needes be in the Bishoppe of Rome by Succession, yea although he haue not one  
spake of Peter. S. Peter in the Olde Fathers is diuersely called, the first, the  
Chiefe, the Toppe, the Highe Honour of the Apostles, and in Eusebius, and S.  
Augustine *κεφαλαιος*, and Princeps Apostolorum: In whiche laste wordes of S.  
Augustine, and Eusebius, I must doo thee, good Reader, to vnderstande, that,  
Princeps, is not alwaies taken for a Prince, or Gouernour endewed with power,  
but oftentimes for the first man, or best of a companie. So wee reade in the

Exod. 6.

Numer. 10.

4 Reg. 25.

Dist. 44.

Cum autem.

In Bruto.

Tusculana. 2.

Augusti. de ver-

bis Do. in Euag.

Matth. 2. cap. 14.

Ambros. ser-

mon. 66.

Cyprian. De sim-

plicitate pra-

lacionum.

Scriptures, Princeps Familie: princeps legationis: princeps Coquorum: that is, The  
Chiefe of the house, or stocke: The chiefe of the embassage: the chiefe of the Cookes. In this  
sense, Cicero saith, Seruius Princeps in iure ciuili: Philosophorum Princeps Aristip-  
pus: Seruius the Chiefe in the Ciuile Lawe: Aristippus the Chiefe of Philosophers. So  
is S. Peter called Princeps Apostolorum: And therefore S. Augustine calleth him,  
Primum, & Principium, that is, The First, and the Chiefe of the Apostles.

Wee may not imagine, as M. Hardinge seemeth to doo, that Peter was  
made a Lord, or Prince, and had Power, and Dominion ouer his brethren.  
S. Ambrose, as it is befoze alleged, comparinge Peter and Paule together,  
saith thus: Inter ipsos, quis cui praeferatur, incertum est: Whether of these two I  
maye sette before the other, I cannot tel.

Likewise Saincte Cyprian saith: Hoc erant ceteri Apostoli, quod fuit Petrus, pari consortio praediti, & Honoris, &  
Potestatis: The rest of the Apostles were the same that Peter was, endewed with like



Chrysostom. in  
Matthæ. hom. 55.

Matth. 28.

Marke. 16.

Psal. 19.

Rom. 10.

Chrysost. in Io-  
han. homil. 87.

Chrysostom. in  
Acta. hom. 3.

Chrysost. in epist.  
ad Romanos.  
hom. 18.

Gregor. in Job.  
li. 27. ca. 6.

Gregor. in 1. Re-  
gum li. 4. ca. 4.

Chrysostom. in  
Psal. 44.

Chrysost. in Io-  
han. hom. 87.

Lucæ. 24.

Iohn. 15.

Act. 1.

Iohan. 17.

Iohan. 20.

Galat. 1.

Galat. 2.

Chrysost. in Epi-  
ad Galat. ca. 2.

fellowship bothe of Honour and of Power. **S.** Ambrose saith; We cannot discern be-  
tweene Peter, and Paule, whether he may sette before others. **S.** Cyprian saith, All the Ap-  
ostles had like Honour, and like Power: Yet by **S.** Hardinges fantasie, Peter onely  
was the Prince: and al the reast were subiectes, and vnderlinges vnto him.

But Chrysostome saith: Chrise made Peter ruler ouer the whole worlde. I know  
not, what special power **S.** Hardinge wil geather of these wordes. For the same  
Commission, that was geuen to Peter, in a large, and as aduysed sorte was geuen  
also to the reast of the Apostles. Chrysostome vnto them at this in vniuersum orbi-  
dam &c. Go into the whole worlde, and preache the Gospel. And **S.** Paule saith; It  
was prophesied of them before, In omnem terram exiit sonus eorum. The sounde of  
them wente out into al the worlde. Therefore, that **S.** Chrysostome speaketh here of  
**S.** Peter, the same otherwhere he speaketh in like sort of the other Apo-  
stles.

Thus he writeth vpon **S.** John. Apostoli suscipiunt curam totius Mundi.  
The Apostles receiue the charge of al the Worlde. Likewise he writeth of **S.** Paule:  
Michaeli Gens commissa est Iudæorum Paulus vero Terra, ac Maria, atque Vniuersi Orbis  
habratio: Vnto Michael is committed the nation of the Jewes: but Lande, and Seas and  
al the habitation of the worlde, is committed vnto Paule. And againe; Paulo Deus om-  
nem prædicationem, & res Orbis, & Mysteria cuncta, vniuersamq; dispensationem con-  
cessit: God hath geuen vnto Paule al manner preachinge, the matters of the worlde, al My-  
series, and the ordinge of al. So likewise saith **S.** Gregorie: Paulus carenis vincit  
Romam petit occupaturus Mundum: Paule beinge bounde with cheines wente to Rome, to  
conquere the whole Worlde. And againe he saith: Paulus ad Christum conuersus, Ca-  
put effectus est Nationum, quia obuiuit totius Ecclesiæ principatum: Paule beinge con-  
uerted vnto Chrise, was made the Heade of Nations, because he obtained the chieftie of al the  
Churches. This was that vniuersal power, that, Chrysostome saith, was geuen  
vnto **S.** Peter: and that not severally vnto him alone, but iointely, and toge-  
ther, with al the reaste of Chrystes Apostles. Whiche thing the same Chrysostome  
otherwhere plainly declareth by these wordes. Apostoli vniuersum Orbem terrarum  
peruaserunt, & omnibus Principibus fuerunt magis proprii Principes, Regibus potentio-  
res: The Apostles ranged ouer the whole Worlde, and were more like Princes, then the Prin-  
ces in deede, and more mighty then the Kings. Thus was not onely Peter, but also al  
the reast, and euery of the Apostles made rulers ouer the whole worlde.

It is further alleged, That Peter appointed James Bishop of Hierusalem, and the  
same auouched by Chrysostome. Although this place of Chrysostome importe not  
greatly, yet beinge wel sifted, and considered, it may seeme very suspitious, as no-  
thinge agreeing either with that went before, or with that foloweth afterward:  
but altogether sauering of some corruption. If **S.** Hardinge him selfe would con-  
sider the wordes with indifferent iudgement, I doubt not, but he would marvel  
how they came thither.

Neither is it likely, That James tooke authoritie of Peter, hauinge before ta-  
ken sufficient authoritie of Chryse him selfe. For this Commission Chryse gaue  
to euery of his Apostles al alike: As my liuinge Father sente mee, so doo I sende you: Ye  
shalbe witnesses to mee, euen to the endes of the Worlde. And if Peter gaue authoritie  
vnto James, who then gaue authoritie vnto Paule: Certainly, **S.** Paule binelte  
in no particular, but was as muche subiecte to Iurisdiction, as **S.** James. But **S.**  
Paule saith, He was an Apostle, non ab hominibus, neque per hominem, neither of men,  
nor by man, but by Iesus Chrise, and God the Father. They that were the chiefe of the Apo-  
stles, gaue nothing vnto mee. The preachinge of the Gospel emonge the Gentles was comitted  
vnto mee, euen as vnto Peter the preachinge of the Gospel emonge the Jewes. And Chrysos-  
tome expoundinge the same place saith thus; Paulus nihil opus habebat Petro, nec il-  
lius egebat voce: Sed honore par erat illi: nihil hic dicā amplius: Paule had no neede of Pe-  
ters helpe, nor stoode in neede of his voice: but was in honour as good, as he: I wil say no more.

Hereby

Hereby it may appeare, that the rest of the Apostles take not their Apostleship, or authoritie of S. Peter.

But beinge graunted, that Peter appointed James to preache in Hierusalem, yet will it not folowe therefore, that Peter had rule, and Dominion ouer the Apostles. For thereof woulde folowe this greate inconuenience: The Apostles at Hierusalem appointed Peter, to goe, and to preache in samaria: Ergo, The Apostles had rule, and Dominion ouer Peter. Whiche were an ouerthrowe of M. Hardinges great test principle.

A.ctor. 8.

But let vs graunte, that Peter was the Heade of the Apostles, as a mater nothinge pertaininge to this question. Will M. Hardinge thereof conclude, that the Pope is therefore the Heade of the Vniuersal Church? For what is there in the Pope, that was in Peter? Preachinge of the Gospel: He preacheth not. Feeding of the flocke: He feedeth not. He will saye, Succession, and sittinge in Peters Chayre, whiche is in Rome. A man maye answere, The scribes, and Phariseis sate in Moses Chayre. But M. Hardinge knoweth, that Peter, when he receiued this Priuilege, was in Hierusalem, and not in Rome. Therefore this argument woulde better stande thus: Peter neither had Dominion ouer the rest of the Apostles: nor was Bishop of Rome, when Christe spake vnto him: Therefore the Bishop of Rome cannot iustly claime hereby the Vniuersal power, and Dominion ouer al the worlde. Merily S. Augustine saithe, Paulus ipse non poterat esse Caput eorum, quos plantauerat &c. Paule him selfe coulde not be the Heade of them, that he had planted: For he saithe, that we beinge many are one Bodie in Christe: and that Christe him selfe is the Heade of that Vniuersal Bodie. Of these wordes of S. Augustine we maye gather this reason: S. Paule coulde not be the Heade of them, that he had planted: Therefore much lesse may the Pope be the Heade of them, that he neuer planted.

Matth. 23.

August. contra  
litteras petilia-  
ni li. 1.

1. Corinth. 12.

Roma. 12.

Ephes. 1.

Yet replie wilbe made, That Theodoretus calleth the Church of Rome τὴν οὐρανίου προκαθήμενν, whiche wordes M. Hardinge vntuly tranlateth, President, or bearinge rule ouer the worlde. For he knoweth, That the Greeke worde προκαθήμενν, signifieth, sittinge in the first place, and forceth not of necessitie any rule, or gouernement ouer others. He might better haue turned it, Ecclesiam orbis terrarum primariam, The most notable, or chief Church of the worlde: And so wolde his translation haue wel agreeede with the Constitutions of the Emperour Iustinian: wherein the preeminence of sittinge in the first place in al Councelles, and Assemblies, is by special Priuilege graunted to the Bishop of Rome.

Authen. Colla. 9

De Eccles. ti-  
tul. 1.Cod. De sacro-  
sanctis Eccl. ca.  
Decernimus.

Likewise it wilbe replied, That Cyprian calleth the Church of Rome, Ecclesiam Principalem, The principal Church: whereof it were muche for M. Harding to reason thus:

*The Church of Rome is a Principal Church,*

*Ergo, The Bishop of Rome is Heade of the Vniuersal Church.*

For Cyprian him self in the same Epistle in plaine expresse wordes saith, The authoritie of the Bishoppes of Aphrica is as good, as the authoritie of the Bishop of Rome.

Cyprian. li. 1.  
Epis. 3.

Cicero, to blase the nobilitie of that Cittie, calleth it, Lucem orbis terrarum, atque Arcem omnium Gentium, The light of the Worlde, and the Castle of al Nations.

Cicero. in Ca-  
til. Oratio. 4.

Frontinus likewise, Roma Vrbs indiges, terrarumque Dea. Rome is a wantles Cittie, and the Goddesse of the worlde. And S. Hierome of the same in his time saith, Romanum Imperium nunc Vniuersas Gentes tenet. The Emperie of Rome now possesseth al Nations. And therefore in the Council of Chalcedon the Emperour of Rome is called Dominus Omnis Terræ, & Dominus Vniuersi Mundi. The Lorde of al the Earth: and, the Lorde of the Whole Worlde. In consideration as wel of this worldly state, & Paierie, as also of the number, and constancie of Partyes: of the place

Petrus Crinit.  
li. 1. ca. 18.Hierony. ad Ala-  
gasiam ques. 11.Concil. Chalce-  
don. Actio. 1.



place of Peters trauaile: of the Antiquitie of the Church; and of the puritie of Doctrine, the Church of Rome was called the Principal Church of al others. But he addeth further, Vnde unitas Sacerdotalis exorta est. From whence the Vnitie of the Priesthoode first beganne. For that, theise woordes seeme to weigh muche, I thinke it good herein to heare the iudgement of some other man, that maie seeme indifferēt. Polydorus Vergilius expoundinge the same woordes of Cyprian, writeth thus, Ne quis errer, nulla alia ratione Sacerdotalis ordo a Romano Episcopo profectus esse dici potest, nisi apud Italos duntaxat id factum esse intelligatur: cum per diu ante aduentum Petri in urbem Romam, apud Hierosolymos Sacerdotium ritē institutum fuisse, liquidū liqueat. Least any man hereby deeeine him selfe, it cannot in any other wise be saide, that the order of Priesthoode grewe first from the Bishop of Rome, onlesse we vnderstande it onely within Italie. For it is cleare, and out of question, that priesthoode was orderly appointed at Hierusalem a good while, before Peter ever came to Rome. This commendation therefore, by the iudgement of Polydore, was geuen by S. Cyprian to the Church of Rome in respecte of Italie, and not in respecte of the whole worlde. And therefore S.

Polydor. Vergil.  
de inuentorib.  
rerum lib. 4

Augusti. de con-  
sensu Euangelist.  
lib. 3.

Ad populum  
Antiochen. hom.

Ambros. lib. 5.  
Epist. 30.

Ambros. lib. 10.  
Epist. 81.

Ambros. lib. 10.  
Epist. 81.

Ambros. lib. 10.  
Epist. 81.

In Apologia ad-  
uersus Iovinian-  
um.

In Apologia ad-  
uersus Iovinian-  
um.

Actor. 20.

Actor. 20.

Actor. 20.

Actor. 20.

Actor. 20.

Actor. 20.

Actor. 20.

Actor. 20.

Actor. 20.

Actor. 20.

Actor. 20.

Actor. 20.

Actor. 20.

Actor. 20.

Augustine sayth, Ciuitas, quasi Mater & Caput est Carterarum: vnde etiam Metropolis appellatur. The Cittie is as the Mother, and the Heade of other townes: and thereof (in respecte of suche townes) it is called the Mother Cittie. And in this sense Chrysostome calleth the Cittie of Antioche Metropolim Fidei, The Mother of the Faith.

¶ D. Hardinge saith further, The Church is called the House of God: the ruler whereof (saith S. Ambrose) in these daies is Damasus. Here is narrowe seekinge, to finde out somewhat: & yet the same somewhat wil be worthe nothinge. First, what opinion S. Ambrose had herein, it is easy els where of other his woordes to be seene. In his Epistle vnto the Emperoure Valentinian, he calleth Damasus, not Prince of the people: nor Heade of the Church: nor Uniuersal Bishop: but onely Bishop of the Church of Rome. And writinge vnto Siricius the Bishop of Rome, he calleth him his Brother.

But he calleth Damasus by expresse woordes, the Ruler of Goddes Church. He might haue had the like witnes of S. Hierome, Damasus virgo, Ecclesie Virginis Doctor est. Damasus beinge a Virgin, is the teacher of the Church, that is a Virgin. And what wil D. Hardinge geather hereof? Or what thinketh he of Ambrose him self, and of other Bishoppes: was not euery of them the Ruler of the Church of God? Merily S. Paule thus exhorteth the Clergie of Ephesus at his departinge thence: Take heede to youre selues, and to the whole flocke, wherein the Holy Ghost hath made you Overseers to rule the Church of God, whiche he hath gotten with his Bloude. There appeareth no other difference bytwene thiese woordes of S. Paule, and the other of S. Ambrose, sauinge onely, that S. Ambrose saith, Rector Ecclesie, and S. Paule saith, Regere Ecclesiam. Yet did not S. Paule by his woordes appointe, the Ministers of Ephesus to rule ouer the whole Church of God. Thus S. Hierome calleth Origen, Magistrum Ecclesiarum, The Master, or teacher of the Churches. Thus Theodoretus calleth Chrysostome, Doctorem Orbis terrarum, The teacher of al the worlde. Thus Nazianzene calleth S. Basile, The Pillow, and Butresse of the Church.

But marke wel, gentle Reader: and thou shalt see, that D. Hardinge hath pretily wreasted by this place of S. Ambrose quite out of tune, and of an Indefinite, or a Particular Proposition, contrary to his rules of Logique, wil needes conclude an Uniuersal, the better to mainteine the Popes Uniuersal power. For that S. Ambrose speaketh indefinitely of a Church, without limitation of one, or other, that D. Hardinge stretcheth, & forceth to the whole Uniuersal Church: as if the whole Church of God had benne at Rome. The like kinde of erreure leaude Bonifacius the. 8. to reason thus, Dominus dixit generaliter, Pasce oues meas, non singulariter has, aut illas: Ergo, commississe intelligitur Vniuersas. The Lorde saide generally vnto

Peter

De Maior. &  
Obedien. Vnam  
Sanctam.

Peter, Feede my sheepe: he saide not specially, Feede theise, or them; Therefore we must vnderstande, that he committed them vnto Peter altogether. If M. Hardinge had not taken S. Ambrose by so shorthe, by the wordes that immediately folowe, he might wel haue knownen his meaninge. For thus he openeth, what he meante by the House of God: *Ibi necesse est dicatur esse Domus Dei, & veritas, vbi secundum voluntatem suam timetur*: There we must needes saie, Goddes House, and Trueth is, where soeuer God is feared accordinge to his wil. This house was in al places, where God was knownen, and serued: and not onely in the Church of Rome.

Iohn. 21.

Ambros. in 1.  
Timoth. ca. 3.

Pet wil M. Hardinge saie: These be euasions. For S. Ambrose seemeth to acknowledge a special Rule, and gouernement in Damasus, that was not common vnto others. Certainly, his wordes importe not so. And howe canne we knowe his meaninge, but by his wordes? But to put the mater out of doubt, let vs consider whether the self same forme of speache, haue benne applied vnto any others in like sorte. Arsenius in his submission writeth thus vnto Athanasius: *Nos quoque diligimus pacem, & vnitatem cum Ecclesia Catholica, cui in per Dei gratiam praefectus es*: We also loue Peace, and Unitie with the Catholique Church, ouer whiche you by the Grace of God are made gouernour. Here Athanasius is pronounced Gouernoure of the Catholike Church: Pet was he not the Bishop of Rome. So likewise saith S. Cyprian: *Haecclesia vna est, quae tenet, & possidet omnem sponsi sui in Gratia*: hec praesidemus: This Church is one, that keepeth and holdeth the Grace of her sponse: In this Church we are the Rulers. Here S. Cyprian calleth him selfe the president, or ruler of Goddes Church: Pet was he the Bishop of Carthage, and not of Rome. To be shorthe, in like sorte Origen pronounceth generally of al Priestes: *Si tales fuerint, ut à Christo super illos edificetur Ecclesia*: If they besutche, as vpon the Church of God maie be builde. Here Origen imagineth, that euery Prieste is the foundation of Goddes Church: Pet were it harde to saie, Euery Prieste is Bishop of Rome. S. Ambroses meaninge therefore is, that euery Bishop or Patriarke within his Priests, or Province, is the Ruler of the whole Church. And this is it, that Cyprian seemeth to saie: *Episcopus vnus est, cuius à singulis in solidum pars tenetur*: The Bishoprike is one, a portion whereof is possessed in whole of euery Bishop. Therefore M. Hardinge seemeth to doe wronge to S. Ambrose, thus violently to abuse his wordes, to proue the Bishop of Romes Antiuersal power.

Athanas. in A-  
polog. 2.Cyprian. ad Iu-  
balianam de He-  
reticis Bapti-  
zandis.Origen. in Mat-  
thae. tractatu. 2.Cyprian. de sim-  
plicitate Prae-  
latorum.

Here M. Hardinge doubtinge, least his Reader being wearie of these colde slender shiftes, and lookinge for some other moze substantial, & formal reasons, woulde saie, I heare not yet the Head of the vniuersal Church, purposely preuenteth the mater, & saith: what soeuer that, whether that very terme be used in any ancient writer or no: Gentle Reader, I beseeche thee, marke wel this dealinge. This name, the Heade of the vniuersal Church, is the very thinge, that we denie, and that M. Harding hath taken in hande to proue: and boldely aoucheth, that he hath already plainly shewed, and proued the same. Pet nowe in the ende findinge him selfe destitute, he turneth it of, as a thinge of nought, and saith, *What forceth that, whether he were called by that very name or no?* As though he woulde saie, Al the olde Fathers of the Church bothe Grækes, and Latines, wanted wordes, and cloquence, and either they coulde not, or they durst not cal the Heade of the Church by his owne peculiar name. Howe be it, if the Bishop of Rome be so called, it maie be shewed: If not, then is my first assertion true. Verily, touching the title of Antiuersal Bishop, S. Gregorie calleth it: *Novum nomen*: A New Name, vnacquainted, and vnknown vnto the worlde. And saith furthet: If we quietly take this mater, we destroye the Faith of the vniuersal Church. This therefore was the cause, that the ancient Doctours neuer called the Bishop of Rome the Heade of the Church: for that they knewe he was neither reputed, nor taken so, nor was in deede the Heade of the Church.

Gregor. lib. 4.  
Epist. 32.Gregor. li. 6. E-  
pist. 24. vniuersae  
Ecclesiae fidem  
corrumptimus.



**M. Hardinge**, hauing not yet found the thinge y<sup>e</sup> he so long sought for, at the last is faine to make it by by this c<sup>o</sup>. Reason. The vniuersal Church (saith he) is the house of God:

*Damasus is the Ruler of the House of God: Ergo, Damasus is Ruler of the vniuersal Church.*

This syllogismus is a manifest Fallax, and hath as many faultes, as lines.

- 1 First, there is an Equiuocation, or double vnderstandinge of these woordes, The house of God. For bothe the vniuersal Church, and also euery particular
- 2 Church, is Goddes House. Againe, there is an other Fallax, whiche they cal, Ex meris particularibus, or A non Distributo ad Distributum.

- 3 Thirdely, there is an other soule faulte in the very forme of the Syllogisme, easy for any Childe to espie: For, contrary to al Logique, and order of Reason, he concludeth In Secunda Figura affirmatiue, where as **M. Hardinge** knoweth, al the Modes, or formes of the Seconde Figure must needes Conclude Negatiue. The weakenes hereof wil the better appere by the like. The vniuersal Church is the Catholique Church: But Arsenius saith: Athanasius the Bishop of Alexandria was Ruler of the Catholique Church: Ergo, Athanasius the Bishop of Alexandria was Ruler of the vniuersal Church.

Thus hitherto **M. Juel** maye truly saye, **M. Hardinge** hath yet brought, neither Clause, nor Sentence sufficient to proue, that the Bishop of Rome was called either the vniuersal Bishop, or the Heade of the vniuersal Church.

*M. Hardinge. The. 32. Diuision.*

But to satisfie these menne, and to take a waie occasion of cauille, I wil alleage a fewe places, where the expresse terme (heade) is attributed to Peter the first Bishop of Rome, and by like right to his successours, and to the see Apostolike. Chrysostome speakinge of the vertue and power of Peter, and of the thestedfastnes of the Church, in the 55. Homilie vpon Mattheu hath these woordes amonge other. Cuius pastor, & caput, homo piscator, atque ignobilis &c. By which woordes he affirmeth that the pastoure, and heade of the Church, beinge but a fisher, a man, and one of base parentage, passeth in firmnes the nature of the diamant. Againe, in an Homilie of the praises of Paule, he saith thus. Neither was this man onely sutche a one, but he also which was the Heade of the Apostles, who oftentimes saide, he was readie to bestowe his life for Christe, and yet was ful sore afraid of death. If he were heade of the Apostles, then was he heade of the inferioure people, and so heade of the vniuersal Church.

A Head for  
vvoorthines, and  
boldenes of  
Sprite. So S.  
Gregorie saith:  
Paulus Caput  
effectus est na-  
tionum. In. 1.  
Regum li. 4. c. 4.

Hierome writinge against Iovinian saith, Propterea inter duodecim vnus eligitur, vt capite constituto, Schismatis tollatur occasio: For that cause amonge the twelue, one is specially chosen out, that the heade beinge ordeined, occasion of schisme maye be taken a waie. Vvhereby it appeareth, that Peter was constituted heade, for auoidinge of diuision, and schisme. No we the danger of the inconuenience remaininge stil, yea more then at that time, for the greater multitude of the Church, and for sundrie other imperfections: the same remedie must be thought to continue, onlesse we woulde saie, that Christ hath lesse care ouer his Church nowe that it is so muche increased, then he had at the beginninge, whē his flocke was smal. For this cause, excepte we denie Goddes Providence to warde his Church, there is one heade for auoidinge of schisme also nowe, as wel as in the Apostles time. Vvwhich is the successour of him, that was Heade by Christes appointment then, the Bishop of Rome sittinge in the seate, that Peter sate in.

Cyrillus saith, Petrus vt princeps, Caputq; cæterorum, primus exclamauit, tu es Christus filius Dei viui: Peter as Prince, and Heade of the reste, first cried out, thou arte Christ the sonne of the liuinge God. Augustine also in a sermon to the people, calleth him Heade of the Church, *Serm. 24.* saieinge, Totius corporis membrum, in ipso capite curat Ecclesie, & in ipso vertice componit omnium membrorum Sanitatem: He healeth the member of the whole Bodie, in the Heade it selfe of the Church, and in the toppe it selfe he ordereth the healtie of al the members. And in an *Li. Quest.* other place: Saluator quando pro se, & Petro exolui iubet, pro omnibus exoluisse videtur. *vet. & noui* Quia sicut in Salvatore erant omnes causa Magisterij, ita post Saluatorem in Petro omnes *testam. q.*

continetur: ipsum enim constituit Caput (12.) omnium. Our *sauidie*, saith *Augustine*, *who* as he commaundeth payment (for the Emperour) to be made for him selfe, and for Peter, he seemeth to haue paid for al. Because, as al were in our Sauidie for cause of washing, so after our Sauidie al are contained in Peter, for he ordained him head of al. Here haue these men the plaine and expresse terme, Heade of the reast Heade of the Church. Heade x. of al, and therefore of the vniuersal Church. What wil they haue more? Neither here can they say, that although this be a terrible and title of the Heade be given to Peter, yet it is not deuised, and transferred from him to his successors. For this is manifest, that Christe instructed his Church so, as it should continue to the worldes ende, accordinge to the sayinge of Esai the Prophete. Super folium Dauid &c. vpon the seate of Dauid, and vpon his Kingedome, shal Messias sitte to strengthen it, and to establish it in iudgement and righteousness: from this day for euermore. And thereof it is euident, that he ordained those, who then were in ministerie, so as their auctoritie, and power should be deuied vnto their aftercommers for the vtilitie of the Church for euer, specially, where as he saide, Beholde, I am with you vntill the ende of the worlde. And therefore, as Victor writeth in his storie of persecution of the Vandales, *Eugenius* Bis hop of Carthago conuented of *Obadius* a great Capitaine of *Hunerike* Kinge of the Vandales, about a Councel to be kepte in *Aphrica*, for matters of the Faith, betwixt the *Arians* supported by the Kinge, and the *Catholikes*, saide in this wise: *Si nostram fidem* &c. If the Kinges power desire to know our Faith, whiche is one, and the true, let him sende to his freendes. I wil write also to my brethren, that my *Ecto* wisshoppes come, who may declare the faith that is common to you and vs, (there he hath these woordes.) *Fr* *pr* *ap* *ri* *que* *Ecclesia Romana, quae Caput est omnium Ecclesiarum*: And specially the Church of Rome, whiche is the Heade of al the Churches. Naminge the Church of Rome, he meaneth the Bis hop there, or his legates to be seate in his seede.

Cap. 9.

Math. xlii.  
Lib. 2.

Thus it is prooued by good and auncient auctorities, that the name, and title of the Heade, Ruler, President, chiefe, and principal gouernour of the Church, is of the Fathers attributed, not onely to Peter, but also to his successors Bis hoppes of the See Apostolike. And therefore *M. Iuelmay* thinketh him selfe by this charitably admonished, to remember his promise of yeeldinge, and subscribinge.

The B. of Sarisburie.

I might wel passe al these authorities over without answer, as beinge my parte of this question. For, I trust, the indifferent Reader of him selfe wil some beleue, we seeke no quarrel against *S. Peter*, nor goe aboute to scanne his titles, or to abridge him of his right. It is knownen that *S. Peter* by these Fathers here alleged, *Augustine*, *Vicrome*, *Chrysostome*, and *Cyprian*, is called the Toppe, & Heade of the Apostles. And if neede so required, the same might be auouched by authorities many moe. For who is he, that knoweth not this?

But *M. Hardinge* knoweth, the case is moued, not of *S. Peter*, but specially, & namely of the Bis hoppes of Rome: And of them, he knoweth, he shoulde haue answered, if his minde had bene to deale plainely, & as he saith, fully to satisfie his Reader. Within the space of the first sixe hundred yeres, there were in Rome .68. Bis hoppes, for their Constancie in the Faith, for their Vertue, & learninge farre exceedinge the reast, that haue bene silence. The number of them beinge so great, their learninge so notable, their life so holy, it is maruel, *M. Hardinge* shoulde not be hable to thinke, that any one of them al, in so longe a time, was once called the Heade of the Church, & therefore shoulde thus reast onely vpon *S. Peter*: who, when he retained these Titles, was not Bis hop of Rome: & of whom there is no question moued. Wherefore *M. Hardinge* may better consider his note in the Margin: and where as he hath written thus, Peter and his Successors called the Heade of the Church expressly: He may rather amende it, and make it thus, Onely Peter, and not one of his Successors, called Heade of the Church expressly: So shoulde his note, and his text agree together: and so shoulde he not deceiue his Reader.

Here by the way, I must put *M. Hardinge* in remembrance: notwithstanding, for his estimations sake, he would faine haue his sayth in these maters, yet shoulde

Ed

he not

The. 24. Va.  
truth standing  
in the wilful  
falsheinge of *S.*  
*Augustine*.

\* *S. Augustine*  
saith,

Caput corum  
not, Caput om  
nium.



M. Hardinge  
misallegeth the  
olde Doctours.

Hieronym. ad  
African. i. i.

The Apostles al  
equal.

Hieronym. ad  
Neptorian.

7. Quest. l. in  
Apibus.

Hieronym. in E-  
pist. ad Titum.  
Cap. l.

Hieronym. contra  
Luciferian.

M. Hardinge  
misreporteth S.  
Augustine.

Augustin. in  
questio. Veter.

et Noui Test.  
questio. 77.

Pan. De Legib.

et Senatuscon.

et Lon. Con.

Nam ad ea.

Chrysost. ad po-  
pulum Antioch.

Hom. 2.

Chrysost. in E-  
pist. ad Roman.

1. Hom. 18.

he not therefore thus beguile the eyes of the Simple, & thus misreporte, & falsifie the wordes of s<sup>an</sup>cient Fathers. For alleging S. Hierome, he leaueth out wordes, and altogether dissembleth the whole meaning: In S. Augustine he hath shifted, & placed one worde for an other. S. Hierome in that place with great contention of wordes, commendeth S. John aboue S. Peter, namely for that S. Peter was a married man, and S. John a Virgin. In the heate of his talke, he laieyth this objection against him selfe: At dices, Super Petrum fundatur Ecclesia: licet id ipsum in alio loco super omnes Apostolos fiat, & cuncti Clauis Regni Caelorum accipiant, & ex aequo super eos Ecclesia firmata solidetur: But thou wilt say, The Church was built vpon Peter (and not vpon John) Al be it in another place the same is donne, (that is, the Church is built) vpon al the Apostles: and receiue the Keyes of the Kingedome of Heauen: and the strength of the Church is built equally vpon them al. M. Hardinge thought it good, to skippe, & dissemble these wordes, notwithstanding they be ioyned altogether in one sentence with the rest. It foloweth: Tamen propterea inter duodecim vnus eligitur, vi, Capite constituto, Schismatis tollatur occasio. Sed cur non Iohannes electus est virgo? Aetati delatum est: quia Petrus Senior erat: ne adhuc Adolescens, & pene Puer progressu aetatis hominibus praeferretur: Notwithstandinge the Disciples were unequal, yet therefore one is chosen amonge the twelve, that a Heade beinge appointed, occasion of Schisme might be taken away. Thou wilt say againe, And why was not John beinge a virgin, chosen to be this Heade? He answereth, Christ gave the preeminence vnto age. For Peter was an aged man: lest that John, beinge a younge man, and in manner a Childe, shoulde be placed before men of yeeres. This therefore is S. Hieromes meaninge, that Christ, to auoide confusion, whiche lightly happeneth in al companies, where as is none order, appointed S. Peter, for that he was the eldest man, to speake, & to deale for the reste, as the Chiefe, & Heade of al his brethren. Whiche order also was afterwarde vniuersally taken throughout the worlde: that in every congregation of Priestes, one shoulde haue a special preeminence aboue others, and be called Episcopus, the Bishop. This was thought a good politique way, to auoide contentio in the Church: and not, as M. Hardinge imagineth; To make one man the vniuersal Ruler ouer al the worlde. But touchinge this whole matter, I haue answered more at large in the 15. Division of this Article.

In the allegation of S. Augustines wordes, M. Hardinge for his pleasure, hath vttered manifest corruption, in the steade of this worde Eorum, purposely vsinge this worde, Omnium. For where as S. Augustine saith: Ipsum constituit Caput eorum: Christe appointed him to be the Heade of them. M. Hardinge thought it better to allege it thus: Ipsum constituit Caput Omnium: Christe appointed him to be Heade of al. He saue right wel, that corrupte Doctrine would not stande without some corruption.

Further, I doubt not, but M. Harding doth wel remember, that the question, that lieth betwixen vs, riseth not of any extraordinarie name, once, or twise, geuen vpon some special affection: but of the vsual, and known stile of the Bishoppes of Rome. For Theophylastus saith: Quae semel, aut bis accidunt, contemnunt Legislatores: The law makers haue no regarde to sutch things, as neuer happen, but once, or twise. Neither what so euer name is geuen to any man of fauour; or admiration of his vertue, is therefore to be reckened, as his ordinarie title. S. Chrysostome writeth thus of the Emperour Theodosius: Laetus est, qui non habet parem vllum super terram, Summis, & Caput omnium super terram hominum: He is offended, that in the Earth hath no peere: the Toppe, and the Head of al men in the worlde. Cleutherius the Bishop of Rome, gaue this title vnto Lucius & Iunge of this Ilelande: Vos estis Vicarius Christi, You (being the King) are Gods Vicar. Chrysostome speakinge of Elias, calleth him Prophetarum Caput: The Head of the Prophetes. The Councel of Ephesus writeth vnto the Emperours Theodosius, and Valentinianus, expelleth Epiphanius the Bishop of Aleran-

by this title, *Caput Episcoporum congregatorum* Cyrillus: Cyrillus the Heade of the Bishops there assembled. Likewise Gregorie intitlith S. Paule in this wise: *Paulus ad Christum conuersus, Caput effectus est nationum*: Paule beinge conuerted vnto Christe, was made the Heade of Nations. And to take nearer view of the Bishop of Rome's owne special titles, Pope Nicolas thereof writeth thus: *Constat, Pontificem a Pio Principe Constantino Deum appellatum*: It is wel knowne, that the Pope, of that godly Prince Constantinus was called God. And further they say: *Papa est in primatu Abel, in zelo Elias, in mansuetudine Dauid, in potestate Petrus, in vocatione Christus*: The Pope in Primacie is Abel; in zeale is Elias; in mildenesse is Dauid; in power is Peter; in anointinge is Christe. These names, as I haue saide, of Affection, and fauour haue been geuen: yet wil not M. Hardinge therfore say, that, either, the Emperour ought to be called the Heade of al men vpon Earth: Or the Kinge, Christes Vicare: Or Elias, the Heade of the Prophetes: Or Cyrillus, the Heade of the Councel: Or S. Paule, the Heade of Nations: Or the Bishop of Rome, God, or Christe: as by an vsual, and ordinarie Title. And although, as I haue saide, S. Peters titles be nothinge incident to this Question, yet we may examine M. Hardinges argument touching the same.

Peter (saith he) was Heade of the Apostles:

Ergo, He was Heade of other inferiour people: And so Heade of the vniuersal Church.

This is a deceitful kinde of argument, and riseth by degrees, and steppes: and in the Scholes is called *Sorites*. In like sorte M. Hardinge might conclude thus:

Elias, as Chrysostome saith, was Heade of the Prophetes:

Ergo, He was Head of the inferiour people: And so of the whole vniuersal Church.

But the error hereof wil better appeare by that argument, that Themistocles the gouernour of Athens sometimes made of him selfe, his wife, & his childe. Thus he saide:

The people of Athens is ruled by mee: I am ruled by my wife:

My wife is ruled by my childe:

Ergo, The people of Athens is ruled by my Childe.

In this reason, this one woorde Rule, hath thre significations. For Themistocles ruled, as a Gouernour: his wife, as a Shrew: his Childe, as a wanton. And therein standeth the error of the argument. So likewise this woorde, Heade, significeth sometime the chiefe in learninge: sometime the chiefe in dignitie: sometime the chiefe in Gouernement. And hereof also in reasoning riseth great error. For it were greate folie to reason thus: Paule in learninge, and dignitie was the Heade of al others: Ergo, He was the Heade in Gouernement ouer al others.

Touching Victor, that wrote the *Storie* of the Vandales, he is neither Scripture, nor Councel, nor Doctour, nor writeth the Order, or Practise of y primitive Church: nor is it wel knownen, either of what credite he was, or when he lived: nor doth he cal the Bishop of Rome the Head of the vniuersal Church. Onely he saith, Rome is the Chiefe, or Head Church of al others. Which thinge of our parte, for that time, is not denied: as may better appeare by that is written before in sundrie places of this Article. So doth Prudentius cal Bethleem the Head of the Worlde: *Sancta Bethle Caput est Orbis*: So likewise Chrysostome geuing instructions vnto Flavianus touching the Cittie of Antioche, saith vnto him: *Cogita de totius Orbis Capite*: I thinke thou of Antioche, that is the Heade of al the Worlde. Hereby is meante a Heade of Dignitie, or Honour, and not of Rule.

Prudentius in  
Enchiridio.  
Chrysost. Ad po-  
pulum Antioche  
Homi. 3.

M. Hardinge findinge not one of the whole number of the Bishops of Rome, once named y Heade of the whole Church, therfore thought it best to founde his prouise vpon S. Peter. And for that cause, others of his side haue auanced S. Peter aboue al Creatures. Bonifacius saith, That God took Peter in *Consortium Indi-*



Peter not  
Heade.

Extra, de elec-  
tion. & electi  
potestate. Bonif.

8. Fundamenta.

Ab ipso, quasi  
quodam capite,  
dona sua omnia  
diffundit in  
Corpus.

Socrates li. 3.

Ca. 21.

Matth. 3.

Act. 19.

31

THE FOURTH ARTICLE

uidua Trinitatis: Into the Fellowship euen of the Indivisible Trinitie: and that from him, as from the Heade, he poureth al his giftes into the Bodie. Hereof M. Hardinge saith his argument thus: Peter was the Heade of the Apostles: and so of al other inferiours:

Ergo, The Bishop of Rome is the Heade of the Vniuersal Church.

Thus, as Iulianus the Emperour in his phrenesie sometimes imagined, that the great Alexanders Soule was come by Succession to dwell in him: euen so now the Bishops of Rome imagine by like fantasie, or phrenesie, that S. Peters Soule commeth by Succession to dwell in them: that therefore they ought to haue, what so euer Title, or interest Peter had. And for that cause they say, We are Peters Successors: euen as the Phariseis sometime saide, We be the Children of Abraham. But S. John the Baptist saide vnto them, Put not your affiance in such Succession. For God is habie, euen of the stones to raise vp Children vnto Abraham. And when y<sup>e</sup> Children of Scena beinge Sorcerers, and Infidelles beganne to practise in the name of Christe, and Paule, the man posselt made them answer, Christe I know: and Paule I knowe: But what are you? Surely Peter was not the Heade of the Apostles, because he was Bishop of Rome. For he was so appointed by Christe, in consideration of age, and boldenes of Sp<sup>ir</sup>ite, longe before he came to Rome: Yea, and had so bene, and so had continued, although he had neuer come to Rome. Therefore M. Hardinges argument is a Fallax, and in the Scholes is called Fallacia accidentis.

Thus, notwithstandinge S. Peter were Heade of the Church, yet cannot the B. of Rome therefore of right claime the same title. And albeit S. Peter of special reuerence, and admiration of his Sp<sup>ir</sup>ite, and vertues, were sometimes so called, as

Paule the Head  
as wel as Peter.

S. Paule sometimes vpon like consideration also was, yet vnderstandinge this Chieftie for Vniuersal Power, and Governement, and Authoritie to commaunde, S. Peter neither was the Heade of y<sup>e</sup> Vniuersal Church in deede, nor was so esteemed, or taken emonge his brethren: as many waies it may wel appeare. And therefore S. Gregorie saith: Paulus membra Dominici Corporis certis extra Dominū quasi

Gregor. li. 4.

Epist. 38.

Capitibus, & ipsis quidem Apostolis subijci particulariter curauit: S. Paule forbade, that the members of Christes Bodie, shoulde not be subiecte particularly vnto any certaine Heades bysides the Lorde, no not vnto the Apostles themselves. So saith S. Augustine, as it is before alleged: Nec Apostolus Paulus Caput est, & Origo eorum, quos plantauera:

Augustin contra  
litteras Petilian-  
ni. li. 1. ca. 5.

Augustin. contra  
Epistolam Par-  
meniani. li. 2. c. 8.

Gregor. li. 4. E-  
pist. 38.

Neither is Paule him selfe the Heade of them, whome he plated. Likewise againe he saith: Paulus Apostolus, quāquam sub Capite præcipuum Membrum, tamen Membrum est Corporis Christi: Paule the Apostle, although he be a special member vnder (Christe) the Heade, yet is he a member (& not the Heade) of Christes Bodie. To conclude, S. Gregorie saith: Certè Petrus Apostolus primū membrū Sæctæ, & Vniuersalis Ecclesiæ est. Paulus, Andreas, Iohannes, quid aliud, quā singularium sunt plebium Capita? Et tamen sub vno Capite omnes membra sunt Ecclesiæ. Atque vt cuncta breui cingulo locutionis astringam, Sancti ante Legem, Sancti in Lege, Sancti sub Gratia: Omnes hi perficientes Corpus Domini, in membris sunt Ecclesiæ constitui: Et nemo se vnquam Vniuersalē vocari voluit: In deede Peter the Apostle is the Chiefe Member of the holy Vniuersal Church. Paule, Andrewe, and John, what are they els, but the Heades of seueral peoples: yet notwithstandinge vnder one Heade they are al members of the Church. To be shorte, The Sainctes before the Law: the Sainctes in the Law: the Sainctes vnder Grace: al accomplishing the Lordes Bodie, are placed emonge the members of the Church: And there was neuer yet none that woulde cal him selfe Vniuersal.

Hereof we may wel conclude thus: S. Peter touchinge gouernement, and Ordinary Rule was not the Heade of the Vniuersal Church: Ergo, Putche lesse is the Pope the Heade of the Vniuersal Church.

M. Hardinge. The. 33. Diuision.

I wil adde to al that hath been hitherto saide of this matter, a saicinge of Martin Luther, that  
suche as doo little regarde the grauitie of ancient Fathers of the olde Church, maye yet some what be  
moued

*moued with the lightnes of the younge Father Luther, Patriarke, and founder of their new Church. Lightnes I meane wel cal it, for in this saieinge, whiche I shal here rehearse, he dothe not so soberly allowe the Popes primacie, as in sundrie other treatises he dothe rashely, and furiously inuenge against the same. In a litle treatise intituled, Resolutio Lutheriana super propositione sua. 13. De potestate Papae: His wordes be these: Primum quod me mouet Romanum Pontificem esse alijs omnibus, quos saltem nouerimus se Pontifices gerere, Superiorem, est ipsa voluntas Dei, quam in ipso facto videmus. Neque. n. sine voluntate Dei, in hanc Monarchiam unquam venire potuisset Rom. Pontifex. At voluntas Dei, quoquo modo nota fuerit, cum reuerentia suscipienda est, ideoque non licet temere Romano Pontifici in suo primatu resistere. Hac autem ratio tanta est, vt si etiã nulla scriptura, nulla alia causa esset, hæc tamen satis esset ad compescendam temeritatem resistentium. Et hac sola ratione gloriosissimus Martyr Cyprianus, per multas Epistolas confidentissimè gloriatur contra omnes Episcoporum quorumcunque aduersarios. Sicut, 3. Regum legimus, quod decem Tribus Israel discesserunt à Roboam filio Salomonis, & tamen quia voluntate Dei, siue auctoritate factum est, ratum apud Deum fuit. Nam & apud Theologos omnes, voluntas Signi, quam vocant operationem Dei, non minus quàm alia signa voluntatis Dei, vt præcepta prohibitiua &c. metuenda est. Ideo non video, quomodo sint excusati à Schismatis reatu, qui huic voluntati contraueniens, sese à Romani Pontificis auctoritate subtrahunt. Ecce hæc est vna prima mihi insuperabilis ratio, quæ me subiicit Romano Pontifici, & primatum eius confiteri cogit. The first thinge, that moueth me to thinke the Bisshop of Rome to be ouer al other, that we knowe to be Bisshoppes, is the very wil of God, whiche we see in the facts, or deede it selfe. For without the wil of God the Bisshop of Rome coulde neuer haue been commen vnto this Monarchie. But the wil of God, by what meane so euer it be knowne, is to be receiued reuerently. And therefore it is not lawfull rashely to resist the Bisshop of Rome in his primacie. And this is so greate a reason for the same, that if there were no scripture at al, nor other reason, yet this were enough to staie the rashenes of them, that resist. And through this onely reason, the moste glorious Martyr Cyprian in many of his Epistles vaunteth him selfe very boldly against al the aduersaries of Bisshoppes, what so euer they were. As in the thirde booke of the Kinges we reade, that the tenne Tribes of Israel departed from Roboam Salomons sonne. Yet because it was doone by the wil or auctoritie of God, it stood in effecte with God. For amonge al the Diuines, the wil of the signe, whiche they cal the workinge of God, is to be feared no lesse, then other signes of Goddes wil, as commaundementes prohibitiue &c. Therefore I see not, howe they maie be excused of the gylte of schisme, whiche goinge against this wil, withdrawe them selues from the auctoritie of the Bisshop of Rome. Lo this is one chiefe inuincible reason, that maketh me to be vnder the Bisshop of Rome, and compelleth me to confesse his primacie. This saith Luther.*

*Thus I haue briefly touched some deale of the Scriptures, of the Canons and Councelles, of the Edictes of Emperours, of the Fathers saieinges, of the reasons, and of the manifolde practises of the Church, whiche are wonte to be alleaged for the Popes primacie, and supreme auctoritie. VVith al, I haue proued that, whiche M. Iuel denieth (125) that the Bisshop of Rome within sixe hundred yeeres after Christe, hath bene called the Vniuersal Bisshop, of no smal number of menne of greate credite, and verie oftentimes head of the Vniuersal Church, both in termes equiualent, and also expressely. Nowe to the nexte article.*

*The B. of Sarisburie.*

*The case goeth somewhat hardely of M. Hardinges side, when he is thus diuinen for wante of other authorities, to craue aide at Luthers hande. Touchinge alteration in religion, whiche it pleaseth him to name lightnes, if he woulde soberly remember his owne often changes, and the light occasions of the same, he shoulde finde smal cause to condemne others. Certainly M. Luther, after God had once called him to be a minister of his Trueth, neuer lookte backwarde from the plough, nor refused the Grace, that God had offred him, notwithstandinge he saw, al the powers of the worlde were against him. His argument is taken of the effects, or tokens of Goddes wil. The Pope, saide he, is auanced vnto a Monarchie, or Imperial state of a Kingedome: But he coulde neuer be so auanced without Goddes wil: Ergo, it was Goddes wil, it shoulde be so.*

Ad 3

Argu-

*The. 13. vnto truth. For, Peter onely excepted, either of these titles resteth yet vnprooued.*



Esa. 36.

Daniel Cap. 7.

Matth. 24.

Daniel. 8.

2. Theſſalon. 2.

Aeneas Syluius.

Cyprian. in Ser-  
mone de Ieiunio  
& Tentatione.Origen. in Mat-  
the. tractat. 12.Dist. 99. Prime  
sedis.

Sozom. li. 3. ca. 8.

Concil. Aphric.

Epist. ad Caeleſt.

Gregor. li. 4.

Epist. 34. 38. &amp;c.

Anno Domini.  
602.De Maior. &  
Obediens. Vnam  
Sanctam.

Ibidem in Gloſa.

9. Quest. 3. Nemo

Dist. 21. Inferior  
ſedis.

Esa. 10.

De Conſeſſione  
Præbendæ, in  
Gloſa.Extra, de Con-  
ſtitution. Licet.

Durand. li. 2.

a De electio. &  
electi poteſtate.

Arguments, that be taken of Goddes permission, or of the tokens of his will, make no necessary proufe, either that the thinges in them selues be good, or that God is pleased with them. For God suffered Nabucodonozor, Sennacherib, Pharaos, and others: and their very estates, & proceedings were euident tokens of Goddes will. For if his wil had bene otherwise, they coulde not haue reigned. Yet neither were they good men, nor was God pleased with their doinges. So shal God suffer Antichriste to sitte euen in the holy place. Daniel saith: Faciet, & prosperabitur: & he shal take his pleasure, and shal prosper. And againe: Roborabitur fortitudo eius, & non in viribus suis: His power shal be confirmed, but not through his owne strength: but through the strength of God. Yet shal not God therefore loue, or fauour Antichriste, or deliue in his wickednes. For S. Paule saith: The Lorde shal kil him with the spirite of his mouth, and shal destroy him with the brightnes, and glorie of his comminge.

Now, for as mutche as, it hath pleased M. Harding, for the Conclusion herof, to touche the Effects of Goddes wil, I trust, it shal not be painefull to the gentle Reader, likewise shortly to consider the effectes, and sequels of this vniuersal power. It is graunted, that the Church of Rome, for sundrie causes befoze alleged, was euermore from the beginninge the chiefe, and mosse notable aboue al others. For withstandinge Eneas Syluius, beinge him selfe a Bishop of Rome, saith: Ad Romanos pontifices ante Nicenum Concilium, aliquis sancti, et non magni, respectus fuit: Verily there was some respecte had to the Bishoppes of Rome befoze the Councel of Nice, although it were not great. S. Cyprian in his time complained, That Pride, and Ambition seemed to lodge in priestes bosomes. Origen in his time complained, that the Ministers of Christe seemed euen then to passe the outrage of worldly Princes. Yet was the Church of God in those daies euerywhere, vnder cruel, and beuement persecution. Therefore to abate this ambitious courage, order was afterwarde taken in the Councel of Carthage, that no man shoulde be intituled the Highest Bishop, or the Prince of Bishoppes, or by any other like name. The Greeke Bishoppes in the Councel of Antioche, and the Bishoppes of Aphrica, beinge in number two hundred and seuentene, in the Councel there founde them selues greued with the Pride and Arrogancie of the See of Rome. For that John the Bishop of Constantinople tooke vpon him, to be called the vniuersal Bishop, therefore Gregorio the Bishop of Rome called him Lucifer, and the Messenger of Antichrist: and saide, He had chosen vnto him a proude, an arrogant, a pompous, and a blasphemous name. But after that, by great sute made vnto the Emperour Phocas, the Bishoppes of Rome them selues had once obtayned the same title, and had possessed, & enioied the same a longe while, in the ende their pride was such, that it seemed intolerable. Then they beganne to decre, and determine, That euery mortal man is bounde, to be subiecte to the See of Rome, & that vpon paine of damnation: and that without the Obedience of that See, noman is saued: That the Bishop of Rome is an vniuersal Iudge ouer al men: and that he him selfe may be iudged by noman, neither by Emperour, nor by Kinge, nor by al the Clergie, nor by the whole people, For that it is written by the Prophete Esai: The Axe shal not glorie against him, that he weth with it: That what so euer he do, noman may presume to say vnto him, Domine cur ita facis: sir, why doo you thus: That he hath al manner Lawe, and Right in Scrinio pectoris sui, in the Closet of his breaste. That al other Bishoppes receiue of his iulnes: a That no Councelles can make lawes for the Church of Rome: and that the Bishop of Romes authoritie is plainly excepted out of al Councelles: b That notwithstandinge the Pope drawe innumerable companies of people after him into Belle, yet no mortal man may dare to reprove him. c That the Popes wil, or pleasure standeth as a lawe. In illis, quæ vult, est ei pro ratione voluntas: And that there is none other reason to be yeldd of his doinges, but onely this:

Quia

Quia ipse voluit, For he would. d For of that, that is nothing, he is hable to make some thinge. Quia de eo, quod nihil est, potest facere aliquid: That he hath right of bothe swerdes, as wel of the Temporal, as of the Spiritual: That the Temporal Prince may not vnder his swerde, but onely at his becke, and sufferance: ad nutum, & Patientiam Ecclesie: f That he is Hares Imperij, the Heire apparent of the Emperour, g and is seven and fiftie degrees greater then h Emperour: and that because in such proportion the Sunne is greater then the Moone: h That it is lawful for him to depose kinges, and Emperours: as he did the Emperour Henry the sixth, and Chilpericus the French Kinge.

Then he made the Emperour of Christendome to lie downe flatte before him, and spared not to sette his foote vpon his necke, addinge withal these wordes of the prophete Dauid, i Thou shalt walke ouer the aspe, and the cocatrice: k Then he was contente that the Emperour should be called Procurator Ecclesie Romanæ: The Procurator, or steward of the Church of Rome: l Then, as if he had beene Nabucodonozor, or Alexander, or Antiochus, or Domitian, he claimed vnto him selfe the name, and title of almighty God: and said further, That being God, he might not be iudged of any mortal man: m Then he suffered menne to say, Dominus Deus noster Papa: Our Lorde God the Pope: n Tu es omnia, & super omnia: Thou art al, and aboue al. Al power is geuen vnto thee, as wel in Heauen, as in Earthe. I leane the miserable spoile of the Emperour: the losinge of sundrie greate Countries, and Nations, that sometimes were Christened: the weakening of the faith: the encourraginge of the Turke: the ignorance, and blindenesse of h people. These, & other like, be the effectes of the Popes vniuersal power. Would to God, he were in deede, that he would so faine be called, & would shew him selfe in his owne particular Church to be Christs Vicare, & the Dispenser of Gods Mysteries. Then should godly men haue lesse cause to complaine against him. As now, although, that he claimeth, were his very right yet by his owne iudgement, he is woorthie to loose it, p For Pope Gregorie saith: Priuilegium meretur amittere, qui abutitur potestate: He that abuseth his authoritie, is worthy to loose his priuilege. And Pope Sylvester saith: q Eriam quod habuit, amittat, qui, quod non accepit, vsurpat: He that vsureth that he receiued not, let him loose, that he had.

Now, briefly to saue abroade the whole contentes of this Article:

- 1 Firste, P. Hardinge hath wittingly alleged suche testimonies vnder the names of Anacletus, Athanasius, and other Holy Fathers, as he him selfe knoweth vndoubtedly to be forged, and with manifest Absurdities, and ContradiCTIONS, doo betraye them selues, and haue no manner colour, or shewe of truth.
- 2 He hath made his claime by certaine Canons of the Council of Nice, and of the Council of Chalcedon: and yet he knoweth, that neither there are, nor neuer were any suche Canons to be founde.
- 3 He hath dismembred, and mangled S. Gregories wordes, and contrary to his owne knowledge, he hath cutte them of in the midst, the better to beguile his Reader.
- 4 He hath violently, and perforce drauen, and rackte the Olde godly Fathers, Irenæus, Cyprian, Ambrose, Cyrillus, Augustine, Theodoretus, Hierome, and others, contrary to their owne sense, and meaninge.
- 5 Touching appeales to Rome, the gouernement of the East parte of the worlde, Excommunications, Approbations of orders, allowance of Councelles, Restitutions, and Reconciliations, he hath openly misreported the whole vniuersal order, and practise of the Church.
- 6 Al this notwithstandinge, he hath as yet founde neither of these two glorious Titles, that he hath so narrowly sought for: notwithstandinge greate paines taken, and great promises, and bauntes made touchinge the same.

significasti.  
b Dist. 40. si pp.  
c De translatione.  
Episcopi, Quando  
in Glo. a.  
d De concessio.  
Præbendæ. pro-  
posuit, in Glo. a.  
e De Maior. et  
obedien. vnam  
sanctam.  
f Clem. de App.  
pellat. nib. Pa-  
storalis.  
g De Maior. et  
obedien. solite  
in Glo. a.  
h De senten. et  
re iudicata. Ad  
Apostolicæ.  
i Psalm. 91.  
k Dist. 96. si  
Imperator. in  
Glo. a.  
l Dist. 96. satis  
evidenter.  
m Iohan. 22. De  
verbor. signific.  
In glo. a. Cum  
inter.  
n In Concil. La-  
teranen. Sub  
Iulio.  
o I. Corinth. 4.  
p II. Quest. 2.  
Priuilegium.  
q 25. Quæst. 2.  
sic decet.



Therefore, to conclude, I must subscribe, and rescribe, euett as before, That albett M. Hardinge haue traualled painefully herein, bothe by him selfe, and also with conference of his frendes: Yet cannot he hitherto finde, neither in the Scriptures, nor in the olde Councelles, nor in any one of al the auncient Catholike Fathers, that the Bishop of Rome within the space of the firste five hundred yeeres after Chryste, was ever intitled either the Universal Bishop, or the Heade of the Universal Church.

FINIS.



# THE FIFTE ARTICLE OF REAL PRESENCE.

The B. of Sarisburie.

**O**r, that the people was then taught to beleue, that Christes Bodie is Really, Substantially, Corporally, Carnally, or Naturally in the Sacrament.

M. Hardinge. The 1. Division.

(126) Christen people hath euer ben taught, that the Bodie, and Bloude of Iesus Christe by the vn-  
speakeable workinge of the grace of God, and vertue of the holy Ghost is present in this most holy sa-  
crament, and that verily, and in deede. This doctrine is founded vpon the plaine wordes of Christe,  
whiche he vttered in the institution of this sacrament, expressed by the Euangelistes, and by S. Paule.  
As they were at supper (saith the Matthe we) Iesus tooke breade, and blisped it, and brake it, and gaue  
it to his Disciples, and saith: Take ye, Eate ye, This is my Bodie. And takinge the Cuppe, he gaue  
thanks, and gaue it to them, saieinge: Drinke ye al of this: For this is my Bloude of the Newe Testa-  
ment, whiche shalbe shedde for many in remission of sinnes. VVith like wordes almost, Marke, Luke,  
and Paule doo describe this diuine institution. Neither saide our Lorde onely, This is my Bodie, but  
least some shoulde doubt how his wordes are to be vnderstanded: For a plaine declaration of them,  
he addeth this further, VVhiche is geuen for you. Like wise of the Cuppe he saith not onely, This is  
my Bloude, but also, as it were to put it out of al doubt, whiche shalbe shedde for many.

Nowe, as faithfull people doo beleue, that Christe gaue not a figure of his Bodie, but his owne  
true, and verie Bodie in substance, and likewise not a figure of his Bloude, but his verie precious Bloude  
it selfe at his Passion, and death on the Crosse for our Redemption: so they beleue also, that the wor-  
des of the institution of this sacrament, admitte noe other vnderstandinge, but that he geueth vnto  
vs in these holy Mysteries, his selfe same Bodie, and his selfe same Bloude, in trueth of substance,  
whiche was crucified, and shedde forth for vs. Thus to the humble beleuers Scripture it selfe mini-  
steth sufficient argument of the trueth of Christes Bodie, and Bloude in the sacrament, against the  
sacramentaries, who holde opinion, that it is there but in a figure, signe, or token (127) onely.

The B. of Sarisburie.

I knowe not wel, whether M. Hardinge doo this of purpose, or elles it be his  
manner of writinge. But this I see, that beinge demanded of one thinge, he al-  
waies turneth his answere to an other. The question is here moued, Whether  
Christes Bodie be Really, and Corporally in the Sacrament: His answere is, That Chris-  
tes Bodie is ioyned, and vnitied Really, and Corporally vnto vs: And herein he bestoweth  
his whole treatie, and answereth not one worde vnto the question.

In the former Articles, he was hable to allege some forged Authoritties: Some  
countrefeite practise of the Church: Some wordes of the auncient Doctours, al-  
though mistaken: Some shewe of natural, & wordly reason: or at the leaste wise,  
some colour, or shifte of wordes. But in this mater, for directe proufe he is hable  
to allege nothing: no not so mutche as the healpe, and diste of natural Reason.

Where he saith, Christen people hath euer bene thus taught from the beginninge, It is  
greafe maruel, that either they shoulde be so taught, without a teacher: or their  
teacher shoulde thus instructe them, without wordes: or suthe wordes shoulde be  
spoken, and neuer written. Verily M. Hardinge by his silence, and wante herein,  
secretely confesseth, that these wordes, Really, Carnally &c. in this mater of the  
Sacrament, were neuer used of any Ancient Writer. For if they were, either he,  
or his felowes woulde haue founde them.

But Christe saith, This is my Bodie: This is my Bloude: And to put the mater out  
of doubt,

The. 126. Vo.  
truth. For M.  
Harding is not  
hable to proue,  
that the people  
in the Primitive  
Church was  
thus taught,

The. 127. Vo.  
truth. For this  
is no parte of  
our Doctrine,



**Dissensio  
and Con-  
tradiction  
of M.  
Hardings  
side.**

*Io. Fiferus con-  
tra Captiuita.  
Babyloniam. N.*

*8. Q. 2. 1. 1.*

*24. 1. 1. 1.*

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**THE FIFTH ARTICLE**

of doubt, he addeth, *Which is given for you: which shall be shedde for you.* Hereupon M. Hardinge foundeth his Carnal Presence: notwithstandinge Christe him selfe vseth not any of these wordes, nor any other worde leadinge therevnto. And D. Fifer sometime Bishop of Rochester, a famous man of M. Hardinges side, saith expressly, that this sense cannot in any wise be gathered of the bare wordes of Christe. For thus he writeth: *Hactenus Mathæus: qui & solus Testamenti Noui meminit. Neque vllum hic verbum positum est, quo probetur, in nostra Massa veram fieri Carnis, & Sanguinis Christi Præsentiam: Hitherto S. Matthew who onely maketh mention of the Newe Testament. Neither are there any wordes here written, whereby it maie be prooued, that in our Masse is made the very presence of the Bodie, and Bloude of Christe.* And further he adoucheth it thus: *Non potest igitur per vllam Scripturam probari: Therefore it cannot be prooued by any Scripture. Here we see greates varietie of iudgement in M. Hardinges owne side: that in maters of greatest weight. M. Hardinge thin- keth his Carnal Presence is proued sufficiently by these wordes of Christe, This is my Bodie: D. Fifer contrarywise saith, It cannot be prooued, neither by these wordes of the Scripture, nor by any other. And yet it was euer thought, M. Fifer was as learned in euery respecte, as M. Hardinge.*

And, albeit M. Hardinge late lutcheth holde vpon these wordes of Christe, as if they were so plaine, yet others of his frendes by their diuerse, and sundrie Construc- tions touching the same, haue made them somewhat darke, and doubtful, and cannot yet thoroughly agree vpon them. Some of them saie: *Christes Natrall Bodie is in the Sacrament, howe be it not Natrally: Some others saie, It is there bothe Natrally, and also sensibly: Some of them saie precisely, Neuer man vsed either of these two ter- mes, Natrally, or sensibly, in this case of Christes Presence in the Sacrament. Yet others of them put the mater out of doubt, and saie, Christe is there present Natrally: And in the Council holden in Rome vnder Pope Nicolas. 2. it was determined, and Be- rengarius forced to subscribe, That Christe is in the Sacrament sensibly, or, as they then grossely vttered it in Latine, Sensualiter: Some of them saie, Christes Bodie is not di- uided, or broken in the Sacrament, but onely the Accidentes. But Pope Nicolas, with his whole Council saith, Christes Bodie it selfe is touched with fingers, and diuided, and bro- ken, and rente with teethe, and not onely the Accidentes. Thus to leaue other moe con- trarieties, it is plaine hereby, that the best learned of that side, are not yet fully agreed vpon the sense of Christes wordes: notwithstandinge their suiters, and wel willers are otherwise perswaded of them. And bothe M. Hardinge beleue, that Christian people were thoroughly resolued herein, when their Doctours, and Tea- chers were not resolued: or that the Scholars were better instructed, then their Masters?*

Nowe, if this Article cannot be proued, neither by any wordes of the Scrip- tures, as D. Fifer saith, and as it further appeareth by the dissension of the Tea- chers, nor by any one of al the olde Doctours, & Fathers, as M. Hardinge grant- eth by his silence: then maie Godly, and Catholike Christian people wel state their iudgements, and stande in doubt of this Carnal, and Fleashely Presence. In dede the question bitwene vs this daie, is not of the Letters, or Syllables of Christes wordes: for they are known, and confessed of either partie: but onely of the Sense, and Meaning of his wordes: which, as S. Hierome saith, is the very pith, and substance of the Scriptures. And the lawe it selfe saith: *In fraudem Legis facit, qui saluis verbis Legis, Sententiam eius circumuenit: He committeth fraude against the Lawes, that, sauinge the wordes of the Lawe, overthroweth the meaning.* And S. Au- gustine seemeth herein to finde faulte with certaine in his time. His wordes be these: *Cum in vnam patrem procliuiter ire cõperint, non respiciunt Diuinæ authoritatis alia testimonia, quibus possint ab illa intentione reuocari, & in ea, quæ ex vniuersis tempe- rata*

*D. Smythe De  
Eucharist.*

*Stephan. Gardi-  
nerus.*

*D. Smythe.*

*Ste. Gardiner in  
the Diuels so-  
phistrie. fol. 6.*

*De Con. Dist. 2.*

*Ego Berengarius*

*Ste. Gardiner in*

*the Diuels so-  
phistrie. fol. 15.*

*De Con. Dist. 2.*

*Ego Bereng. Ma-*

*nibus tractari,*

*frangl. dentibus*

*atteri.*

*Hieron. ad Ga-  
la. Cap. 1.*

*Pan. de Leg. &  
senatuscon. &  
longa consuetud.*

*Centra legem.*

*Auzust. Di. fide,*

*& operib. ca. 4.*

rara est, Veritate, ac moderatione consistere: When they once beginne to renne headlonge of one side, they neuer consider other testimonies of Diuine authoritie, whereby they might be withdrawen from their purpose, and so might reas in that Trueth, and measure, that is tempered, and tuned of bothe. If it be true that M. Hardinge saith, That this is the onely sence, and meaninge of Chzistes wordes, That his Bodie is in sutch grosse sorte Really, and fleshely in the Sacrament, and that oulesse Chziste meane so, he meaneth nothinge: it is greate wonder, that none of the Ancient Catholique Doctours of the Church, no not one, coulde euer see it: or if they sawe it, yet, beinge so eloquent, lacked woordes, and were neuer hable to expresse it.

But he saith, It is no bare Figure, as the Sacramentaries holde opinion, And therefore he thinketh, he maye conclude, that Chzistes Bodie is Really present. So might he also saie, The Sacrament of Baptisme is no Bare Figure, Therefore Chzist is therein Really presente. Certainly S. Augustine speakinge of the Roche in the wilderness writeth thus: Hinc est, quod dictum est, Petra erat Christus. Non enim dixit, Petra Significat Christum, sed tanquam hoc esset: quod vique per Substantiam non hoc erat, sed per Significationem: Therefore it is written, The Roche was Chzist. For S. Paule saith not, The Roche signified Chziste, but as though it had bene Chziste in deede: where as it was not Chziste in Substance, but by waie of Signification, or by a Figure. S. Paule saith not, The Roche was a Figure of Chziste, but the Roche was Chziste. And S. Basile in like sorte saith: Christus re vera Petra est immobilis, & inconcussa: Chziste in deede is the sure and the firme Roche. Yet, I trowe, M. Hardinge wil not theretofore saie, Chzist was Really, or Carnally in the Roche.

Neither canne I thinke, M. Hardinge is sutch a deadly onemie vnto Figures, as he woulde now seeme to be. For he him selfe in these fewe woordes of Chziste, touchinge the Institution of this Holy Sacrament, as it shalbe shewed here after more at large, is faine to take helpe of sicken, or moe sundrie Figures: and the same so strange, so grosse, and so insensible, that neither S. Augustine, nor S. Hierome, nor any other olde Diuine ever knewe them, nor any good Grammarian woulde allowe them. So many, and sutch figures, it is lawfull for him to diuise, & vse, to mainteine the falschode. But for vs, in defence of the Trueth, it maye not be lawfull, to vse one.

Verily, the olde Catholike Fathers were neuer so curious in this behalf, nor thought it sutch a Heresie, to expounde Chzistes wordes by a Figure. Briefly for a taste hereof, S. Augustine saith: Christus adhibuit Iudam ad Conuiuium, in quo Corporis, & Sanguinis sui Figuram Discipulis suis commendauit, & tradidit: Chziste receiued Iudas to his banquet, wherein he gaue vnto his Disciples the Figure of his Bodie, and Blood. Likewise Tertullian saith: Christus accepit Panem, & distribuit Discipulis, Corpus suum illum fecit, Dicendo hoc est Corpus meum, hoc est, Figura Corporis mei: Chziste receiuinge the Breade, and the same beinge diuided vnto his Disciples, made it his Bodie: saieinge, this is my Bodie, that is to saie, The Figure of my Bodie. S. Ambrose saith: Ante Benedictionem verborum Coelestium alia species nominatur: post Consecrationem Corpus Christi significatur: Before the Blessinge of the Heauenly Woordes, it is called another kinde: after the Consecration, the Bodie of Chziste is signified. Here I must protest, That, as M. Hardinge is troubled with wante of witnes in this case, so am I oppressed with multitude. If I shoulde alleage al the reaste of the Ancient Godly Fathers, that write the like, I shoulde be ouer tedious to the Reader. And an other place hereafter folowinge, wil serue more aptely to this purpose. But by the waie, Gentle Reader, I must geue y to vnderstande, y S. Augustine heretofore writeth thus: Eademum est miserabilis Animae seruitus, signa pro rebus accipere: & supra Creaturam corpoream, oculum mentis ad hauriendum aeternum lumen leuare non posse: In deede, this is a miserable bondage of the soule, to take the signes in the steede of thinges that

be signis

Augustin. Super  
Leuiticum quæst.

57.

1. Corin. 10.

Basile De Pœnitentia.

Augustin. in  
psalmum. 3.

Tertul. contra  
Marcionem. li. 4.

Ambros. de illis  
qui initiantur  
mysterijs.  
Cap. vltimo.

August. de Doctrina  
Christiana.  
na. li. 3. Cap. 5.  
The bondage  
of the soule.



ibidem.

The Death of  
the soule.

Deuter. 5.

Psalm. 5.

Galat. 3.

Roman. 5.

Chrysost. ad po-

pulum Antioch.

Hom. 60.

Ephes. 5.

1. Iohan. 4.

Sic sum corda.

Chrysost. in. 1.

Corin. 10. hom. 24.

Augustin. in 10-

hom. tractat. 90.

Bernard. de

Cena Domini.

be signified; and not to haue power, to liſte vp the eye of the minde aboue the bodilie creature, to receiue the light that is euerlaſtinge. And againe: In principio cauendum eſt, ne Figuram locutionem ad Literam accipias. Et ad hoc enim pertinet, quod ait Apoloſolus, Litera occidit: Spiritus autem uiuificat. Cum enim Figuram dictum ſic accipitur, tanquam proprie dictum ſit, carnaliter ſapitur. Neque vlla mors animæ congruentius appellatur:

Fiſt of al, thou muſt beware, that thou take not a Figuratiue ſpeache accordinge to the Letter. For therunto alſo it apperteyneth, that the Apoſtle ſaith: The Letter killeth, the Sprite geueth life. For whene the thinge, that is ſpoken in a Figure, is ſo taken, as if it were plainely ſpoken (without Figure) there is fleſhly vnderſtandinge: neither is there any Deathe more fitly called, the Deathe of the Soule. By theſe wordes, good Reader, S. Auguſtine ſtri-

cketh by thy ſenſes, to conſider wel, what thou doſt, leaſt perhaps thou be deceiued. And where as S. Bernard ſaith thus vniuſally reſpecteth of vs, That we mainteine a naked Figure, and a bare ſigne, or Token onely, and nothinge elſes, If he be of God, he knoweth wel, he ſhoulde not thus beſtow his tongue, or hande, to beare falſe witnes. It is written: God wil deſtroie them al, that ſpeake vniuſally. He knoweth wel, we ſhoulde not the people of God with bare Signes, and Figures: but teache them, that the Sacramentes of Chriſt be Holy Myſteries, and that in the Miniſtration thereof Chriſt is ſette before vs, euen as he was Crucified vpon the Croſſe: and that ther- in we maie beholde the Remiſſion of our ſinnes, and our Reconciliation vnto God: and, as Chryſoſtome bytelly ſaith: Chriſtes greate Benefite, and our Saluation. Herein we teache the people, not that a naked Signe, or Token, but that Chriſtes Body, and Bloude in deede, and verily is geuen vnto vs: that we verily eate it: y we verily drinke it: that we verily be reliued, a liue by it: that we are Boanes of his Boanes, and Fleaſhe of his Fleaſhe: that Chriſt dwelleth in vs, and we in him. Yet we ſaie not, either that the Subſtance of the Breade, or Wine, is donne awaie: or that Chriſtes Bodie is let downe from Heauen, or made Really, or fleſhly preſent in the Sacrament. We are taught, accordinge to the Doctrine of the olde Fathers, to liſt by our hartes to Heauen, and there to ſeide vpon the lambe of God. Chryſo- ſtome ſaith: Ad alia contendat oportet, qui ad hoc Corpus accedit: Who ſo wil reache to that Body, muſt mounte on high. S. Auguſtine likewiſe ſaith: Quomodo tenebo abſentem: Quomodo in Caelū manum mittā, vbi ibi ſedentē teneam: Fidē mitte, & tenuiſti: Howe ſhal I take holde of him beinge abſent? Howe ſhal I reache vp my hande into Heauen, and holde him ſittinge there? Sende vp thy Faith, and thou haſt taken him. Thus ſpiri- tually, and with the mouth of our Faith we eate the Body of Chriſt, and drinke his Bloude, euen as verily, as his Body was verily broken, and his Bloude verily ſhedde vpon the Croſſe. And thus S. Auguſtine, and S. Chryſoſtome, and other holy Fathers taught the people in their time to beleue. In deede the Breade, that we receiue with our bodily mouthes, is an earthly thinge, and therefore a Fi- gure: as the water in Baptiſme is likewiſe alſo a Figure: But the Body of Chriſt, that thereby is repreſented, & there is offered vnto our Faith, is the thinge it ſelfe, and no Figure. And in reſpecte of the glorie thereof, we haue no regarde vnto the Figure. Wherefore S. Bernarde alludinge to the ſame, ſaith thus: Annulus non valet quicquam: hereditas eſt, quam querebam: The ſealinge ringe is nothinge worth: it is the inheritance, that I ſought for.

1 To conclide, three thinges herein we muſt conſider. Fiſt, that we put a diffe-  
rence betwene the Signe, and the thinge it ſelfe, that is ſignified.

2 Secondly, that we ſeke Chriſt aboue in Heauen, and imagin not him to be  
preſent bodily vpon the Earth.

3 Thirdly, that the Bodie of Chriſt is to be eaten by Faith onely, and none o-  
therwiſe.

And in this laſt pointe appeareth a notable difference betwene vs, and S.  
Bernard.

**Harding.** For wee place Christ in the harte, according to the Doctrine of S. Paule: *Ephes. 3.*  
**M. Harding** placeth him in the month. Wee say, Christe is eaten onely by Faith:  
**M. Harding** saith he, He is eaten with the month, and teeth. But Gods name be  
 blessed: a greate number of godly people haue already perceiue the vnconforta-  
 ble, and vnlawery banitts of this Doctrine. For they haue learned of S. Cyrilian,  
 that Christes Blessed Bodie is Cibus mentis, non ventris: Meate for the minde, not  
 for the belly: And they haue heard S. Augustine say: Quid paras dentem, & ventrem?  
 Crede, & manducasti: VVhat preparest thou thy tooth, and thy belly? Beleeue, and thou  
 hast already eaten.

**Now** consider thou, good Christian Reader, with thee selfe, whether it be better  
 to vse this worde, Figure, whiche worde hath bene often vfed of Tertullian, S.  
 Augustine, and of al the rest of the Auncient Fathers, without controlment: or  
 els these netwe fangled wordes, Really, Corporally, Carnally, &c. Whiche wordes  
**M. Harding** is not hable to shew, that in this case of beinge Really in the Sacra-  
 ment, any one of al the Olde Fathers euer vfed.

*M. Harding. The. 2. Division.*

Againe (128) Wee cannot finde, where our Lorde performed the promise, he had made in the 6. Chap-  
 ter of Iohn: The Breade, whiche I wil geue, is my Fleashe, whiche I wil geue for the life of the  
 worlde: but onely in his last supper. VVhere, if he gaue his Fleashe to his Apostles, and that none  
 other, but the very same, whiche he gaue for the life of the worlde: it foloweth, that in the blessed  
 Sacrament is not meere Breade, but that same his very Bodie in substance. For it was not meere Bread,  
 but his very Bodie, that was geuen and offered vp vpon the Crosse.

*The. 128. vñ.*  
 truth, Ioined  
 with dangerous  
 Doctrine.

*The B. of Sarisburie.*

This Principle is not onely false in it selfe, but also ful of dangerous Doctrine,  
 and may soone leade to Desperation. For if noman may eate the Fleashe of Christ,  
 but onely in the Sacrament, as here by **M. Harding** it is supposed, then al Christian  
 Children, and al others who so euer, that departe this life without receiuinge the  
 Sacrament, muste needes be damned, and die the Children of Gods anger. For  
 Christes wordes be plaine, & general. Onlesse ye eate the Fleashe of the Sonne of Man,

ye shal haue no life in you. Whereunto wee may adde this Minor: Christian Children re-  
 ceine not the Sacrament, and therefore by **M. Hardinges** iudgement, eate not the Fleashe  
 of the Sonne of Man: Hereof it must needes folow, That Christian Children haue no life  
 in them, but are the Children of Damnation. This is the Conclusion of **M. Hardinges**  
 Doctrine. But little care these men, who, or how many perishe: so their fantasie  
 may stande by right. But our Doctrine grounded vpon Gods holy Word, is this,  
 That as certainly as Christe gaue his Bodie vpon the Crosse, so certainly he ge-  
 ueth now the selfe same Bodie vnto the Faithful: & that, not onely in the Adminis-  
 tration of the Sacrament, as **M. Harding** vntruly imagineth, but also at al times,  
 when so euer we be hable to say with S. Paule, I thinke, I know nothing, but Je-  
 sus Christe, and the same Christe Crucified vpon the Crosse. Therefore S. Ambrose

*1. Corinth. 2.*

*Ambrosi. in*

*Psalm. 118.*

*Sermo. 18.*

writeth thus: Quid petis O Iude: vt tribuat tibi Panem, quē dat omnibus, dat quotidie,  
 dat semper? O thou Jew, what dost thou? That Christe should geue thee Bread? He geueth  
 it to al me: he geueth it daily: he geueth it at al times. If it be true that S. Ambrose saith,  
 that Christe geueth that Breade, whiche is his Bodie, at al times, then is it false y  
**M. Harding** saith, that Christ performeth his promise, & geueth his Bodie onely at  
 the Administration of the Sacrament. And therefore S. Augustine saith, Non tantum  
 in Sacramento, sed etiam re ipsa comedunt Corpus Christi: They eate Christes Bodie,  
 not onely in the Sacrament, but also in very deede. Here S. Augustine saith, con-  
 trary to **M. Hardinges** Doctrine, that wee eate Christes Bodie, not onely in  
 the Sacrament, but also otherwise: yea, and so farre he forceth this difference,  
 that he maketh the eatinge of Christes Bodie in the Sacramente, to be one

*Augustin. de Cl-  
 uita. li. 21. ca. 20.*

*Non solum.*

Ce

thinge,



Augustin. de  
Vilitate pœni-  
tentie. ca. 1.  
Manducauerunt  
eundem cibum  
quem nos.  
Augustin. in  
sermone ad in-  
fantes. Citatur  
a Beda. 1. Cor. 10.

Quando ipse  
hoc, quod illud  
sacramentum  
significat, in-  
uenit.

The. 129. vn-  
truth, ioyned  
with vntue re-  
porte. For wee  
vnderstande these  
woordes of  
Christes very  
Fleashe and  
Bloude.

thinge, and the very true eatinge thereof in dede to be an other thinge. Againe, touchinge the Fathers of the Olde law, he saith, that Abraham, Moses, Aaron, and others receiued the Bodie of Christe truly, and effectually, longe time before that Christe, either had receiued Fleashe of the Blessed Virgin, or had ordeined the Sacrament: and that euen the selfe same Bodie, that is receiued now of the Faithful. To be shorte, of Christian Children, and other Faithful, that neuer receiued the Sacrament, he writeth thus: Nulli est aliquatenus ambigendū, tunc vnumqueng Fidelium Corporis Sanguinis Domini participem fieri; quando in Baptismo efficitur Membrum Christi &c. No man may in any wise doubt, but that every faithful man is then made partaker of the Body, and Bloud of Christe, when in Baptisme he is made a Member of Christe: and that he is not without the fellowship of that Breade, and of that Cuppe, although before he eate of that Bread, and drinke of that Cuppe, he departe this worlde, beinge in the Unitie of Christes Bodie. For he is not made frustrate of the Communion, and benefite of that Sacrament, while he findeth that thinge, whiche is signified by the Sacrament. So saith S. Augustine. By these wee may see, It is not al true, that M. Hardinge so constantly aoucheth. If it might haue pleased him to take aduise of Beda, S. Augustine, S. Ambrose, and other godly Fathers, he should some haue founde, that the Faithful may otherwise eate Christes Bodie, and that verily, and in dede: and not onely in the Sacrament.

M. Hardinge. The. 3. Diuision.

If the woordes spoken by Christe in S. Iohn of promise, that he performed in his holy supper, The Breade that I wil geue is my Fleashe, he had beene to be taken, not as they seeme to meane, plainly, and truly, but Metaphorically, Tropically, Symbolically, and Figuratiuely, so as the trueith of our Lordes Fleashe be excluded. (129) as our Adversaries doe vnderstande them: then the Capernaïtes had not any occasion at al of their greate offence. Then should not they haue had cause to murmur against Christe, as the Euangelist saith: The Iewes (saith S. Iohn) stroue amonge themselves, sayinge, Can he geue vs his Fleashe to eate? And muche lesse his deere Disciples, to whom he had shewed so many, and so greate miracles, to whom he had before declared so many parables, and so high secretes, should haue had any occasion of offence. And doubtesse if Christe had meante thei should eate but the signe, or figure of his Bodie, they would not haue saide, Durus est hic Sermo, This is a harde saicinge, and who can abide to heare it? For then should they haue doone no greater thinge, then they had doone oftentimes before in eatinge the Easter Lambe. And how could it seeme a harde woorde, or saicinge, if Christe had meante nothing els, but this, The Breade that I wil geue, is a Figure of my Bodie: that shall cause you to remember mee?

The B. of Sarisburie.

This reason holdeth onely of the ignorance of the Capernaïtes, and hangeth thus: The Capernaïtes mystooke Christes woordes, and vnderstoode not what he meante: Ergo, Christes Bodie is Really, and Carnally in the Sacrament. And thus M. Hardinge, as his manner is, buildeth one error vpon an other.

For vnderstanding hereof, it shalbe necessary, first, to open the very sense, and meaning of Christes woordes: Next, to shewe how perversely, and grossely the Capernaïtes were deceiued: and last of al, to consider M. Hardinges Conclusion.

First of al, the Iewes desired Christe to geue them Bread in the wilderness, as Moses had geuen before vnto their Fathers. Christe, to pulle them from the grosse, and material cogitations of their bellies, promised them an other kinde of Bread, that should be spiritual, and last for euer. Thus he saide vnto them: My Father geueth you true Bread from Heauen. Who so eateth of this Bread shall live for euer. And that they might vnderstande, what he meante, he saide further: I am the Bread, that came from Heauen. The Breade, that I wil geue you, is my Fleashe, whiche I shall geue for the life of the worlde. Thus he spake of the spiritual eatinge, and digesting of his Fleashe

Fleashe in the hartes of Faithful. And so immediatly after he opened his owne minde. For, when he saw, The Jewes, for that they vnderstode him not, were offended, he saide further vnto them, It is the Spirite, that geueth life: the Fleashe profiteth nothinge. The wordes, that I speake, are Spirite and life. Whiche wordes S. Augustine in plainer sorte expoundeth thus. Spiritualiter intelligite, quod locutus sum. Non hoc Corpus, quod videtis, manducaturi estis, & bibituri illum Sanguinem, quem futuri sunt, qui me Crucifigent. Sacramentum aliquod vobis commendaui: Spiritualiter intellectum viuificat vos. Vnderstande ye spiritually, that I haue spoken. Ye shal not eate (with your bodily mouthes) this Bodie that you see: nor shal ye (with your bodily mouthes) drinke that Bloud, whiche they shal shedd, that shal Crucifie me. I geue you a certaine Sacrament. The same beinge spiritually vnderstanded geueth you life. So saith S. Basile, Gustate, & videte, quoniam suavis est Dominus. Taste ye, and see, that the Lorde is gracious. And farther he saith: We haue oftentimes marked (in the Scriptures) that the inward powers of the minde, haue their names of the outward members of the Body. Therefore, for as muche as our Lorde is the true Breade, and his Fleashe the true foode, It must needes bee, that the delectation, and pleasure of the same, be moued and caused within vs, by a spiritual kinde of taste. Againe he saith, Further wee say, that there is a certaine spiritual mouth of the inner man, wherewith he is feedde, receiuinge the Wordes of life, which is the Breade that came from Heauen. Likewise saith S. Augustine, Fides habet oculos suos. Faith hath eyes of her owne, to see with al. Againe, Intus bibendo, felix sum. Happy am I, when I drinke (in my harte) within. And againe, Panis iste interioris hominis quatit esuriem. This Breade seeketh the hunger of the inner man. So saith Leo, Circa hoc Corpus Aquilæ sunt, quæ alis circumuolant spiritualibus. Aboute this Bodie be Eagles, that flee aboute it with spiritual winges. So likewise Hilgen: Idcirco & verum lumen dicitur, vt habeant oculi animæ, quo illuminentur: idcirco & verbum, vt habeant aures, quod audiant: & idcirco Panis vitæ, vt habeat gustus animæ, quod degustet. Therefore is Christe called the Light, that the eyes of the Soule may haue wherby they may be lightened: Therefore he is called the Wordes, that the eares of the soule may haue, what to heare; and therefore he is called the Breade of life, that the sense of the soule may haue, what to taste. So Tertullian, Auditum deuorandus est, intellectu ruminandus, & Fide digerendus. Christe by hearinge must be deuoured: by vnderstandinge must be chewed: and by Faith must be digested. In like sorte Chrysostome, Magnus iste Panis, qui replet mentem, non ventrem. This is that great Breade, that feedeth, not the bellie, but the minde. Therefore S. Augustine saith, Christus dixit, se esse Panem, qui de Cælo descendit, hortans vt credamus in ipsum. Credere enim in eum, hoc est manducare Panem viuum. Christe named him selfe the Breade, that came from Heauen, exhortinge vs to beleue in him. For beleuinge in him, is the eatinge of the Breade of life.

Hereby it is plaine, that Christes meaninge is spiritual, as Christe him selfe, and al the Olde Fathers, and Doctours of the Church haue expounded it: not Real, Carnal, Crosse, and Fleashe, as M. Hardinge imagineth. M. Hardinge will say, That the Eatinge with the mouth, and the grindinge with the teeth, is a Worke spiritual. By this sense, he is a good Doctor for the Capernaïtes, and must needes say, that they had a spiritual vnderstandinge. How be it, Chrysostome wil not wel suffer this euasion. His words be plaine, Quid est Carnaliter intelligere? Simpliter, vt res dicuntur: neque aliud quippiam cogitare. what is it to vnderstand Carnally? It is to vnderstande plainely, euen as the thinges be vttered: and to thinke vpon nothinge els. Therefore S. Augustine saith, Figura est, præcipiens Passioni Domini communicandum esse, & suauiter, atque vtiliter recondendam in memoria, quod Christus pro nobis mortuus sit. The saïing of Christe, touching the Eatinge of his Fleashe, is a Figure, or manner of speache, commaunding vs to be partakers of Christes Passion, and with consorte, and profit to lay vp in our memorie, that Christe hath suffered Death for vs. This therefore was Christes meaninge, and this is the very Eatinge of his Fleashe.

Augustin. in  
Psalm. 98.Basilius in Psal.  
33.ἀνάγκη τῆς  
ἡρώων τῆς  
ἀρετῆς διὰ  
τὴν  
γεύσεως ἡμῶν  
νοητῆς ἐγγίγ  
νεσθαι.ἐστὶ μὲν τὶ καὶ  
νοητὸν νόμον  
τῆς ἐνδοῦ ἀν  
θρώπου.August. Epist. 95.  
August. in Ioan.  
tracta. 26.

Ibidem.

De consecrati  
one Dist. 2. In  
quibus.Origen. in  
Canti. Cantico.  
hom. 2.Tertull. De Re  
surrecti. carnis.  
Chrysost. ex va  
rijs locis in

Matthe. hom. 9.

Augustin. in  
Ioan. tracta. 26.Chrysostom. in  
Iohan. hom. 47.Augustin. De  
doctrina Chri  
stiana. li. 3. ca. 16.



Origen. in Pro-  
logo in Cantica  
Canticorum.

Hieronym. li. 3.  
in Matthe. cap.  
57.

Augustin. in Io-  
han. tracta. 11.

Tertull. De re-  
surrectione  
Carnis.

Nico. Lyra in  
Psalm. 110.

Origen. in Pro-  
logo in Cantica  
Canticorum.

Raban. Maurus.  
li. 1. ca. 31.

August. in Io-  
han. tracta. 26.

Nowe let vs see, what sense the Capernaïtes geathered hereof. Origen saith the *Accidit, vt simpliciores nescientes distinguere, quæ sint, quæ in Scripturis Diuinis interiori homini, quæ exteriori deputanda sint, vocabulorum similitudinibus falsi, ad ineptas quasdam fabulas, & figmenta inania se contulerint.* It happeneth sometime, that simple men beinge not hable to put difference bytweene those things in the Scriptures that pertaine to the inner man, and those things, that pertaine to the vtter man, are deceiued by the likenesse of woordes, and so fall into foolish fables, and vaine fantasies. So saith the S. Hierome, *Cum Seniores putentur in Ecclesia, & Principes Sacerdotum, Simplicem sequendo Literam, occidunt Filium Dei.* Where as they are taken for the Elders in the Church, and the Chiefe of the Priests, by followinge the Plaine Letter, they kill the Sonne of God. Euen thus it happened vnto the Capernaïtes: that Christe spake Spiritually of eatinge with Faith, they vnderstode grossely of eatinge with the teeth: as though they should swallow downe his Fleashe into their bodies, as other meates: euen in such grosse sorte, as M. Hardinge woulde now teache the people to eate Christes Bodie.

Tertullian openeth their errour in this wise, *Durum, & intolerabilem existimant sermonem eius: quasi verè Carnem suam illis edendam determinasset.* They thought, his speache was harde, and intolerable: as though he had determined to geue them his Fleashe verily, and in deede to be eaten (with their mouthes.) Therin, saith Tertullia, was their errour. Now, to consider M. Hardinges ghesse: first he saith, *The Capernaïtes were offended with Christes woordes: Ergo, it is likely, Christe meante, he woulde geue his Bodie Really, and Carnally in the sacrament.* Firste, Nicolas Lyra, M. Hardinges owne Doctor, saith, *That these woordes of Christe in the sixthe of John, pertaine not vnto the Sacrament: Againe, it is but a simple ghesse, to bulde Religion vpon an Errour.* He mighte rather say thus: *The Capernaïtes thought they should eate Christes Fleashe Really, and Fleashe with their mouthes: But that was not Christes meaninge, as it wel appeareth: for they were deceiued: Ergo, Christe meante not, they should eate his Fleashe Really, and Fleashe, with their mouthes.*

He addeth further, *If Christe had meante, He woulde geue them onely a Figure of his Bodie in his remembrance, there had beene no cause, why either the Capernaïtes, or any other should be offended.* Neither doe we saye, *That Christe in the sixthe Chapter of John, speakinge of the Spiritual Eatinge by Faith, made mention of any Figure: but onely of his very Fleashe, and very Bloude, in deede, and verily to be eaten, and dronken.* Notwithstandinge we saye, that Christe afterwarde in his Last Supper, vnto the same Spiritual Eatinge added also an outwarde Sacrament, whiche of the Olde Fathers is oftentimes, and commonly called a Figure. But hereof groweth M. Hardinges error, for that, as Origen saith, *He putteth no difference bytweene the Bodie, and the Sprite: and thinges severally pertaininge to them bothe. The Breade is a Figure: but Christes Bodie is the thinge it selfe, and no Figure.*

The Breade is in the Earthe: Christes Bodie is in Heauen. The breade is subiecte to Corruption: Christes Bodie is Immortal, and Glorious, & subiecte to no Corruption. Therefore Rabanus Maurus saith, *Sacramentum ore percipitur: virtute Sacramenti interior homo satiatur. Sacramentum in alimentum Corporis redigitur: virtute Sacramenti æternam vitam adipiscimur.* The Sacrament is receiued with the mouth: by the Vertue of the sacrament the Inner Man is repaired. The Sacrament is turned into the nourishinge of the Bodie: by the Vertue of the Sacrament we geate everlastinge life. And S. Augustine saith, *Sacramentum de Mensa Dominica sumitur, quibusdam ad vitam, quibusdam ad exitium: Res verò ipsa, cuius Sacramentum est, omni homini ad vitam, nulli ad exitium, quicumq; eius particeps fuerit.* The Sacrament is receiued from the Lordes Table, of some vnto life, of some vnto destruction. But the thinge it selfe whereof it is a Sacrament, (that is, the Bodie of Christe) is receiued of euery man vnto life, and of noman vnto Destruction, who so euer be partaker of it.

M. Hardinge. The Ascension.

To conclude shortly: If Christe would so have bene vnderstanded as though he had meane to geue but a Figure onely of his Bodie, it had bene no neede for him to haue alleged his Omnipotentie, and almighty power to his Disciples, thereby the rather to bringe them to beliefe of his True Bodie to be geuen them to eate. Hoc vos scandalizat: Dooth this offende you? saithe he. What if you see the sonne of man ascende, where he was before? it is the spirite that geueth life &c. As though he had saide: ye consider onely my humanitie, that seemeth weake and fraile, neither doo you asseme my diuine power by the greates miracles I haue wrought: But when as ye shal see me by power of my God-head ascende into Heauen, from whence I came vnto you, wil you then also stande in doubt, whether ye may beleue, that I geue you my very Bodie to be eaten? Thus by signifying his diuinitie, Christe comforted them vnbefee, touching a substance of his Bodie, that he promised to geue them in meate.

The B. of Sarisburie.

M. Hardinge wandreth still aboute his Figures, and out of Goddes Omnipotent Power, diuisseth a very feeble argument. For thus he reasoneth: If Christe maketh mention of his Ascension into Heauen:

Ergo, His Bodie is Really in the Sacrament.

He hath no iust cause to be offended, for that I lay his Logique thus abroad. It behooueth the Reader to see, by what force the thinge is proued. Surely, if he Conclude not thus, he renneth at riotte, and Concludeth nothinge.

As touchinge Christes Ascension into Heauen, S. Augustine, & other Ancient Fathers seeme to vse the same, to proue, That there is no such grosse presence in the Sacrament.

S. Augustine therof writteth thus: Si ergo videritis Filium hominis Ascendentem &c. If you shal see the Sonne of man ascendinge vp, where he was before &c. And what is this? Hereby he openeth that thinge, where with they were offended. For they thought, he would geue them his Bodie: But he tolde them, that he would Ascende into Heauen, and that whole as he was. When ye shal see the sonne of man Ascende thither, where he was before, then shal you see, that he geueth not his Bodie in such sort, as you imagine: then shal you perceiue, that his Grace is not consumed, or wasted by morsels.

S. Chrysostome saith, as it is before alleged: Ad alta oportet eum conuolare, quia ad hoc Corpus accedit. Aquilarum, non graculorum, est hac Mensa: He muste mounte on high, that wil come to this Bodie. For this Table serueth for Eagles, and not for Javes. So saith S. Hierome: Ascendamus cum Domino in Cornaculum magnum, stratum, & mīdātum: & accipiamus ab eo Sursum Calicem Noui Testamenti: Let vs goe vp with the Lorde (into Heauen) into that greate Parlar spreadde, and cleane: and let vs receiue of him aboue the Cuppe of the New Testament. The like might be alleged of other moe Cathelique, and Ancient Fathers. For Cyrillus saith in most plaine wordes: Sacramentum nostrum Hominis manducationem non asserit, mentes credendum ad crassas cogitationes irreligiose inducens: Our Sacrament auoucheth not the Eatinge of a man, leauinge the mindes of the Faithful in vngodly manner to grosse (or fleshy) cogitations.

Doubtlesse it seemeth to make very simple proues of M. Hardinges side, to say thus:

Christes Bodie is Ascended into Heauen: Ergo, The same Bodie is Really, and Fleashly in the Sacrament. But M. Hardinge wil say, Christe speakinge to the Capernaïtes, made mention of his Omnipotent Power, Therefore in y Sacrament there must needs be a Fleashly Presence. First, as it is before alleged, Nicolas Lyra saith: Christes wordes to the Capernaïtes pertaine nothinge to the Sacrament, but onely vnto the spiritual Eatinge of Christes Bodie, which in deede is the Omnipotent Woorke of the spirit of God.

And againe, woulde M. Harding make al the worlde beleue, if Christes Bodie be not fleshy, and grossely in the Sacrament, according to his fantasie, that then God therefore is not Omnipotent: Wotly, the olde Catholique Fathers acknowledge Gods Omnipotentie in the Water of Baptisme: yet is not Christe therefore

A simple proufe  
For Christe like  
wise sheweth  
his Omnipotent  
power in the  
water of Bapti-  
sm.

Augustin. in  
Iohann. tract. 17.  
Iste enim panis  
bani cum pro-  
gationem cor-  
poris sumit  
certe veritate  
intellectus  
quod gratia  
eius non consu-  
mitur morsibus  
Christi.  
Corm. 10. ho. 24.  
Hieronym. ad  
Hedib. que 2.  
Cyrill. ad obie-  
ction. Theodor.  
An. hemat. 11.  
Ανθρωποφά-  
γος.

Nico. Lyra in  
Psal. 110.



Chrysosolom in  
Matthae. hom. 51.  
August. in Joh.  
Tract. 5.  
August. contra  
litteras Petiliani  
li. 3. ca. 49.  
Leo de Natiui-  
ta. Sermone. 4.

Really Present in the water. S. Chrysostome saith ; Cum Baptizaris, Sacerdos, non baptizat: Sed Deus est, qui Caput tuum Inuisibili Potentia continet: & nec Angelus, nec Archangelus, nec ullus alius audeat accedere, & tangere: VVhen thou arte Baptized, it is not the Priest that dippeth thee: but it is God, that by his Inuisible Power holdeth thy head, and neither Angel, nor Archangel, nor any other power dares to approche, and touche thee. S. Augustine saith: Paulus Baptizauit tanquam Minister: Dominus Baptizauit tanquam potestas: Paule Baptized as a Seruant: The Lorde Baptized, as the power it selfe. Againe, Nec iam Baptizare cessauit Dominus: sed adhuc id agit: Non ministerio Corporis, sed Inuisibili opere Maiestatis: The Lorde letteth not yet to Baptize: but continueth Baptizing still: not by the Ministerie of his Body, but by the Inuisible worke of his Maiestic. So likewise saith Leo the Bishop of Rome: Christus dedit Aquam, quod dedit Mari. Vinus enim Aluissimi, & obumbratio Spiritus Sancti, quae fecit vt Maria pareret Saluatorem, eadem facit, vt Regeneret Vnda Credentem: Christs gaue vnto the Water, the same, that he gaue vnto his Mother. For the power of the Highest, and the overshadowing of the holy Ghost, that caused Marie to beare the Saueour, the same causeth that Water dooeth Regenerate the Beleuer. It appeareth by these authorities, that Christs in the Water of Baptisme sheweth his Inuisible, and Omnipotent power. Yet wil not M. Harding say, that Christs is therefore Really, and Fleashly Present in the Water of Baptisme. Therefore it was but vaine labour to allege Chyristes Omnipotent power, to proue this Fleashly Presence in the Sacrament.

M. Hardinge The. S. Division.

The 130. vn. truth. For not one of the Ancient Fathers euer vied any of these termes, touching Christes presence in the Sacrament. The 131. vn. truth. For M. Harding him selfe is forced in the same woordes to acknowledge a greater many figures.

¶ These places of the Scripture, and many other reportinge plainly, that Christe at his supper gaue to his Disciples his very Body, euen that same, which the day folowing suffered Death on the Crosse, haue ministred iust cause to the (130) godly and learned Fathers of the Church, to say, that Christes Bodie is Present in this Sacrament Really, Substantially, Corporally, Carnally, and Naturally. By vse of which Aduerbes they haue mente onely a trueth of beinge, and not a way, or meane of beinge. And though this manner of speaking be not thus expressed in the Scripture, yet is it deduced out of the Scripture. For if Christ spake plainly, (131) and vsed no Trope, Figure, nor Metaphore, as the Scripture it selfe sufficiently declareth to an humble beleuer, and woulde his Disciples to vnderstande him, so as he spake in manifest termes, when he saide, This is my Body, whiche is geuen for you: Then may wee say, that in the Sacrament his very Body is Present, yea Really, that is to say in deede, Substantially, that is, in Substance, and Corporally, Carnally, and Naturally: By whiche woordes is mente, that his very Bodie, his very Fleashe, and his very humane Nature is there, not as if Corporal, Carnal, or Natural wise, but inuisibly, inspeakeably, miraculously, supernaturally, spiritually, diuinely, and by way to him onely known.

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By these wordes that Christe at his last Supper spake vnto his Disciples. **This is my Body,** it is plaine (saith **Dr. Harding**) that he gaue vnto them the very same Bodie, that was Crucified the next day vpon the Crosse: and vpon occasion thereof the learned Fathers had iust cause to say, that Christes Body is Really, and Carnally in the Sacrament. **This argument is called Petitiō Principij,** which is, when a thinge is taken to make proufe, that is doubtful, and standeth in question, and ought it selfe to be proued. **This Fallax may wel beguile Children:** but emonge the Learned, it is counted in reasoninge a greate folie. **The Order, or Foorme** hereof is naught: the Antecedent vnproued: the Consequent false, as shal appeare.

W. Harding saith, These wordes, This is my Body, must needs be taken without Metaphoze, Trope, or Figure, euen as the plaine letter lieth, and none other wise. So saith W. Hardinge onely vpon his owne credite. But the olde Catholique Doctours of the Church, of whom (he saith) he hath lutcht scoare, say not so. S. Augustine, S. Ambrose, S. Hierome, S. Chrysostome, S. Basil, Tertallian, and others cal the Sacrament a Figure, a Token, a Signe, an Exemple, an Image,

Image, a Similitude, a Remembrance; as hereafter, God willinge, shalbe shewed more at large vpon better occasion, in an Article specially touchinge the same. When Duns him selfe, with sundrie others of that side, saide, that folowinge the very bare Letter, we must needs saie, That the Breade it selfe is Christes Bodie. For so the wordes stande. This Breade is my Bodie: whiche were a great inconuenience, and a repugnance in Nature. For saluinge whereof, they are driuen to say, That Christ, when he pointed to the Breade, said, This meante not, This Breade, but, as they cal it, Individuum vagum, whiche is one certaine thinge in general: but what one thinge, they cannot tel: but sure they be, it was no Breade. Est, they expounde, Erit, that is to saie, This I halbe: Again, Erit, hoc est, transubstantiabitur, that is, The substance of this uncertaine General one thinge, that noman knoweth, shalbe changed into the substance of my Bodie. Is genen, They expounde, shalbe genen: Is broake, they expounde, shalbe broaken: Do ye this, they expounde, Sacrifice ye this. This Breade, they expounde thus, This, that was Breade. And, where as these Verbes stande together in order, and Construction, and rule al one Case, Accepit, Benedixit, Fregit, Dedit: He tooke, He blessed, He brake, He gaue: They are saide to shifte it thus: He tooke the Breade: He blessed it a while, and in place of it put an other substance: He brake the Accidentes, or Shewes of Breade: He Gaue his Bodie. Upon these fewe wordes of Christ, thus many Figures haue thei imagined: and besides these, a great many more: as in place more conuenient it shalbe declared: Yet saith M. Harding, These wordes of Christ must of fine force be taken euen accordinge to the order & Nature of the bare letter. And this, he saith, is sufficient to the humble beleuer. Howbeit, Christian humillitie standeth not in error, but in truth: And S. Augustine saith, as it is before alleged: Ea demum est miserabilis anima Seruitus, Signa pro Rebus accipere: To take the Signes in steede of the thinges, that thereby be signified, (is not the Humillitie of a Christian Faith, but) the miserable Seruitude of the Soule. And Origen that olde learned Father saith: Si secundum Literam sequaris id, quod dictum est (Nisi manducaueritis Carnem Filij Hominis, non habebitis vitam in vobis) Litera illa occidit: If you folow these wordes of Christe accordinge to the Letter (Onlesse ye eate the Fleashe of the Sonne of Man, ye shal haue no lyfe in you) this Letter killeth.

Upon these groundes of his owne, M. Hardinge reareth vp this Conclusion: Then saith he, maie we saie, that Christe is in the sacrament Really, &c. In deede a man may say much, that hath no regarde, what he say. But if he wil say, as the Olde Godly Fathers saide, then must he saie: Hoc est corpus meum: hoc est, Figura Corporis mei: This is my Bodie: that is to saie, a Figure of my Bodie: For so the Olde learned Father Tertullian saith. Then must he saie: Christus Corporis sui Figuram Discipulis suis commendauit: Christe deliuered vnto his Disciples a Figure of his Bodie: For so the Olde learned Father S. Augustine saith. Then must he saie: Sacramentum Corporis Christi secundum quendam modum Corpus Christi est: The Sacrament of Christes Bodie after a certaine phrase, or manner, or Trope, or Figure of speache, is the Bodie of Christe: For so againe S. Augustine saith.

Here M. Hardinge bringe the inconueniences, and absurdities of his Doctrine, thought good to heale it vp with some plaister. By these wordes, Really, Carnally, &c. The Godly learned Fathers (saith he) meante that Christes very Bodie, and fleshe is there, but not in any Natural, or Carnal wise. And thus M. Hardinges Doctors wrote one thinge, and meante an other. For M. Hardinge knoweth, that al Aduerbes, taken of powres, signifie euermore a qualitie, and neuer the substance: whiche thinge Children are taught to knowe in the Grammar Schole: and may be resolued thus: Viriliter, virili modo: muliebriter, muliebri modo. And therefore his very Canonistes saie in their manner of Eloquence: Deus non est remunerator Nominu, sed Aduerborum: God rewarde th not Nomines, but Aduerbes: That is to say, God re-

Hoc.

Est.

Erit.

Traditur.

Fragitur.

Facit.

Panis.

Accepit.

Benedixit.

Fregit.

Dedit.

August. de Do-  
ctrina Christi-  
ana. li. 3. ca. 5.  
Orig. Hom. 7.  
in Trinitatem.  
Tertull. contra  
Marcion. li. 4.  
Augustin. in  
psalm. 3.  
Augustin. Ad  
Bonifacium Ep-  
iscopum. 23.



1000 A  
on agning  
the force

wardeth not the doinge of any thinge, but the manner of the doinge. But *Dr.* Hardinge thinketh he may take upon him to overlooke, and to master the Gram-  
mar Rules. For onelie we make pronomes, Roberdes, and Roberdes, Roberdes:  
these mens Diuinitie cannot stande. Therefore, as they haue wanted a newe Do-  
ctrine: so must our Children learne for their pleasure a newe Grammar.

But what are these *Dr.* Learned Fathers, that late, *Thomas* Bodie is thus  
Ready, and Ready in the Sacrament. What be their Names? What be their  
Names? If they haue neither Names, nor Offices, how can they be allowed to  
sufficient witnesses? *Dr.* Hardinge wel knoweth, that the *Dr.* Learned Fathers  
neuer saide so, yet must he needs imagine the body causes, that moued them to so say:  
and also Oppositions, what they meane by so sayinge. So *Dr.* Thomas the blinde  
Senatour, beinge at supper with the Emperour Libertine, highly commended the  
great Duller, that, he hearde late, was set on the table before them: and he asked,  
how rounde, how faire, how fatte it was: how it filled the Charger, and how it  
late: and euen more turned his face, and pointed with his finger, to the higher ende  
of the table: and yet was not the Duller there, but satte beneath at the lower ende.  
Reason woulde, that *Dr.* Hardinge had little bene fare of the Office, before he had  
thus gonne aboute to greasse the causes.

*M. Hardinge. The 8. Question.*

(132) And the Fathers haue bene driven to vse these termes, for the more ample and full ex-  
position of the Truth, and also for withstandinge and stoppinge objections made by Hereticks. And  
because the Catholike faith touchinge the veritie of *Christes* Bodie in the Sacrament, was not im-  
pugned by any man, for the space of a thousande yeeres after *Christes* beinge in earth, and about that  
time (133) *Berengarius* firste beganne openly to sow the wicked seede of the Sacramentarie Heresie,  
whiche then soone confuted by learned men, and by the same firste Author abhorred and recondemned  
is with no lesse wickednesse, but more busily, and more earnestly set forth againe. The Doctours that  
sithence haue written in the defence of the true and Catholike faith here, haue (134) more often  
vied the termes before mentioned, then the Olde and Ancient Fathers that wrote within the first  
fixe hundred yeeres after *Christe*. VVho doubtlesse woulde no lesse haue vied them, if that matter had  
been in question, or doubte in their time. And albeit these termes were strange, and new, as vied with-  
in these fixe hundred yeeres onely, and that the people were neuer taught for fixe hundred yeeres after  
*Christe*, as *Dr.* *Hardinge* saith more boldly, then truly, and therefore more vsfully, then wisely: yet the  
Faith by them opened and declared, is vniuersal, and olde: verily no lesse old, then is our Lordes sup-  
per, where this Sacrament was firste instituted.

*The 2. of sacraments.*

*Dr.* Hardinge thinketh he may leade alonge his simple Reader, and easily car-  
rie away the matter under the bare Titles, and Names of the Learned Fathers.  
But what paine mysterie is this? As I saide before, haue *Dr.* *Hardinges* Doctrines  
no names: *Dr.* is not he hable to name his owne Fathers? He woulde haue sette  
them out, as his woorte is, with all their Circumstances, what they were, when,  
and where they liued, what they wrote, and how they haue bene euery, are now  
esteemed amonge the learned. But he wel knoweth, that these *Two* Fathers liued  
al within the compasse of two hundred, or thre hundred yeeres past, as *Thomas*,  
*Duns*, *Ockam*, *Henricus de Gandauo*, *Robertus de collo torto*, and *Luthe* o-  
thers. These be *Dr.* *Hardinges* greate Fathers, by whome he claimeth his newe  
Doctrine: in respect of *S. Augustine*, *S. Hierome*, *S. Chrysostome*, *S. Ambrose*,  
and others, not woorthie to haue the name of Children.

But the Catholike Faith touchinge the Sacrament, saith *Dr.* *Hardinge*, for the space of a  
thousand yeeres stood vpright: *Berengarius* was the firste that beganne to sow the seede of the

SACRAMENTARIE

The 132. vn-  
truth. For the  
Fathers, neuer  
vied these  
terms.  
The 133. vn-  
truth. For be-  
side *S. Augu-  
stine*, *S. Hierome*,  
*S. Ambrose*, and  
others, *Iohan*.  
*Scotus*, and *Ber-  
tramus* wrote  
hereof. 200.  
yeeres before  
*Berengarius*.  
The 134. vn-  
truth. For the  
Olde writers in  
this case vied the  
newer.

*sacramentarie Heresie.* It is likely, *M.* Hardinge hath no greate regarde, howe his tales hang together. For before in the First Article, to serue his turne, he saide, The *Massilians* were the first Fathers of this Heresie. Nowe he seemeth to be otherwise aduised: and saith, This Heresie was neuer hearde of within five hundred yeeres, after the *Massilians* were repelled: and that the first founder of it was *Berengarius*. Yet *M.* Hardinge might soone haue knowen, that one *Iohannes Scotus*, a famous learned man, and Scholar vnto *Beda*, and one *Bertramus*, as appeareth by his booke, helde and mainteined the same Doctrine in the time of the Emperoure *Lotharius*, two hundred yeeres and more before *Berengarius*. Wherefore, it seemeth not to be so true, as *M.* Hardinge assereth it, That *Berengarius* was the First Authour of this Doctrine.

*Iohannes  
Scotus.  
Bertramus.*

But, for further declaration hereof, it shalbe necessary to open *Berengarius* whole iudgement in this mater: and afterwarde to consider the Confutation of the same. Thus therefore *Berengarius* wrote, as his greatest aduersarie *Lanfrancus* reporteth of him. *Per Consecrationem Altaris, Panis, & Vinum fiunt Sacramentum religionis: non vt desinant esse, quæ erant, &c.* By the Consecration of the Altar, the Bready, and the Wine are made a Sacrament of Religion, not that they leaue to be the same, they were before: but that they be altered into an other thinge, and become that, they were not before, as *S. Ambrose* writeth. And the Sacrifice of the Church standeth of two thinges, the one Visible, the other Inuisible: that is to saie, the Sacrament, and the mater, or Substance of the Sacramente. Whiche Substance notwithstandinge, that is to saie, the Bodie of Christe, if it were before our eyes, it shoulde be Visible. But beinge taken vp into Heauen, and sittinge at the Right hande of the Father, vntil al thinges be restored, accordinge to the wordes of the Apostle *S. Peter*, it cannot be called thence. Therefore *S. Augustine* saythe, When Christe is eaten, life is eaten: and when we eate him, we make no partes of him. And againe *S. Augustine* saith, *Sacramentum est sacrum signum*: A Sacrament is a holy token. And what this woorde, *signum*, meaneth, he declareth in his booke *De doctrina Christiana*. *Signum est res, præter speciem, quam ingerit sensibus, aliud quiddam faciens in cogitationem venire.* A Signe is a thinge, that besides the sight, that it offreth vnto the eies, causeth an other thinge to come into our minde. Again, vnto *Bonifacius*, Onlesse Sacramentes had some likenes of the thinges, whereof they be Sacramentes, then were they no Sacramentes at al. And againe, Sacramentes be Visible signes of heavenly thinges: but the thinges them selues beinge inuisible, are honoured in them: neither is that elemēt beinge Consecrate by the blessinge, so to be taken, at it is in other vses. This is the iudgement of *Berengarius*, agreeing throughly with the wordes, and sence of the Holy Fathers: and confirmed, and auouched by the same.

*Lanfrancus De  
Sacramen. Eucharistia.*

*Ambros. De sacramentis. li. 4. ca. 4. Sacramentum, est res sacramenti.*

*Acta Apost. c. 3. Augustin. De Con. Dist. 2. Quæ Manducas.*

*Augustin. De Doctrina Christiana.*

*Augustin. ad Bonifaci. Epist. 23.*

*Augustin. De Catechizandis Rudibus.*

Now let vs see the Confutation hereof. In a Council holden at Rome vnder Pope *Nicolas* the. 2. *Berengarius* was forced to recante in this wise, *Credo Corpus Domini nostri Iesu Christi Sensualiter, & in veritate, manibus Sacerdotum tractari, & frangi, & fidelium denubus avari.* I beleue, that the Bodie of our Lorde *Iesus Christe* sensibly, and in very deede, is touched with the handes of the Priestes, and broaken, and rente, and grounde with the teethe of the Faithful. This was the consente, and iudgement of that Council. And what thinketh *M.* Hardinge of the same? Certainly the very rude Close findeth faulte herewithal, and geueth this warninge thereof vnto the Reader, *Nisi sanè intelligas verba Berengarii &c.* Onlesse yowe warily vnderstande these wordes of *Berengarius*, you wil fall into a greater Heresie, then euer he healde any. Thus these Fathers by their owne frendes Confession, redresse the lesse erreure by the greater: and in plaine wordes, in General Council, by solemne waie of Recantation, professe a greater Heresie, then, by their owne iudgement, euer was defended by *Berengarius*.

*De Consec. Dist. 2. Ego Berengarius.*

*This is an horrible blasphemie.*

*Glosa. ibidem.*

Further, if this be in deede the Catholique Faith, as *M.* Hardinge would so faine



so faine haue al the woꝛlde to beleue, and Bertramus, and Iohannes Scotus, bothe very famous, and greate learned men, wrote openly against it, with the good contentation of the woꝛlde, and without the apparent controulment of any man, two hundred yeres, or moze before Berengarius was boꝛne: let him better aduise him selfe, whether these woꝛdes were truly, or holdely, or rashely, or wisely, with such assiance vttered, and auouched of his side, *That this his Faith was neuer impugned by any man before the time of Berengarius.*

But, that *M. Hardinge* calleth the Catholique Faith, is in dede a Catholique Erroure, the contrary whereof hath euermoze bene taught, and defended by al the olde learned Catholique Fathers, as maye wel appere, by that is already, and hereafter shalbe alleged of their writings. Certainly, they, that nowe condemne Berengarius for vsinge the plaine woꝛds, and Erpositions of the Olde Fathers, woulde as wel condemne *S. Augustine*, *S. Hierome*, *S. Ambrose*, and the reaste, were it not for the Credite, and Authozitie of their Names.

*The Doctours, that haue bene sithence the time of Berengarius, (saith M. Hardinge) haue more often vsed these termes, Really, Carnally, &c. then other Olde Doctours within sixe hundred yeres after Christe. In these fewe woꝛdes, M. Hardinge hath handsomely conueiled in a greate vntueth. For this Comparatiue (More often) presupposeth the Positiue. Therefore the sense hereof must be this, The Olde Doctours often vsed these Termes, Really, Fleashly, &c. albeit not so often, as others of the later yeres. But, M. Hardinge knoweth, this is vntueth. For neither hath he here yet shewed, nor is he hable to shewe, that in this case of the Sacrament, any of these termes was euer vsed by any one of al the Olde Ancient writers. Whereof we may wel reason thus, The Olde Catholique Fathers intreatinge of the Substance of the Sacrament, neuer vsed any of these woꝛdes, Really, Carnally, &c. Therefore it is likely, they neuer taught the people to beleue, that Christes Bodie is presents Really, and Fleashly in the Sacrament. Contrarywise, they in their Sermons called the Sacrament a Figure, a Signe, a Remembrance of Christes Bodie: therefore it is likely, they woulde haue the Catholique people so to iudge, and beleue of the Sacrament.*

*M. Hardinge. The. 7. Diuision.*

Here, before that I bringe in places of auncient Fathers, reportinge the same Doctryne, and in like termes, as the Catholike Church dooth holde, concerninge this Article: least our opinion herein might happily appeare ouer Carnal, and Grosse: I thinke it necessarie briefly to declare, what manner a true Bodie, and Bloude is in the Sacrament. Christe in him selfe, hathe but one Fleashe, and Bloud in Substance, whiche his Godhead tooke of the Virg in Marie once, and neuer afterwarde leaue it of. But this one Fleashe, and Bloude in respecte of double qualitie, hathe a double consideration. For at what time Christe liued here in earthe amonge men in the shape of man, his fleashe was thralle, and subiecte to the frailtie of mannes nature, sinne, and ignorance excepted. That fleashe beinge passible vnto deathe, the souldiours at the procurement of the Iewes crucified. And suche manner Bloude was at his passion shedde forth of his Bodie, in sight of them, whiche were then present. But after that Christe rose againe from the dead, his Bodie from that time forwarde euer remaineth immortal, and liuely, in daunger no more of any infirmitie, or sufferinge, muche lesse of deathe: but is become by diuine giftes and endowementes, a spiritual, and a diuine Bodie, as to whom the Godhead hathe communicated Diuine, and Godly properties, and excellencies, that beene aboue al mannes capacitie of vnderstandinge. This Fleashe, and Bodie thus considered, whiche sundrie Doctours calle Corpus Spirituale, & Deificatiū, A spiritual, and a Deified Bodie, is geuen to vs in the blessed Sacrament. This is the doctrine of the Church, vttered by *S. Hierome* in his Commentaries vpon the Epistle to the Ephesians: where he hath these woꝛds, *Dupliciter verò Sanguis & Caro intelligitur, vel Spiritus illa atque Diuina, de qua ipse dixit, Caro mea verè est cibus, & Sanguis meus verè est porus: Et, Nisi manducaueritis Carnem meam, & Sanguinem meū biberitis, non habebitis*

habebitis vitam eternam: Vel Caro, quæ Crucifixa est, & Sanguis, qui militis effusus est lancea. That is, The Bloude, and Eleashe of Christ is vnderstanded two waies: either that it is that spiritual and diuine Eleashe of whiche he spake him selfe, My Eleashe is verily meate, and my Bloude is verily drinke: and, Excepte ye eate my Eleashe, and drinke my Bloude, ye shal not haue life in you: Or, that Eleashe, whiche was crucified, and that Bloude, whiche was headde by pearcinge of the souldiers speare. And to the intent a man should not take this difference accordinge to the substance of Christes Eleashe and Bloude, but accordinge to the qualitie onely, S. Hierome bringeth a similitude of our Eleashe, as of whiche it hath ben in double respecte saide: Iuxta hanc diuisionem, & in Sanctis etiam diuersitas sanguinis, & Carnis accipitur: vt alia sit Caro, quæ visura est salutare Dei, alia Caro, & Sanguis, quæ Regnum Dei non queant possidere. According to this diuision, diuersitie of Bloude, and Eleashe is to be vnderstanded in saintes also, so as there is one Eleashe, whiche shal see the saluation of God, and an other Eleashe, and Bloude, which may not possesse the Kingedome of God. Vvhiche twoo states of Eleashe, and Bloud seeme (as it appeareth to the vnlearned) quite contrary.

But S. Paule dissolueth this doubte, in the fiftenth Chapter of his first Epistle to the Corinthians, saieinge, that Eleashe of suche sorte, as wee beare aboute vs in this life earthly, mortal, fraile, and burthenous to the soule, can not possesse the Kingedome of God, bicause corruption shal not possesse incorruption. But after Resurrection, we shal haue a spiritual, glorious, incorruptible, and immortal Eleashe, and like in figure to the Glorious Bodie of Christ, as S. Paule saith: This corruptible Bodie must pur on incorruption: and this mortal, immortallise. Then suche Eleashe, or our Eleashe of that manner and sorte, shal possesse the Kingedome of God, and shal beholde God him selfe. And yet our Eleashe now corruptible, and then incorruptible, is but one Eleashe in substance, but diuerse in qualitie and propertie. Euen so it is to be thought of our Lordes Eleashe, as is afore saide. The deu weighing of this difference geueth muche light to this matter, and ought to staine many horrible blasphemies, wickedly vttered against this most blessed sacrament.

The B. of Sarisburie

Here M<sup>r</sup>. Hardinge mutche troubleth his heade with a needles labour, and in the ende concludeth against him selfe. For that the Sonne of God was made man, euen like vnto one of vs, thral, and subiecte to the infirmities, and miseries of this mortal life: and that, as he him selfe complaineth in the Psalme, He seemed a vile woorme, and no man: the shame of the worlde, and the outcaste of the people: and that God the Father afterwarde aduanced him with Gloze, and sette him at his right hand, aboue al powers, and principallities, and gaue him a name aboue al names, and endewed him with a spiritual, and a glorious Bodie: and vnted the same vnto the Godheade, and crowned him with Honoure, and Gloze: Al these thinges are knowen euen vnto babes, & Childzen, that haue beene Godly brought vp, and haue learned the principles of their faith: And are so farre from al doubt amongst vs, that wee beleene, Christ shal transfoyme our mortal bodies, and make them like vnto the Bodie of his Gloze. And therefore S. Augustine saith: Corpus Domini pro ipsa celesti habitatione, celestem accepit mutationem: & hoc nos sperare in die vltimo iussi sumus. Ideo dicit Apostolus, qualis Cælestis, tales & Cælestes: id est, immortales, non solum animis, sed etiam corporibus: The Bodie of our Lorde, accordinge to that Heauenly habitation, hath receiued a heauenly change: and wee our selues are commanded, at the last day to hoape for the same. Therefore the Apostle saith, As he is, that is Heauenly, so are they, that are Heauenly: that is to say, Immortal: and that, not onely in soule, but also in Bodie. This is the comfortabest Article of our beleefe, and therefore with vs, and with al other faithful, it is out of al doubte, and question.

Onely Steeuken Gardiner, who for his Constantie, & fastenes in his Religion, woulde needes be called Constantinus, hath geuen the worlde to vnderstande by publique writinge, that Christe is not yet fully possessed in this Gloze. Where be his woordes, Tempus humilitatis Christi in conuersatione visibili, & terrena præstandæ planè

Psalm. 21.

Ephes. 1.

Philippen. 2.

Philippen. 3.

August. contra

Adimantum.

ca. 13.

1. Corinth. 15.

Marcus Anra-  
nius Constantinus  
Ad obiectum.



Christes  
Bodie  
Deified.

331

THE FIFTH ARTICLE

plane præterijt: Sed humilis Dispensationis tempus eo usque manet, donec tradiderit Regnum Deo, & Patri: The time of Christes humilitie in visible, and earthly conversation is undoubtedly past. But the time of the dispensation, or service of his humilitie remaineth still, until he deliver vp the Kingdome into God his Father. Thus one of them saith, Christes Bodie is Deified, and become God: An other saith, it is yet still in the dispensation, and service of humilitie, and therefore is not yet Deified. It seemeth they be not yet well resolved of Christes Glorie, how mutche, or how little they may allow him.

Neither in deede haue they any certaine direction to guide them selues herein: But onely, as occasion is offered, to shifte of obediens, they are faine to take holde in any thinge, true, or false, to serue their turne. A man may wel say vnto them, as S. Augustine sometime saide vnto the Heretique Faustus Manicheus: Dices, Hoc pro me facit: illud contra me. Tu es ergo Regula Veritatis. Quicquid contra te fuerit, non est verum: Thou wilt saie, This thinge is for mee: That thinge is against mee. Then art thou the rule of truth. V What so ever is against thee, is not true.

August. contra  
Faust. Mani-  
cheum. li. II. ca. 2.

Eutyches in  
Concilio  
Chalcedon.

But to what ende allegeth M. Hardinge the Spiritual state of Christes Glorious Bodie: dooth he not remember that the Olde Heretique Abbate Eutyches maintained his fantasies by the same, and was detetued: Christes Bodie, saide he, is glorious: Therefore it is changed into the very substance, and nature of God, and hath now no shape, or proportion of a Bodie. This is an olde Heresie, longe sithence reproued by Leo, Gelasius, and other Olde Fathers, and condemned by the Council of Chalcedon, very mutche like vnto this of M. Hardinges, if it be not fully the same. Well beleeue, The Bodie of Christe is endewed with Immortalitie, Brightnesse, Light, and Glorie: Yet is it neuerthelesse the same Bodie, it was before. And therefore S. Augustine saith: Corpus Domini secundum substantiam, etiam post Resurrectionem Caro appellata est: The Bodie of our Lorde in respecte of the substance of it, yea after it is risen againe, is called Fleashe. And againe, Dominus Corpori suo immortalitatem dedit: Naturam non abstulit: The Lorde gaue to his Bodie immortalitie: But he tooke not away the Nature, or substance of it.

August. Retra-  
cta. lib. I. cap. 22.  
Augustin. Epist.  
57. ad Dardani-  
um.

And, notwithstanding certaine of the Olde Fathers call the Bodie of Christe, Corpus Deificum, as M. Hardinge allegeth, yet it is not their meaninge, that the same Bodie, accordinge to the natural signification, and sounde of that word, is changed, and transfoymed into a Diuine nature, and made God: and so is no longer a natural Bodie. For, as it is true, that God was made man, euen so, and in like sense, it is also true, that man was made God, without any change of substance of either nature. And therefore the Fathers saie, Christes Bodie is Deified, or made God, for that it is vnited in persone, and Glorified with the nature of God. To this purpose, although not altogether in like sense, S. Augustine seemeth to say, that menne are Deified, and made Goddes. Thus he writeth: Homines dixit Deos, & Gratia sua Deificatos, non de Substantia sua natos: He called menne Goddes, as bringe Deified, and so made by his Grace: but not as borne so of his substance. So saith Dionysius: Pontifex ipse mutatur in Deum: The Bishop him self is turned into God. Likewise S. Cyprian calleth the Scriptures, Scripturas Deificas: The Scriptures, that make men Goddes. And Clemens Alexandrinus saith, Sacra litera nos Deificant: The holy Scriptures make vs Goddes. By these, and other like wordes is meante, not that menne are changed from their owne natural substance, and in deede become Goddes, as the letter seemeth to impozte, but onely, that men are endewed with Godly vertues, and qualitties, and so made the Childe of God. And so Dionysius him self also saith: Hæc mutatio nostri in Deum, est Dei in nobis similitudo, quantum capere natura potest: This changinge of vs into God, is the Likenesse, or Image of God within vs, as farre, as nature can receiue.

Augustin. in  
Psalm. 49.  
Dionysius De  
Eccl. Hierar.  
cap. 1.  
ἐχρησθησαν  
Cyprian. de zelo,  
& liuore. Et li.  
2. Epist. 8.  
Clemens in Pro-  
treptico.  
Dionys. De Ec-  
clesiast. Hierar.  
cap. 1.

But S. Hierome saith, Christes Fleashe hath double vnderstanding, and may be taken, either

either for his spiritual, or Divine Fleashe, or els for his Mortal Fleashe, as it was Crucified: and is thought to make much for M. Hardinge. For answere hereunto, firste of al, this one thinge I praise thee, good Reader, to consider, that S. Hierome in that whole place speaketh not one worde, neither of the Sacrament, nor of any Real, or Fleashe presence. Therefore M. Hardinge can haue but very poore healpe hereof, to proue his purpose. Onely he expoundeth, what S. Paule meante by these wordes, *Vve haue Redemption by his Bloude*: and his meaninge, as it appeareth by the whole drift of his wordes, is this, That the Saluation, which we haue in Christe, standeth not in that, he was a mere natural man, as were Codrus, Decius, Curtius, or suche others, that died for the safetie and deliuerie of their Countreies: but in that his Humaneitie was vnited, and ioyned in one persone with the Nature of God. His wordes be these, *Quis iste, aiunt, tantus, ac talis, qui possit pretio suo Totum Orbem redimere? Iesus Christus Filius Dei proprium Sanguinem dedit, & nos de Seruitute eripiens libertate donauit. Et re vera, si historijs Gentilium credimus, quod Codrus, & Curtius, & Decij Mures pestilentias urbium, & fames, & bella suis moribus represserint: quanto magis hoc in Dei Filio possibile iudicandum est, quod cruore suo, non Urbem vnā purgauerit, sed Totum Orbem*. Thei say, what was he, such a one, and so mighty, that by his price was habile to redeeme the whole world? Iesus Christ the Sonne of God gaue his owne Bloude, and deliueringe vs from bondage, hath made vs free. And in deede, if we beleue the Heathen storie, that Codrus, Curtius, and Decij Mures remoued Pestilences, Famines, and warres from their Citties by their death: howe much more may we iudge the same possible in the Sonne of God, that he by his Bloude hath purged, not onely one Cittie, but also the whole worlde? Immediately after this folowe the wordes that M. Hardinge hath here alleged: *Dupliciter vero, &c. For the Bloude, and Fleashe of Christe hath double vnderstandinge*. By the whole course of these wordes thus giuinge before, it is easy to perceiue S. Hieromes meaninge: that is, That we haue our Saluation in Christe, and doo Eate him, and Drinke him, and liue by him, not for that his Fleashe was mortal onely, and Crucified vpon the Crosse: but for that it was spiritual, and diuine, that is to saye, the Fleashe of the Sonne of God. And herein stode that greate contention, that Cyrillus, and other Goodly Fathers had against Pistorius: as it is wel knowne vnto the learned. And therefore S. Paule saith, *That I liue now, I liue in the Fleashe of the Sonne of God*.

Ad Ephes. 2.

Hieronym. ad Eph. phes. Ca. 2.

Galat. 2.

Therefore notwithstandinge S. Augustine say, *Christus Crucifixus est Lac sugentibus, & Cibus proficientibus*: Christe Crucified is Milke vnto the sucklinges, and harder meate vnto the stronge: and notwithstandinge Angelomus saie, *Christes Bodie is haye, whereby the Gentiles are feedde, yet muste bothe these, and also al other like places be taken, not of bare mortal Fleashe alone, but of the Fleashe of the Sonne of God: which S. Hierome calleth Diuine, and spiritual, for that it is personally, and inseparably ioyned with the Godheade*.

Augustin. in Io. han. tractat. 88.  
Angelomus in. 2.  
Regum. Ca. 2.

Againe, S. Hieromes meaninge is, that the same Fleashe of Christe, beinge thus diuine, and spiritual, muste also spiritually be receiued, and not in any suche carnal, or fleasheley wise, as it is here imagined by M. Hardinge. For notwithstandinge Christes Bodie be spiritual, yet is that no sufficient warrant, to proue, that therefore M. Hardinges Opinion is not, as he saith, ouer Crosse, and carnal. For the Panichés, and the Mellitian Heretiques had Crosse, & carnal imaginations of God him selfe, notwithstandinge God be onely spryte, and moste spiritual. And therefore S. Augustine saith of them, *Ecce ego derideo Carnales homines, qui nondum possunt spiritualia cogitare*. Beholde, I laugh to scorne these carnal, and fleasheley men, that are not yet habile to conceiue thinges spiritual.

Augustin. contra Epistolam Fundamentā



De Confe. Dif. 2.  
De hac.

Chrysostom. in  
Iohan hom. 47.  
Augustin. de  
Doctrina Chri-  
stiana. li. 3. ca. 16  
Clemens Alex-  
andrin. in pe-  
dagogo li. 2. ca. 2

August. Contra  
Iul. Perilian.  
li. 2. ca. 8

Athanasius de  
Peccato in Spi-  
ritum Sanctum.

For p<sup>r</sup>ouise hereof S. Hierome him selfe saith, De hac quidem hostia, quæ in Christi Commemoratione mirabiliter fit, edere licet: De illa vero, quam Christus in Ara Crucis obtulit, secundum se nulli edere licet. Of this Oblation, which is marueilously made in the remembrance of Christe, it is lawfull to eate: But of that Oblation, which Christe offered vpon the Altar of the Crosse, accordinge to it selfe (that is to say, in Crosse, & Fleashly manner) it is lawfull for noman to eate. By these wordes S. Hierome also sheweth a greate difference betwene the Sacrifice, that is made in the Remembrance of Christe, and the very Sacrifice in dede, that Christe made vpon the Crosse. So S. Chrysostome saith, Si Carnaliter quis accipiat, nihil lucratur. If a man take it Fleashly, he gaineth nothinge. So likewise S. Augustine saith, as it is alleged before, It is a Figure, or Forme of speache, willinge vs to be partakers of Christes Passion, and comfortably to remember, that Christe hath died for vs. This S. Hierome calleth the Eatinge of the Diuine, and Spiritual Fleashe of Christe. Therefore Clemens Alexandrinus saith, not onely in like sense, but also in like forme of wordes, Duplex est Sanguis Domini: alter Carnalis, quo redempti sumus: alter Spiritualis, quo vncti sumus. Et hoc est Bibere Iesu Sanguinem, participem esse incorruptionis Domini. There are two sortes of Christes Bloud: the one Fleashly, where with wee are redeemed: the other Spiritual, where with wee are annointed. And this is the drinkinge of the Bloud of Christe, to be partakers of his Immortalitie. In like sorte S. Augustine saith, Iudas Christum Carnalem tradidit, tu Spiritualem: Furens Euangelium Sanctum flammis Sacrilegis tradidisti: Iudas betraied Christe Carnal: but thou hast betraied Christe Spiritual. For in thy furie thou betraiedst the Holy Gospel, to be burnt in wicked fire. Here S. Augustine calleth Christe Spiritual, for that the manner of the betraieing was Spiritual. Likewise that Ancient Father Clemens calleth Christes Bloud Spiritual, not in respect of difference in it selfe, but onely in respect of y<sup>e</sup> Spiritual receiuing. And I thinke, M. Harding will not denie, but these wordes of Clemens, & Augustine agreeing so neare bothe in sense, & phrase, with the wordes of Hierome, may stande for sufficient exposition to the same. Certainly, as Christes Bloud is not Really, or Bloudily Present to annoynte vs, so is it not Really, or Bloudily present to nourishe vs. For this nourishing, and this Annointinge are bothe Spiritual. And therefore the Olde learned Father Athanasius writeth thus: Quomodo vnum vnus hominis Corpus Vniuerso Mundo sufficeret? Quod, tanquam in illorum cogitationibus versatum, Christus commemorat. A quibus cogitationibus vt eos auocaret, quemadmodum paulo ante sui Descensus e Cælis, ita nunc Reditus sui in Cælum mentionem facit. The Capernaïtes demanded, how one Bodie of one man might suffice the whole worlde: whiche thinge, as beinge in their cogitations, Christe calleth to remembrance. To remove them from whiche cogitations (of grosse and fleashly eatinge) as he before made mention of his cominge downe from Heauen, so now likewise he maketh mention of his repaire againe into Heauen.

To conclude, once againe, gentle Reader, I must ow thee to remember, that S. Hierome in this whole place neuer spake one worde, neither of any Real, or Fleashly Presence, nor of the Sacrament. Yet notwithstanding, M. Harding, as though S. Hierome had plainly, and vndoubtedly spoken of bothe, hereof geathereth his reason thus: S. Hierome saith, Wee eate not the Fleashe of Christe, that was Crucified: Ergo, Christes Fleashe is Really, and Fleashly in the Sacrament. This Argument is euident to the eye, and needeth no answer.

His Reason woulde better haue framed thus: S. Hierome saith, Wee can not eate the Fleashe of Christe, that was Crucified: Ergo, Wee cannot Really, and Carnally eate the Fleashe of Christe. Whereof it must necessarily foloweuen by the authoritie, that M. Hardinge hath here alleged, that Christes Bodie is not Really, and Fleashly in the Sacrament. Suche reliefe hath M. Hardinge founde in these wordes of S. Hierome.

M. Harding

M. Harding. The 3. Division.

Now, whereas M. Iuel denieth, that Christian people were of olde time taught to beleue, that Christes Bodie is Really, Substantially, Corporally, or Naturally in the Sacrament, I doo plainly affirme the contrary. Yet I acknowledge, that the learned Fathers (135) whiche haue so taught, would not thereby seeme to make it here outwardly sensible, or perceptible. For they confesse al with S. Chrysostome, that the thinge, whiche is here geuen vs, is not sensible, but that vnder visible signes, inuisible thinges be deliuered vnto vs. But they thought good to vse the aforesaide termes, to put away al doubte of the beinge of his very Bodie in these holy Mysteries, and to exclude the onely imagination, phantasie, figure, signe, token, vertue, or signification thereof. For in sutch wise the Sacramentaries haue vttered their Doctrines in this point, as they may seeme by their manner of speakinge, and writinge, here to represent our Lordes Bodie onely, in deede beinge absent, as Kinges oftentimes are represented in a Tragedie, or meane persons in a Comedie. Verily, the manner, and way, by whiche it is here present, and geuen to vs, and receiued of vs, is secrete, not humane, ne natural: true for al that. And wee doo not attaine it by sense, reason, or nature, but by faith. For whiche cause wee doo not ouer basely consider, and attende the visible elementes, but as wee are taught by the Councel of Nice, liftinge vp our minde and spirite, wee beholde by Faith on that holy Table put, and laide (so for the better signification of the Real presence their terme soundeth) the Lambe of God that taketh away the sinnes of the worlde. And here (say they) wee receiue his Pretious Bodie, and blood, αληθώς, that is to say, verily, and in deede: whiche is no other wise, nor lesse, then this terme, Really, importeth.

## The B. of Sarisburie.

Here M. Harding once againe, as before, wil teache vs, what the olde Fathers meante by those woordes, that they neuer vttered. I trow, he hath some priuie Division, that thus taketh vpon him, to know what men meane, before they speake. Cicero saith: Peritum esse necesse est eum, qui, Silentium quid sit, intelligat. It must needes be some cunning fellow, that vnderstandeth, what Silence meaneth, and knoweth what they speake, that speake nothinge. He saith, The Fathers thought good, to vse the aforesaide termes, to put away al doubte of the beinge of Christes very Bodie in these holy Mysteries. Verily, this is a merueilous boldnesse, so often, and with sutch confidence, and countenance to say, The Olde Fathers vsed these termes, & yet not once to shew any one of them al, that ever vsed them. It may be thought, that he hath, either too greate affiance in him selfe, or too litle regarde vnto his Reader. As for this vaine muster of names of Chrysostome, Hilarie, Gregorie, Iuliane, and Cyrill, as it shal appeare by the viewe, it healepeth him nothinge.

The Sacramentaries (saith M. Harding) vsed their Doctrines by these termes, Figure, Signe, Token, Signification, and Vertue. I may not answere this discourtesie of talke with like discourtesie. Onely I wil say of these men, as S. Augustine sometime saide of the Ariens: Cum se tanta voragine impietatis immergant, nos, tanquam opprobrio noli Nomini, Homousianos vocant: quia contra illorum errorem Homousion defendimus: Where as they haue drowned them selues in sutch a Dungeon of wickednesse, now they call vs Homousians, to reproche vs with a new name: bicause wee defende the Vnitie of the Holy Trinitie agains their error. But if they be al Sacramentaries, that vse these termes, then must S. Augustine, S. Hierome, S. Chrysostome, S. Ambrose, and al other the holy Fathers, that vsed the same, needes be condemned for Sacramentaries. But if they be Sacramentaries, that shamefully abuse, and corrupte the holy Sacramentes, then may M. Hardinge, and his frendes rightly be called Sacramentaries. M. Harding addeth, Chrysostome saith, In visible signes, thinges inuisible be deliuered: Ergo, The Bodie of Christe is Really, and Eleas hely in the Sacrament. Firste, if M. Hardinge had wel considered that whole Homilie, happily he would haue charged Chrysostome him selfe with his Sacramentaris quarel, as now he dothe others.

The 135. vnto truth. For the olde Fathers neuer taught vs so. \*An other vnto truth, as afore.

Lifting vp the minde, Beholde by Faith.

Cicero de Diuinatione. 2.

August. contra Sermon Ariarum. Ca. 36.



Chrysostom. in  
Matthæ. hom. 83.

For, touching the Sacrament, Chrysostome even there writeth thus: Quando dicunt, unde patet, Christum fuisse immolatum, hæc afferentes Myſteria, ora ipſorum conſuimus. Si enim mortuus Ieſus non eſt, cuius Symbolum, ac Signum hoc Sacriſcium eſt: When they ſay, How may wee know, that Chriſte was offered, bringinge forth theſe Myſteries, wee ſtoppe their monthes. For if Chriſte died not, whoſe Signe, and Token is this Sacriſce? But to returne to the mater, & how light occaſions theſe men take to dectine the ſimple: M. Hardinge knoweth, that Chrysostome ſpeaketh not theſe wordes onely of the Sacrament of Chriſtes Bodie, but alſo generally of al other Myſteries. For he addeth immediatly, Sic & in Baptiſmo, per Aquam, quæ res Senſibilis eſt, donum illud conceditur. Quod autem in ea conficitur, Regeneratio, ſcilicet, & Renouatio, Intelligibile quiddam eſt: Even ſo in Baptiſme, the giſte is graunted by water, whiche is a thinge Senſible. But the Regeneration, and Renouation, that therein is wrought, is a thinge Spiritual. Wherefore, if M. Hardinge, vpon occaſion of theſe wordes, wil force his Real and Fleaſhly preſence in the one Sacrament, he muſt likewiſe force the ſame in the other.

Dionys. Eccle-  
ſiaſt. hierar. ca. 1  
Concil. Nicen.

πλήρης θεῶς  
πυρὸς λόγος τῶ  
ὑδατῶς.

Chrysostom. in  
1. Corin. ca. 2.  
hom. 7.

Ego non simpli-  
citer video, quod  
video.

Nazianzen. De  
ſancto Baptiſ-  
mate.

μεῖζον τῶν  
ὁραμένων  
ἐστὶ τὸ μυστή-  
ριον.

Ambrosi. de spi-  
ritu ſancto. li. 3  
ca. 11.

Ambrosi. de his,  
quæ inſtantur  
Myſter. ca. 3.

Ter. de Baptiſ.  
Baſil. de ſancto  
Baptiſmo.

Chrysostom in  
Matthæ. hom. 51.

Ambr. De Sacra-  
m. li. 1. ca. 5.

Bernard. ſuper  
Miſſus eſt Ga-  
briel. ſermo. 3.  
Κεῖσθαι,  
ἀλλοῦς.

And ſo as muche, as theſe two Sacramentes, being both of force like, theſe men to auance their Fantaſies in the one, by compariſon ſo much abate the other: & ſpe- cially ſo & better opening of Chrysostomes minde, I thinke it good, briefly, & by the way, ſomewhat to touche what M. olde Catholique Fathers haue written of Gods Inuiſible working in the Sacrament of Baptiſme. Dionysius generally of al My- ſteries writeth thus: Angeli Deum, &c. The Angels being creatures Spiritual, ſo farre forth, as it is lawfull for them, beholde God, and his godly power. But wee are leaſde as we may, by Senſible outwarde tokens (which he calleth Images) vnto y Contemplation of Hea- uenly thinges. The Fathers in y Council of Nice ſay thus: Baptiſme muſt be conſidered, not without bodily eies, but with the eies of our minde. Thou ſeeſt the Water: Thinke thou of the power of God, that in the Water is hidden. Thinke thou, that the water is ful of Hea- uenly fier, and of the ſanctification of the holy Ghoſt. Chrysostome ſpeakinge like- wiſe of Baptiſme ſaith thus: Ego non aſpectu iudico ea, quæ videntur, ſed mentis ocu- lis, &c: The thinges that I ſee, I iudge not by ſight, but by the eies of my minde. The Heathen, when he beareth the Water of Baptiſme, taketh it onely for plaine Water: But I ſee not ſim- ply, or barely, that I ſee: I ſee the clenſing of the ſoule by the Spirit of God. So like- wiſe ſaith Nazianzenus: Myſterium (Baptiſmi) maius eſt, quàm ea quæ videntur: The Myſterie of Baptiſme is greater, then it appeareth to the eie. So S. Ambroſe: Aliud eſt, quod Viſibiliter agitur: aliud quod Inuiſibiliter celebratur: In Baptiſme there is one thinge doone Viſibly to the eie: an other thinge is wrought Inuiſibly to the minde. Againe he ſaith: Ne Solis Corporis tui oculis credas: magis videri, quod non videri, &c. Beleeue not onely thy bodily eies (in this Sacrament of Baptiſme:) the thinge that is not ſeene, is better ſeene: The thinge, that thou ſeeſt, is corruptible: The thinge, that thou ſeeſt not, is for euer. To be ſhort, in conſideration of theſe Inuiſible effectes, Tertullian ſaith, The holy Ghoſt commeth downe, and halloweth the water. S. Baſile ſaith, The Kingedome of Heauen is there ſet open. Chrysostome ſaith, God him ſelfe in Baptiſme, by his Inuiſible Power holdeth thy head. S. Ambroſe ſaith, The Water hath the Grace of Chriſte: in it is the Preſence of the Trinitie. S. Bernarde ſaith, Lauemur in Sanguine eius: Let vs be waſhed in his Blood.

By the authorities of thus many Ancient Fathers it is plaine, that in the Sa- crament of Baptiſme by the Senſible ſigne of Water, the Inuiſible Grace of God is geuen vnto vs. Wherefore, as M. Hardinge, by force of Chrysostomes wordes, prouoneth his Fleaſhly Preſence in the one Sacrament, ſo may he by the force of the ſame wordes as wel proue, that y Power of God, the Heauenly Fier, the Grace, and the Blood of Chriſte is Really, and Fleaſhly Preſent in the other.

At this notwithſtandinge, he hoapeth to finde ſome healpe in two wordes, uttered, as he ſaith, in the Council of Nice: Κεῖσθαι, and, Ἀλλοῦς: One of whiche wordes,

wordes, either of forgetfulness, or of purpose, he hath miste, & set to of him selfe. For as this whole Greeke Authozitie, alleged here by M. Harding was neuer founde in the Olde allowed Sicene Council, but onely hath bene sought out, & published of late yeres: even so this worde, *Κεκοιμηται*, was neuer founde in the Greeke, neither as it is commonly set abroad, nor, as it is alleged by D. Cuthbert Tanstall.

De Eucharistia  
li. 1.

Ephes. 3.

Hieronym. ad  
Marcellam.  
Concil. Chalce-  
don. Actio. 1.

ΚΕΙΝΤΑΙ.

In the nexte  
Article, Diui-  
sion. 1.Τῷ πρῶτῳ  
τοῦ ἁγίου, καὶ  
τοῦ πρῶτου,  
Augustin. de  
Bono perseve-  
rantie.Chrysost. 1.  
Cor. bom. 24.Ambros. de his  
qui initiati sunt  
myster. ca. 3.Augustin. con-  
tra Maximin.  
li. 3. ca. 22.De Cōsec. dist. 2.  
semel Christus.

Et in Psalm. 20.

De Cōsec. dist. 2.

Quis Corpus.

But let it be tolde for M. Hardinge to vse some corruption, and to doo in this place, as he commonly doth in other, the better to furnish out the matter. Yet must this worde, *Κεκοιμηται*, which signifieth to be sette, or placed, needes founde a Real presence: For when S. Paule saith: *Christus habitat in cordibus nostris per Fide*: Christ dwelleth in our hartes by Faith, must he needes meane, that Christ is Really, and fleshely placed within our hartes: Merily, S. Hierome writtinge unto Marcella of the holy Graue, wherein Christes Bodie sometime was laied, hath these wordes: *Quories ingreditur in Sepulchrum Domini, toties iacere in findone cernimus Saluatorem*: As often as wee enter into the Sepulchre of our Lorde, so often we see our Saviour Lyinge in his shrowde. And in the Council of Chalcedon it is written thus: *In qua Scriptura dux naturæ iacent*: In what Scripture Lye these two Natures of Christ? Here is the same selfe worde, that M. Harding hath added of his owne to the Council of Nice. Yet, I thinke, he wil not therefore say, that either the two Natures of Christ are Really contained in the Scriptures: or the very Bodie of Christeth in the Holy Graue fleshely, & Really in the Graue. Againe, this worde, *Κεκοιμηται*, which signifieth to be Laied, or placed, in the natural signification requirerth bothe situation of place, & also a bodily Description, and order of partes. But M. Hardinge him selfe in the next Article folowing saith: *Christes Bodie is not here by Local presence, either by fillinge, or by changeinge of place*: Therefore it foloweth, that Christes Bodie is not laide on the Table by any Natural, or fleshely presence.

The wordes of the Council of Nice, onely withdraw vs from the Natural, & visible Elementes of Bread, and the Wine, and require our Inner Spiritual sight, and the Contemplation of the minde. The wordes be plaine: *Ne propositio Panis, & Poculi humiliter inrenti simus*: That wee consider not basely the Breade, and the Wine, that are sette before vs. And therefore S. Augustine saith: *In Sacramentis Fidelium dicuntur, Sursum corda*: In the sacramentes of the Faithful it is saide, Liffe vp your hartes. By whiche wordes wee are put in remembrance, that there is nothing in y action to be considered, but only Christ the Lambe of God, that hath taken away the sinnes of the worlde. And therefore Chrysostome saith: *Wee must become Egles, and soare aboue, if we list to come neare to that Bodie*. Thus with the Spiritual eyes of our hartes we see y Lambe of God. And as S. Ambrose saith, *Magis videtur quod non videretur*: The thinge is better scene, that (with our bodily eyes) is not scene. For the same cause S. Augustine saith: *In Sacramentis videndum est, non, quid sint, sed, quid ostendant*: Signa enim rerum sunt, aliud existentia, & aliud Significanta: In Sacramentes we must consider, not what they be in deede, but what they represent. For they are Tokens of thinges, bringe one thing in them selfe, and signifieinge an other. And as touching our beholding of Christ in the Sacrament, in mooste plaine wise he writteth thus: *Sic nos facit moueri, tanquam videamus Presentem Dominum in Cruce*: It worketh suche motions in vs, as if wee saw our Lorde him selfe Present vpon the Crosse. And this is it y Cusebius Emissemus writteth, as he is alleged of Gratian: *Vt coleretur iugiter per Mysterium: & perennis illa Victimavineret in Memoria, & Semper presens esset in Gratia*: That the Bodie (that was once offered for our Price) shoulde euermore be worshipped by a Myserie: and that, that Everlastinge Sacrifice shoulde live in Remembrance, and be Present in Grace for ever. In this spiritual sorte is Christe Layde Presente vpon the Table: but not in M. Hardinges Crosse, and fleshely manner.

And therefore S. Augustine saith in like sense vnto the Faithful Communicantes:



Augustin. in  
sermone ad In-  
fantes. Citatur  
a Beda in 1. Co-  
rinth. 10.  
Αληθώς.

Iohan. 15.  
Hieronym. in 2.  
ca. Hieremi. li. 1.  
Cyrill. li. 3. ca. 24  
in Iohan.  
Hieronym. ad  
Galat. ca. 4.  
Origen. in Ge-  
nes. ca. 1. homi. 1.  
In Manuali.

Augustin. in Io-  
han. tractat. 26.

The. 136. vn-  
eruth, For these  
termes are not  
al one.

Vos estis in mensa, vos estis in Calice: you are vpon the Table, you are in the Cuppe. As  
S. Augustine saith, The people is laide vpon the Table, euen so, and none o-  
therwise, the Council of Nice saith, The Lambe of God is laide vpon the Table.  
The other Greeke worde, that M. Hardinge holdeth by, is ἀληθώς, which is,  
Verily, or Truly: and that, in his iudgement, soundeth no lesse, then Really, or  
Fleashely. And thus, although he hante like a wanton spaniel, and range at riot,  
and beate by Butterflies, yet at the laste he thinketh, he hath founde somewhat.  
How be it, I marvel, he seeth no better his owne errour. For he might soone  
haue knowen, that these two wordes, Truly, and Fleashely, haue sundrie mea-  
ninges: and that in the sense, that Christe spake vnto the Iewes, the one of them  
doth utterly exclude the other. For neither doth he, that eateth grossely, and  
sensibly with his teethe, eate Truly, and Verily, as Christe meante: nor doth he,  
that eateth Spiritually with his Faith, eate Grossely, and Fleashely, as the  
Capernautes meante. Therefore it is greates folie to say, Verily, and Fleashely,  
are al one thinge. In deede, the Spiritual Eatinge of Christes Bodie by Faith,  
is the true Eatinge: And he that Eateth the same most Spiritually, Eateth most  
truely. Otherwise Christe saith: Ego sum vitis vera: I am the true Vine. S.  
Hierome calleth the Faithful people, Vitem Veram: The True Vine. Crisostom  
calleth Christe, Verum Manna: The True Manna. S. Hierome saith: Nos vere su-  
mus vnus Panis: Wee are Verily one Breaed. Origen saith, Apostoli vere erant: Celi  
The Apostles verily were the Heauens. And to be shorte, they were wonte to singe  
at the blissinge of the Paschal Eaper, Hæc sunt festa Paschalia, in quibus vero Agnus  
occiditur: This is the Paschal Pesche, wherein verily, and indeede the Lambe is slain. By  
these fewe exampls, bothe the difference betwene these two wordes, Truly,  
and Fleashely, and also the sclendernes of M. Hardinges Collection may soone ap-  
peare. For, notwithstandinge we doe verily Eate Christe, yet it followeth not,  
that we doe Grossely, and Naturally Eate him with our bodily mouthes: and al-  
though Christe be verily meate, yet it followeth not, that he is therefore Really,  
and Fleashely in the Sacrament. And therefore S. Augustine in this respecte ve-  
terly remoueth the natural office of the Bodie. His wordes be plaine: Quid para-  
dentem, aut ventrem? Crede, & manducasti: What preparst thou thy toothe, or thy venter  
lie? Feleene; and thou hast Eaten. Againe, Credere in eum, hoc est manducare Panem  
Viuum: Believinge in him, is the Eatinge of the Breaed of life.

#### M. Hardinge. The 9. Division.

And touching these termes, first, Verily, or (136) which is al one, Really, and Substantially,  
mee thinketh M. Iuel should beare the more with vs for vse of the same, sith that euer him selfe, one  
of the greatest learned men of that side, hath allowed them: yea, and that after muche writinge  
against Luther in Defence of Zwinglius, and Oecolampadius by him sette forth, and after that he  
had assured him selfe of the trueth in this Article by Diuine Inspiration: as moste constantly he af-  
firmeth with these wordes: Hæc non Dubitamus diuinitus nobis, & per Scripturā reuelata  
de hoc Sacramento: VVe doubt not (saith he) but these thinges concerninge the Sacrament,  
be reueled vnto vs from God, and by the Scripture. If you demaunde, where this may be founde: in  
the Actes of a Council holden betwene the Lutheranes, and Zwinglianes, for this very purpose in Mar-  
tine Luthers house at VVittenberge, in the yeere of our Lorde. 1536. you shal finde these wordes:  
Audiuimus D. Bucerum explicantem suam sententiam de Sacramento Corporis & San-  
guinis Domini, hoc modo. Cum Pane, & Vino verē, & Substantialiter adest, exhibe-  
tur, & Sumitur Corpus Christi, & Sanguis. Et Sacramentali Vnione Panis est Corpus  
Christi: & porrecto Pane, verē adest, & verē exhibetur Corpus Christi: VVe haue heard M.  
Bucer declaring his minde touching the Sacramēt of the Bodie and Bloud of our Lorde, in this sorte.  
VVith the Breaed and VVine, the Bodie of Christe, and his Bloud is presente, exhibited, and receiued  
verily, and Substantially. And by Sacramental Vnion, the Breaed is the Bodie of Christe: and the  
Breaed beinge geuen, the Bodie of Christe is verely present, and verily deliuered.

Though

Though this opinion of Auerby whiche he recanted his former Zwinglian Heresie, be in sundry pointes false, and Heretical, yet in this he agreeth with the Catholique Church against M. Iuels negative assertion, that the Bodie and Bloode of Christe is present in the Sacrament. Verily, that is, Truly, and Really: or in Deede, and substantially: (137) wherein he speaketh as the Auncient Fathers spake longe before a thousand yeres past.

*The B. of Sacrificie.*

The 137. vs. 2. truth, For the Auncient Fathers in this matter of the Sacrament spake not so.

Hitherto M. Hardinge hath alleged neither Auncient Doctour, nor Olde Counsell, to serue his purpose. The first, that he canne finde, is Doctour Bucer, that died in Cambridge the fourth yere of Kinge Edward the Sixth, in the yeres of Our Loyde, 1551. Of his iudgement herein I wil saie nothinge. What reasons leade him to preiude to the other side for quietnes sake, I remitte it wholly vnto God. But thus muche I may wel, and iustly saie, If M. Hardinge could haue founde any other Doctour, he woulde not thus haue made his entree with M. Bucer.

Touchinge that brotherly, and sobre Conference, that was bytwene M. Luther, and M. Bucer, Whillip Melancthon, and other Godly learned men of Germanie in the Vniuersitie of Wittenberge, I see no greate cause, why M. Hardinge shoulde thus spoote him selfe with it, and calle it a Council. He might rather, and more iustly haue scofte at the vaine Council of the Eight Special Chosen Cardinallies holden in Rome vnder Pope Paulus the thirde, Anno D. 1538. two yeres after that Conference at Wittenberge.

Council held at Rome, Anno D. 1538.

For if he wil compare voices, they of Wittenberge were more in number: If knowledge, they were better learned: If purposes, they sought Peace in Truth, and the Glorie of God: If Issue, God hath blessed their doings, and geuen force, & increase vnto his Worde, as it appeareth this day. His holy name be praised therefore for ever. But these eight piked Cardinallies, after great studie, and longe debatinge of the matter, espied out onely fatche faultes, as euery Childe might haue sone founde without studie: and yet neuer redressed any of the same. If M. Hardinge had bene in the Apostles times, perhaps he woulde haue made some spoote at their Councilles. For where, or in what house assembled they together: What Bishoppe, or Pharisee was emonge them? Certainly S. Augustine had Conference, and Disputation with Valentinus the Arian at Hippo in the private house of one Anitius: and yet was neuer scoft at for his doinge. Thus there be ever some, that laugh, & scozne at the repairinge of Hierusalem. Origen saith: Inimici Veritatis videntes, sine Philosophia cōsurgere muros Euangelij, cum initione dicunt, Hoc facile posse destrui calliditate Sermonum, & per astutas fallacias: The enemies of the Truth seeinge the wallies of the Gospel rise without worldly Policie, saie scornfully emonge themselves, As this by our craftie speache, and falsebeade, wil soone be overthrowen. But he that sitteth in Heauen, wil laugh them to scozne.

Augustin. Epist. 178. in Domo Anitiana. Origen in Cantica Cant. hom. 4.

*M. Hardinge. The 10. Diuision.*

Let Chrysostome for proufe of this be in steede of many that might be alleged. His wordes be these.

Nos secum in vnam (vt ita dicam) Massam reducit, neque id solum, sed re ipsa Corpus suum efficit. By this Sacrament (saith he) Christe, reduceth vs (as it were) into one lump: with him selfe, and that not by Faith onely: but he maketh vs his owne Bodie in verie deede. Re ipsa: whiche is no other to saie, then Really. \* The other Aduerbes, Corporally, Carnally, Naturally, be founde in the Fathers not seldome: specially, where they dispute against the Arianes. And therefore it had been more conuenient for M. Iuel, to haue modestly interpreted them, then vtterly to haue denied them. The olde Fathers of the Greeke, and Latine Church, denie that faithfull people haue an habitude, or disposition, vniō, or coniunction, with Christe onely by Faith, and Charitie, or that we are spiritually ioined, and vnted to him onely by hope, loue, religion, obedience, and wil: Yes further

Christe maketh him selfe one vwith vs: not vwith the Sacrament. \* Vnto which, as afore,



For they  
proued  
the same by  
the Sacrament  
of Baptisme,  
by faith, by  
the Birth of  
Christe &c.

ther they affirme, that by the vertue and efficacy of this sacrament duly, and worthily receiued, Christe is Really, and indeede communicated by true communication and participation of the Nature and Substance of his Bodie and Bloude, and that he is, and dwelleth in vs truly, because of our receiuing the same in this sacrament. The benefite whereof is suche, as we be in Christe, and Christe in vs, accordinge to that he saith, Qui manducat meam carnem, manet in me, & ego in illo. Iohann. 6. who eateth my Fleas he, he dwelleth in me, and I in him. The whiche dwellinge, vnion, and ioyninge together of him with vs, and of vs with him, that it might the better be expressed, and recommended vnto vs, they thought good in their writinge to use the aforesaide Aduerbes.

Hilarius writinge against the Arianes, alleginge the wordes of Christe, Iohn. 14. Vnum sumus, sicut tu Pater in me, & ego in te, & ipsi in nobis vnum sumus: That aduerbe, one, as thou Father art in mee, and I in thee, they also maie be one in vs, geatinge aboute by those wordes to shewe, that the sonne and the Father were not one in Nature, and substance, but one in Concorde and vnitie of will: amonge other many and longe sentences for prouf of vnitie in substance, bothe by weene Christe and the Father, and also by weene Christe and vs, hath these wordes: Si enim verum verbum caro factum est, & nos verum verbum carnem. Cito Dominico sumimus, quomodo non Naturaliter manere in nobis existimandus est, qui & Naturam Carnis nostram inseparabilem sibi homo natus assumpsit, & Naturam Carnis suae ad Naturam aeternitatis sub Sacramento nobis Communicandae Carnis admiscuit. If the wordes be made fleshe verily, and we receiue the wordes being fleshe in our Lordes meate verily, howe is it to be thought not to dwell in vs naturally, who both hath taken the nature of our fleshe now inseparable to himselfe, in that he is borne man, and also hath mingled the nature of his owne fleshe to the nature of his euertlastingnesse vnder the Sacrament of his fleshe, to be receiued of vs in the Communion?

S. Hilarie saith  
Christ dwel-  
leth Natural-  
ly in vs. But  
not in the Sa-  
cramente.

\* Not in the  
Sacramente:  
but in vs.

There after wards this wordes, naturaliter, in this sense that by the sacrament worthily receiued, Christe is in vs, and we in Christe naturally, that is, in truth of nature, is sundrie times put, and rehearsed: who so listeth to reade further his eight booke De Trinitate, he shal finde him agayne, \* Manentem in nobis carnaliter filium. That the sonne of God (through the sacrament) dwelleth in vs Carnally, that is, in truth of fleshe, and that by the same sacrament, we with him, and he with vs are vnited and knitte together, Corporaliter, & inseparabiliter, Corporally and inseparably: for they be his very wordes, Gregorie Nyssen speakinge to this purpose, saith, Panis in lib. De vita Moysi qui de Caelo descendit, non incorporea quaedam res est. Quo enim pacto res incorporea corpori cibis fieri? res vero quae incorporea non est, corpus omnino est. Huius corporis panem non aratio, non satio, non agricolatum opus efficit, sed terra intacta permansit: & tamen panis plena fuit, quo famelicentes, Mysterium virginis perdocti, facile saturantur. (138) whiche wordes reporte so plainely the truth of Christes Bodie in the sacrament, as al manner of figure, and signification muste be excluded. And thus they may be englisht. The breade that came downe from Heauen, is not a bodilesse thinge. For by what meane shal a bodilesse thinge be made meate to a bodie? And the thinge whiche is not bodilesse is a bodie, without doubte. It is not earthe, nor stoninge, nor the worke of tillers, that hath brought forth the breade of this bodie: but the earth whiche remained vntouched, and yet was full of the breade, whereof they that were hungrye, beinge thoroughly taught the Myserie of the Virgine, soone haue their fille. Of these wordes maie easely be inferred a Conclusion, that in the sacrament is Christe, and that in the same wee receiue him Corporally, that is, in veritie, and substance of his Bodie: For as muche as, that is there, and that is of vs receiued, whiche was brought forth and borne of the virgine Marie.

The 138. vn-  
truth. For Gre-  
gorie Nyssen  
in this place  
speaketh not  
one vwoorde of  
the Sacrament.

The 139. vn-  
truth. For  
Christ dwelleth  
in vs, and wee  
are incorporate  
into him by Ba-  
ptisme &c. as  
shal appeare.

Cyrillus that auncient Father and worthie Bishop of Alexandria, for confirmation of the Catholique Faith in this point, saith thus, Non negamus recta nos Fide, Charitatem, Sincera Christo Spiritualiter coniungi: Sed nullam nobis Coniunctionis rationem secundum Carnem cum illo esse, id profecto pernegamus, idque a Diuinis Scripturis omnino alienum dicimus. We denie not, but that we are ioyned Spiritually with Christe, by right Faith, and pure Charitie: but that wee haue no maner of ioyninge with him accordinge to the Fleashe (whiche is one as to saie Carnaliter, Carnally) that we utterly denie, and saie, that it is not agreeable with the Scriptures. Agayne, leasse any man shoulde thinke this ioyninge of vs, and Christe together to be (139) by other meanes then by the Participation of his Bodie in the sacrament, in the same place afterwarde he saith further. An fortassis putat ignoram nobis Mystica Benedictionis virtutem esse? Quae

*Quæ cum in nobis fiat, nonne Corporaliter quoque facit Communicatione Corporis Christi, Christum in nobis habitare? VVhat, troueth this Ariane Heretique perhaps, that we know not the vertue of the Mystical blessing? (whereby is meant this Sacrament) which when it is become to be in vs, doth it not cause Christe to dwell in vs Corporally by receiuinge of Christes Bodie in the Communion? And after this he saith as plainly, that Christe is in vs, Non habitudine solidi, quæ per Charitatem intelligitur, verumetiam, & Participatione Naturali: not by Charitie onely, but also by Natural participation.*

In vs.

Lib. in, 10-  
lan. II,  
Cap. 26.

*The same Cyril saith in an other place, that through the holy Communion of Christes Bodie, we are ioyned to him in Natural Vnion. Quis enim eos, qui vnus Sancti Corporis vnione in vno Christo vniti sunt, ab hac Naturali Vnione alienos putabit? VVho vvil thinke (saith he) that they which be vnited together by the Vnion of that one holy Bodie in one Christe, be not of this Natural Vnion? He calleth this also a Corporal Vnion in the same Booke: and at lengthe after large discussion, howe we be vnited vnto Christe, not onely by Charitie, and obedience of Religion, but also in substance, concludeth thus: Sed de Vnione Corporali satis. But we haue treated inough of the Corporal Vnion. Yet afterwarde in diuerse sentences he vseth these Aduerbes (140) (for declaratione of the Veritie of Christes Bodie in the sacrament) Naturaliter, Substantialiter, secundum carnem, Or Carnaliter, Corporaliter, as most manifestly in the. 27. Chapter of the same booke. Corporaliter filius per benedictionem mysticam nobis, vt homo vnitur, Spiritualiter autem, vt Deus. The Sonne of God is vnited vnto vs Corporally, as man: and Spiritually, as God.*

The. 140. vn-truth. For here is not one vwoorde of presence in the Sacramente.

*Again, where as he saith there: Filium Dei natura Patri vnitum Corporaliter, Substantialiterq; accipientes, clarificamur, glorificamurq; &c. VVe receiuinge the Sonne of God, vnited to the Father by nature Corporally, and Substantially, are clarified, and Glorified, or made Glorious, beinge made partakers of the Supreme Nature. The like saieinge he hath Lib. 12. cap. 58. Nowe this beinge, and remaininge of Christe in vs, and of vs in Christe Naturally, and Carnally, and this vnitinge of vs and Christe together Corporally, presupposeth a participation of his very Bodie, (141) which Bodie we cannot truly participate, but in this Blessed Sacrament. And therefore Christe is in the sacrament, Naturally, Carnally, Corporally, that is to saie, accordinge to the trueth of his Nature, of his Fleashe, and of his Bodie. (142) For were not he so in the sacrament, wee could not be ioyned vnto him, nor he and wee could not be ioyned and vnited together Corporally.*

The. 141. vn-truth, ioyned with pernicious and dangerous doctrine.

The. 142. vn-truth. For Christe is likewise ioyned Corporally to vs by the Sacrament of Baptisme.

The. 143. vn-truth. For they neither vnderstande so, nor write so,

*Diuers other Auncient Fathers haue vsed the like manner of speache: but none so mutche as Hilarius, and Cyrillus: (143) whereby they vnderstande, that Christe is present in the sacrament, as wee haue saide, accordinge to the trueth of his substance, of his Nature, of his Fleashe, of his Bodie and bloude.*

#### The B. of Sarisburie.

*Nowe at the laste M. Hardinge draweth nere the mater, and bringeth forth the Olde Fathers with these very termes, Really; Substantially, Corporally, Carnally, &c. and allegeth these seue, as he saith, in steede of many, hauinge in deede no moe to bringe. And although these Fathers speake not any one woorde, that is either denied by vs, or any wise serueth to this purpose, yet he cunningely leadeth away the eyes of the ignorant, with the shewe of Olde Names, and like a Jugglar, changeth the natural countenance of thinges, and maketh them appeare, what him listeth.*

*For, where as he hath taken in hande to proue, That Christes Bodie is Really, and Fleasheley in the Sacrament, he findinge his weakenes, and wante therein, alreth the whole case, and proueth that Christes Bodie is Really, Fleasheley, and Naturally with in vs. But this mater was not in question: and therefore needed no proufe at al. Herein standeth the whole guile: and thus the simple is deceiued. To this ende M. Hardinge so vseth the wordes, and witnesse of these Holy Fathers, as Cacus the Outlawe sometime vsed Hercules keene: Because he cannot handesomely drie them sozwardes, he taketh them by the tailes, and pulleth them backwardes.*

But



Christe  
dwelleth  
in vs.

341

THE FIFTH ARTICLE

But, because M. Hardinge wil herof reason thus; If Christes Bodie by meane of the Sacrament be Really, and Carnally in vs: it is likely the same Bodie is also Really, and Carnally in the Sacrament. For answere hereunto, it shalbe necessary, firste to vnderstande, how many waies Christes Bodie dwelleth in our Bodies, and thereby afterwarde to vsethe M. Hardinges reason. Foure special meanes there be, whereby Christe dwelleth in vs, and we in him: His Patience, whereby he embraced vs: Our Faith, whereby we embrace him: The Sacrament of Baptisme: and the Sacrament of his Bodie. By euery of these meanes, Christes Bodie dwelleth in our Bodies: and that not by way of Imagination, or by Figure, or Fantasie: but Really, Naturally, Substantially, Fleashe, and in dede.

Bernard. De E-  
piphan. sermo. 1.  
Basilus in A-  
pologia ad Ce-  
sarienses.

σάρκα γὰρ  
καὶ αἷμα πα-  
σαν τὴν μου-  
σὴν ἐπιδημι-  
αν ἀνόμενε.  
\* In dictu Apo-  
stoli: Tunc etiam  
ipse filius subij-  
cietur ei.

Ephes. 5.  
Iohan. 1.  
Iohan. 14.  
Ephes. 4.  
Colossen. 2.

Ephes. 3.  
2 Petri. 1.

Ignatius ad  
Trallian.

Ephes. 4.  
Rom. 6.

Galat. 3.

1 Corinth. 12.  
De Consec. Dist.

4. Ad hoc.

De Ecclesiast.

Hierar. cap. 1.

Pachymeres in

Dionys. ca. 4.

σὺ μὲν οὖτοι

γεγονότες

αὐτῷ διὰ τῶ

θεῶς βαπτί-  
σματος.

Bonauent. in 4.

semen. Dist. 1.

qmc. 3.

And touching Christes Patience, S. Bernarde saith: Corpus Christi de meo est, & meum est: Paruulus enim natus est nobis, & Filius datus est nobis: The Bodie of Christe is of my Bodie, and is now become mine: For a Babe is borne vnto vs: and a Sonne is geuen vnto vs. So saith S. Basile: Participes facti sumus Verbi, & Sapientiae per Incarnationem, & Sensibilem vitam. Carnem enim, & Sanguinem appellauit omnem illam Mysticam Conuersationem: We are partakers of the woorde, and of the wisdom (whiche is Christe) by his Incarnation, and by his Sensible life. For Fleashe, and Bloude he called at his Mystical Conuersation. \* So saith Gregorius Nyssenus: Corpus Christi est omnis humana Natura, cui admixtus est: His Bodie is al mankinde, wherunto he is mingled. And thus, Christe beinge in the wombe of the Blessed virgin, became Fleashe of our Fleashe, & Boane of our Boanes: And in that sense S. John saith: Verbum Caro factum est, & habitauit in nobis: The woorde was made Fleashe, and dwelt in vs. And therefore Christe calleth him selfe the Vine, and vs the Branches: S. Paule calleth Christe the Heade, & vs the Bodie: whiche be names of most neare, and Natural Coniunction.

Touchinge Faith, S. Paule saith: Christus habitat in Cordibus nostris per Fide: Christ by Faith dwelleth in our Hartes: And S. Peter saith: Hereby we are made partakers of the Diuine Nature. So saith Ignatius: By his Passion, and Resurrection, (that is, by our Faith in the same) we are made the Members of his Bodie.

And notwithstandinge by these meanes Christe be in vs, and we in him, yet for as mutche as, bothe our life, and Faith is vnperfite, as we daily desire God to amende our Life, and to augment our Faith, euen so we daily praise, that this Coniunction bytwene Christe, and vs may be increased, that Christe may come neare, and neare into vs, and that we may growe into a Perfite Man in him. And to this ende God hath specially appointed vs his holy Sacramentes. And therefore S. Paule saith, concerninge the Sacrament of Baptisme, They, that are Baptized, are planted into Christe: they haue put Christe vpon them: by one Spirit they are Baptized into one Bodie. S. Augustine saith: Ad hoc Baptismus valet, vt Baptizati Christo incorporantur: This is the vse of Baptisme, that they, that be Baptized, may be incorporate into Christe. Whiche woorde, Incorporari, he vseth also in sundrie other places, speakinge of Baptisme. In this respect Dionysius saith: Baptizati transimus in Deum: Beinge Baptized, we are turned into God. And Pachymeres saith: VVe are grafted into Christe, and made one nature with him by Holy Baptisme.

Thus mutche may suffice to discerie M. Hardinges slender argument. For notwithstandinge by the Sacrament of Baptisme Christe be Naturally in vs, yet may not be therefore conclude, that Christe is Naturally in the Sacrament of Baptisme. Bonauentura saith wel: Non est aliquo modo dicendum, quod Gratia continetur in Sacramentis essentialiter, tanquam aqua in vase. Hoc enim dicere, est erroneum. Sed dicuntur continere Gratiam, quia eam significant: VVe may not in any wise say, that the Grace of God is contained in the Sacramentes, as VWater in a Vessel. For so to say, it were an error. But they are saide to containe Goddes Grace, because they signifie Goddes Grace.

But

But Chrysostome saith, Christe minglcth his Bodie with our Bodies, and driveth vs, as it were, into one lumpe of dough with him selfe. This place woulde haue stande w<sup>th</sup> Hardinge in better steele, if Chrysostome had saide, Christe minglcth his Bodie with the Sacrament, and diuincth him selfe and it into one lumpe. For this is it, that shoulde be proued. Neither wil P. Hardinge say, That, either Christe minglcth him selfe with vs, or we are made one lumpe of dough with him Simply, and accordinge to the letter, and without Figure. Whereof he saith, It muste needes folowe, that muche lesse is Christes Bodie in the Sacrament, accordinge to that, he woulde haue the letter to sounde, Plainely, Simply, or, as he saith, Really, and Fleashely, and without Figure. It is a vehement, and a hoate kinde of speache, suche as Chrysostome was most delited with, farre passinge the common sense, and course of trueth: and therefore he him selfe thought it necessarie, to correcte, & to qualifie the rigour of the same, by these wordes, *Vi ita dicam: Inbiche is, As it were, or, If I may be holde so to saye.* In suche phrase of talke Anacletus saith, *In oleo virtus Spiritus Sancti inuisibilis permixta est:* The inuisible power of the Holy Ghost is Mingled with the Oyle. And Alexander saith, *In Sacramentorum Oblationibus Passio Domini miscenda est.* The Passion of Christe muste be Mingled with the Oblations of the Sacramentes. So saith Gregorius Nyssenus of S. Steven, *Gratia Sancti Spiritus permixtus, & contemperatus, per illum sublatu, & enectus est ad contemplationem Dei.* S. Steven beinge Mingled, and Tempered with the Grace of the Holy Ghost, was by him auanced, and taken vp to the sight of God. These, and other suche like sayings of holy Fathers, may not be hardly presse accordinge to the sounde of the letter: but rather must be gently expounded, and qualified, accordinge to the sense, and meaninge of the writer.

Anaclet. Epist. 2.

Inter decret. A. alexandri. i.

Gregor. Nissen. De S. Stephano.

Corinth. 1.

Ad Hebr. xii. 2.

Leo Sermone. 14. De passione.

Augustin. in Io. han. tractatu. 23.

Chrysostomes purpose was, by this woorde, *Massa*, which in this place signifieth a lumpe of dough, to make resemblance vnto these wordes of S. Paule, we are one Loafe, and one Bodie: And by suche Plainesse of speache, the more to quicken, and lifte vp our spirits, and to cause vs therby the better to consider that wonderful Coniunction, and knittinge, that is betweene Christ and vs, whereby either is in other, he in vs, and we in him: and that euen in one persone: in suche sorte, as he is neither in the Angelles, nor in the Archangelles, nor in any other power in Heauen. And therefore S. Paule saith, The Angelles he tooke not: but he tooke the seede of Abraham. But this wonderful Coniunction, and, as Chrysostome calleth it, this mixture is wrought, not onely in the holy Mysteries, but also in the Sacrament of Baptisme. And in that sense Leo saith, *Suscipiens à Christo, Christumque suscipiens, non est idem post Lauacrum, qui ante Baptismum fuit: Sed Corpus Regenerati sit Caro Crucifixi.* A man receiued of Christe, and receiuinge Christe, (in Baptisme) is not the same after Baptisme, that he was before: But the Bodie of him, that is Regenerate, is made the Fleashe of him, that was Crucified. Likewise S. Augustine saith, *Ergo gratulamur, & agamus gratias, non solum nos Christianos factos esse, sed etiam Christum. Intelligitis, Fratres, Gratiā Dei super nos: Capitis: Admiramini: gaudere. Christus facti sumus. Si enim ille Caput est, & nos membra, totus ille homo, & nos.* Let vs reioice, and geue thanks, that we are not onely made Christian menne, but also made Christe. Brethren ye vnderstande the Grace of God, that is vpon vs. Ye vnderstande it: Ye wonder at it: Reioice yet we are made Christe. For if he be the Heade, and we the members, both he and we are one whole man.

Nowe, gentle Reader, as Leo saith, our bodies by Baptisme are made Christes Fleashe: as S. Augustine saith, we are made Christe him self: and as Gregorie Nyssene saith, S. Steven was Tempered, and Mingled with the Grace of the Holy Ghost: euen so, & in the same sense Chrysostome saith, We are made one Lumpe of dough with Christe, and Christe hath tempered, and mingled him self with vs. These thinges consider



*Primasius in 1.  
Corinth. 11.*

considered, the force of *M. Hardinges* reason must needs faile. Certainly *Primasius* saith, As the Breaking of this breade is the Partakinge of the Bodie of Our Lorde, even so the Breade of Idoles is the Partakinge of Diuels. And addeth further, Si de eodem pane manducamus, quo Idololatræ, vnum cum illis Corpus efficitur. If we eate of one Breade with Idolaters, we are made one Bodie with them.

*Gregorius Nis-  
senus.*

These other three authorities, of *Hilarie*, *Gregorie Nyssene*, and *Cyrl*, maie wel be discharged with one answere: sauinge that *Gregorie Nyssene* an olde wri-ter, newly set abroad with sundrie corruptiōs, is brought in onely to make a shew, not speakinge any one woorde, neither of *Christes* Natural dwellinge in vs, nor of the Sacrament. His purpose was onely to speake of *Christes* Birth, and of that Bodie, whiche he receiued of the Blisseful Virgīn: whiche was not a shadowe, or a fantasie, but Real, Fleashely, and in deede. And in like manner of speache *S. Hierome* saith,

*Hieronym. in E-  
sai. cap. 62.*

Triticum, de quo Panis Cælestis efficitur, illud est, de quo loquitur Domi-nus, Caro mea verè est cibus: The wheate whereof the Heauenly Breade is made, is that, of whiche Our Lorde saith, My Fleashe is meate in deede.

*Cyrellus in Apo-  
logetica.*

And to this purpose *Amphilochius* saith, as he is alleged by *Cyrellus*, Nisi Christus natus fuisset Carnaliter, tu na-rus non fuisses Spiritualiter. Onlesse *Christe* had benne borne Carnally, thou haddest not benne borne Spiritually. Touching *Gregorius Nyssenus*, as he saith, Christ is made our Bread,

*Gregori. Nyse-  
nus in vita Mos-  
is.*

So he saith likewise in the same place, Quicquid assumenti conueniens sit, in id mu-ratur. Fit perfectioribus solidus cibus, inferioribus olus, infantibus lac. What so euer thinge is conuenient for the receiuer, into the same thinge *Christe* turneth him self. He becometh stronge meate vnto the perfite: Hearbes vnto the weaker: and Milke vnto Children. And as *Christ* is Hearbes, or Milke, even so, and none other wise, he is Breade, or Fleashe. Nei-ther wil this Ancient Father agree vnto *M. Hardinges* erreure, That we cannot receiue *Christes* Bodie, but onely in the Sacrament.

*Ibidem.*

For euen in the same place he holdeth the contrarie. His wordes be these, Qui abundanter ex Apostolicis fontibus biberit, is iam totum recepit Christum. Who so hath abundantly drunken of the Apo-stles springes, hath already receiued whole *Christe*. The argument, that *M. Hardinge* geathereth hereof, must needs stande thus: *Christe* was borne of the Virgīn, Ergo, his Bodie is Really, and Fleashely in the Sacrament. This Conclusion is but childlike: Yet if he conclude not thus, he concludeth nothinge.

*Hilarius de  
Trinitate li. 8.*

The greatest weight of this mater lieth vpon two Olde Fathers, *Cyrl*, and *Hilarie*. For *Hilarie* saith, We receiue *Christe*, verè sub mysterio, verily vnder a mys-terie: And either of them vseth theses termes, Carnally, Corporally, Naturally: and that not once or twise, but in sundrie places. The authorities be greate: the wordes be plaine. But God be thanked, these places be common, and not vn-knownen. And so answere of the same, once againe remember, good Christian Reader, that notwithstandinge *M. Hardinge* haue founde in these two Fathers, that *Christes* Bodie is Corporally, and Naturally in vs, yet hath he not hitherto founde that thinge, that he sought for, neither in these Fathers, nor in any other: that is, that *Christes* Bodie is Naturally, or Corporally in the Sacrament. Wherefore I muche maruel, that either he woulde auouche this mater so strongly, find-inge him self so weake: or elles thus vainely dally, and shewe one thinge for an other, and deceiue his Reader.

*Augustin. in  
Psalm. 103.*

That we verily, and vndoubtedly receiue *Christes* Bodie in the Sacrament, it is neither denied, nor in question. *S. Augustine* saith, Panis est Cordis: Inrus esuri: inrus siti. It is the Breade of the harte: Hunger thou within: Thirste thou within. And the thinge, that is inwardly receiued in Faith, and in Sprite, is receiued verily, and in deede. *S. Bernarde* meante no falseheade when he saide, Lauemur in Sanguine eius. Let vs be washte in the Bloude of *Christe*: Notwithstandinge he meante not, that our bodie is Really, and in deede shoulde be washte with the Bloude of *Christe*.

*Bernard. super  
Missus est Ga-  
briel. sermo. 3.*

And

Augustin. in  
Iohan. ca. 6.  
tracta. 26.

Cyillus ad ob-  
iectiones Theo-  
doret.

Dionys. Eccles.  
iast. hierar.  
ca. 2.

σωματικὰς  
τερον αὐτῶν  
διὰ γὰρ ἐλλεί-

Augustin. de  
verbis Apostoli  
sermon. 16.

Hilarius li. 8. de  
Trinitate.

Non tantum ad  
doptione, aut  
consensu, sed et  
iam natura.

Chrysostom. in  
Matthe. hom. 83.  
Augustin. De  
verbis Domini  
Secun. Iohan.  
sermon. 60.

Augustin. in  
Psalm. 67.

Cyillus in A-  
pologetico ad  
Anathem. 3.

Ephesi. 2.  
σωματικὰς

Hil. De Tri. li. 8.  
Cyril. in Iohan.

Further, li. 10. ca. 13.

And whereas S. Augustine saith, Quid paras dētem, & ventrē? Crede, & māducasti: What preparest thou thy toothe, and thy belly? Beleeve, and thou hast eaten: Wee may not thinke, & he meante any fantastical, or false eating: notwithstanding he utterly refuseth in this behalfe, bothe the teeth, & the belly, and al other office of h<sup>y</sup> Bodie. And therefore Cyrillus saith, Sacramentū nostrum hominis manducationem non asserit, menies credentiū ad crassas cogitationes irreligiōse introducens. Our Sacrament teacheth vs not to eate a man (with the material mouthe of our Bodie) in vngodly sorte leading the mindes of the Faithful vnto grosse cogitations. It is a holy Mysterie, and a Heauenly action; forcing our mindes by into Heauen, & there teaching vs to eate the Bodie of Chryste, & to drinke his Bloud: not outwardly by the seruice of our Bodies: but inwardely by our Faith, and that verily, & in deede. The trueth hereof standeth not in any Real, or Corporal Presence, but, as Hilarius saith, in a Mysterie, which is, in a Sacrament: whereby outwardly, & vnto our senses, we expresse y<sup>e</sup> thing in our Bodies, y<sup>e</sup> must be wrought inwardly in our mindes. For this cause Dionysius saith, Regeneratio naturalis illa purgatione, quā fit per aquam, Corporali quodam modo denuntiat animā purgationem. Our Regeneration, which wee haue in Baptisme, by that Natural Purgation, that is wrought by Water, in a certaine Bodily sorte teacheth vs the purgation of the minde. Thus are we truly washt with Chrystes Bloud in y<sup>e</sup> Holy Mysterie of Baptisme: thus are we truly, & in deede seadde with Chrystes Bodie in the Holy Mysterie of his Supper. And albeit Chryste be in neither of these Mysteries in Bodily, & Fleashly presence, yet doth not y<sup>e</sup> thing any wise hinder, either the Substance of y<sup>e</sup> holy Mysterie, or the Truthe of our receiuing. And for y<sup>e</sup> cause S. Augustine saith, Nō fallit nos Apostolus, qui dicit, Christū habitare in cordibus nostris per Fidem. In te est, quia ipsa fides in te est. The Apostle deceiueth vs not, in saicing, that Christ dwelleth in our hartes by Faith. He is in thee (not Really, or Bodily, but) because his Faith is within thee. M. Hardinge wil Replie, This cannot suffice. For Cyril, & Hilarie say, That Chryste, not onely by Faith, but also Corporally, Carnally, and Naturally is within vs. These wordes in their owne rigour, without some gentle Construction, seeme very harde. Euen so Hilarius in y<sup>e</sup> same Booke of the Trinitie saith, That wee are one with God the Father, and the Sonne, not onely by Adoption, or Consent of minde, but also by Nature: Whiche saicing, according to the sounde of y<sup>e</sup> letter, cannot be true. Therefore the Fathers haue beene faine to expounde, & to mollifie suche violent & excessive kindes of Speache. Chrysostome, where he saith, We are made one sumpe with Chryste, addeth, as it is said before, his correction withal, Vt ita dicam, As it were, or, If I may vse suche manner of Speache. In like manner saith S. Augustine, Qui in Christum credit, credendo in Christum venit, & in eum Christus, & quodammodo vnitur in eum, & membrū in Corpore eius efficitur. He that beleeueth in Christ, by beleeuing cometh into Chryste, and Chryste into him, and, after a certaine manner, is vnited vnto him, and made a member in his Bodie. In a manner, he saith, but not according to the force of the letter. Againe he expoundeth this worde, Corporaliter, in this wise, Nō vmbrales, sed verē, & solide. Not, as in a shadow, but truly, and perfectly. So Cyrillus expoundeth his owne meaning. Naturalis vnio non aliud est, quā vera. Natura sumus filij ita, id est, verē. Natural Union is nothing els, but a true Union. we are by Nature the Children of Anger, that is, we are in deede, and truly the Children of Anger. In which sense S. Paule saith, Gentes factæ sunt Conueredes, & Concorporales, & Participes promissionis in Christo Iesu: The Heathens are become Coenheretours, Concorporal, and partakers of the promise in Chryste Iesu. Thus much of these wordes Corporally, Naturally &c. Whereby is meante a full perfit spiritual Coniunction, excludinge al manner of Imagination, or Fantasie: not a Grosse, and Fleashly being of Chrystes Bodie in our Bodies, according to the appearance of the letter. Otherwisse there must needes folow this great inconuenience, & our Bodies must be in like manner Corporally, Naturally, and Fleashly in Chrystes Bodie. For Hilarius saith, Nos quoq; in eo sumus Naturaliter: Vvee also are Naturally in him: and Cyrillus, as he saith, Chryste is Corporally in vs: so he saith, We are Corporally in Chryste.



Corpo-  
rally, Na-  
turally.

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THE FIFTH ARTICLE

August de Tri-  
nit. li. 6.

Basilus de  
Sancto Baptis-  
mate.

ἐν δὲ Χριστῷ  
ἐν ὑμῖν, ὅτι  
τὸ Λέγειν, ἐν  
δὲ τῷ πνεύματι  
ἐν ὑμῖν.

August. sermo  
de Tempore. 153.

August. in Io-  
han. tractat. 25.

1 Corinth. 13.

Cyprian. De  
Cena Domini.

Chrysost. in  
Epist. ad Ephes.  
hom. 20.

Further, that we be thus in Christe, and Christe in vs, requireth not any Corporal, or Local Being, as in thinges Natural. We are in Christe sittinge in Heauen: and Christe sittinge in Heauen is here in vs, not by a Natural, but by a Spiritual meane of Being. S. Augustine saith, Postquam ex mortuis Resurrexit, & Ascendit ad Patrem, est in nobis per Spiritum. After that Christe is Risen from the dead, and Ascended vnto his Father, he is in vs by his Sprite. Whiche saieing agreeth wel with these wordes of S. Basile, Paulus ait, Si quis Spiritum Christi non habet, hic non est eius. Deinde addit, Si tamen Christus sit in vobis: ac si diceret, Si Spiritus Christi sit in vobis. S. Paule saith, If any man haue not the Sprite of Christe, he is not of him. He addeth further these wordes, If Christe be in you: whiche is as muche, as if he had saide, If the Sprite of Christe be within you. So likewise S. Augustine imagineth Christe to say vnto Marie Maundlen, Ascendam ad Patrem meum: tum tange me. I wil Ascende vp vnto my Father: then touche thou mee: Meaninge thereby, that distance of place cannot hinder Spiritual touchinge. Againe S. Augustine imagineth, Christe thus to say vnto the people, Qui venit ad me, incorporatur mihi. He that cometh vnto me, is Incorporate into mee. He addeth of his owne, Veniamus ad eum: Iniremus ad eum: Incorpororemur ei: Let vs goe vnto him: let vs entre vnto him: let vs be Incorporate into him. Thus, notwithstanding Christe were in Heauen, and distant in place, yet was he present in S. Paule: for so S. Paule him selfe saith, Wil ye haue a trial of Christ, that speaketh within me? This Coniunction is Spiritual, and therefore needeth not, nei- ther Circumstance of Place, nor Corporal Presence. Likewise S. Cyprian saith, Nostra & Christi Coniunctio, nec miscet Personas, nec vnii Substantias: sed affectus con- sociat, & confederat voluntates. The Coniunction, that is betweene Christe and vs, nei- ther dooth mingle Persons, nor vnite Substances: but it dooth knitte our affectes together, and ioyne our willes. Yet notwithstanding, the same Coniunction, because it is Spi- ritual, true, full, and perfite, therefore is expessed of these Holy Fathers by this terme, Corporal: whiche remooueth al manner light, and Accidental ioininge: and Natural, whereby al manner Imagination, or Fantasie, and Coniunction onely of Will, and Consent is excluded: not that Christes Bodie is Corporally, or Naturally in our Bodie, as is before saide: no moze then our Bodies are Corpo- rally, or Naturally in Christes Bodie: but that we haue Lyfe in vs, & are become Immortal, because by Faith, and Sprite, we are partakers of the Natural Bodie of Christe. M. Hardinge saith, We are thus ioined vnto Christe, and haue him Corporally within vs, onely by receiuing y Sacrament, & by none other meanes. This is vnterly vnterue, as it is already proued, by y Authorities of S. Augustine S. Basile, Gregorie Nazianzene, Leo, Ignatius, Bernarde, and other holy Fa- thers: neither dothe either Cyrillus, or Hilarie so auouche it. Certainly, neither haue they al Christe dwelling in them, that receiue the Sacrament: nor are they al voyde of Christe, that neuer receiued the Sacrament. Besides the vnterth hereof, this Doctrine were also many waies very vncomfor- table. For what may the godly father thinke of his Childe, that beinge Baptized, departeth this life, without receiuinge the Sacrament of Christes Bodie? By M. Hardinges Con- struction, he must needes thinke, His childe is damned: for that it had no Natural Participation of Christes Fleashe, without whiche there is no Salvation: whiche Participation, as M. Harding assuereth vs, is had by none other meanes, but onely by receiuing of the Sacrament. Yet S. Chrysostome saith, In the Sacrament of Bap- tisme we are made Fleashe of Christes Fleashe, and Boane of his Boanes.

For better trial hereof, vnderstande thou, gentle Reader, that bothe Cyrillus, and Hilarius, in those places dispute against the Arians, whose errour was this, that God the Father, and the Sonne are one, not by Nature, but onely by Will, and Consent. Against them Hilarius reasoned thus,

Christe

Naturally  
Corporally.Hilari. de Tri-  
nitat. lib. 2. c. 1.  
Per Naturam  
vnius Fidei, id  
est, naturaliter.  
Eiusdem Rēge-  
neratione Na-  
tura.Per Naturam e-  
iusdē Baptismi.

Christe is as really ioyned vnto the Father, as vnto vs: as Hilari. de Tri-  
nitat. lib. 2. c. 1. But Christe is ioyned vnto vs by Nature: Therefore Christe is ioyned to God the Father by Nature. The Minor, that is, That Christe is ioyned vnto vs by nature, he proueth thus, We are ioyned vnto Christe by Faith, that is, by the nature of one Faith, and that as to say, Naturally: Like wise he saith, We are ioyned vnto Christe by the Regeneration of one Nature: And againe, We are ioyned to Christe by the Nature of one Baptisme: Here of he concludeth: Therefore are we Naturally ioyned vnto him. Thus it appereth by S. Hilari, we may haue Christe Naturally within vs, by three other sundrie meanes: and therefore not onely, as M. Hardinge holdeth, by receiuinge of the Sacrament. And like as Christe is Naturally, Corporally, and Carnally in vs by Faith, by Regeneration, and by Baptisme: euen so, and none other wise, he is in vs by the Sacrament of his Bodie. In whiche Holy Mysterie Christe is ioyned vnto vs Corporally, as beinge man, because we are seade in deede, and verily with his Fleashe: and Spiritually is ioyned to vs, as God.

Thus mutche vnto Cyrillus, and Hilarius: in whome M. Hardinge is not, yet hable to finde, that Christes Bodie is either Corporally receiued into our Bodies: or Corporally present in the Sacrament: whiche was the onely thinge, that M. Hardinge hath here taken in hande, and shoulde haue proued: and now, not ha- uinge proued that, notwithstandinge al this great adoe, hath proued nothinge.

But he saith, it had bene more conuenient, rather modestly to haue interpreted these wordes, then thus vterly to haue denied them. Verily, perhaps it were so for him, that canne make somewhat of nothinge: and diuise a Commentarie without a Texte: and imagine Constructions, as M. Harding doth, of wordes, that were neuer spoken.

Hereof M. Hardinge ghesleth thus:

These Fathers saie, That Christe is Naturally, and Corporally in vs. Ergo, it is likely, that meaninge was, that Christe is Naturally, and Corporally present in the Sacrament. This reason is very simple: For notwithstandinge Christe were Naturally within our bodies, yet the like Beinge in the Sacrament woulde not followe. But this argument woulde conclude the contrary, and holde better, in this wise.

Christes Bodie is not Naturally, or Corporally present within vs:

Therefore mutche lesse it is Corporally present in the Sacrament.

M. Hardinge, The II. Division.

And the Catholike Fathers, that since the time of Berengarius haue written in defence of the trueth in this point, vsinge these termes sometimes for excludinge of Metaphores, Allegories, Figures, and significations onely, whereby the Sacramentaries woulde defraude faithfull people of the trueth of Christes pretious Bodie in this Sacrament: doo not thereby meane, that the maner, meane, or waie, of Christes presence, dwellinge, vniou, and coniunction with vs, and of vs with him, is therefore Natural, Substantial, Corporal, or Carnal: but they, and al other Catholike men confesse the contrarie, that it is farre higher, and woorthier, supernatural, supersubstantial, inuisible, vn- speakeable, special, and proper to this Sacrament; True, Real, and in deede notwithstandinge: and not onely Tropical, symbolical, Metaphorical, Allegorical: not spiritual onely, and yet spiritual: not figuratiue, or significatiue onely. And likewise concerninge the maner of the presence, and beinge of that Bodie and Bloude in the Sacrament, they and we acknowledge and confesse, that it is not Local, Circumscripitiue, Diffinitive, or Subiectiue, or Natural, but such, as is knowne to God onely.

Al these were  
very yonge  
theirs.

The B. of Sarisburie.

These Doctors liued within these two, or three hundred yeres, and are such, as M. Hardinge thought not worthe the naminge. Their Doctrine in these cases is very vnfauerie, and without comfozte. Generally they holde, that Christes

Co 2

Bodie



Body remaineth no longer in our Bodies, but onely until the formes of the  
Bread, and Wine beginne to alter. Some other say, that as soon as our teeth  
touch the Bread, straightwaies Christes Body is taken up into Heauen: The  
wordes be these: Ceterum est, quod quam cito species detribus remouetur, remouetur in  
celum rapitur Corpus Christi. This Doctrine notwithstanding, they say, That  
Christe is naturally, and Corporally within vs. Here may a man say vnto M.  
Hardinge, as he did before to the Arian Heretique: What, saith M. Hardinge, or  
his New Doctors, that Christe cometh to vs from Heauen, and by and by forsaketh vs? Or,  
that we eate Christe, and yet receiue him not? Or, that we receiue Christe, and yet haue him  
not? Or, that Christe is Corporally within vs, and yet entreteth not? Is this Christes natural  
Being in vs? Is this the Vertue of the Mystical Benediction? Is this the meaning of these  
holy Fathers? Or saith M. Hardinge, that holdinge, and mainteininge such absurdities,  
his Reader, be he neuer so simple, wil beleene him?

Last of al, to declare the manner of Christes Presence in the Sacramente, he  
saith, It is not Local, not Circscriptiue, not Diffinitive, not Subiective. By these  
termes his Reader may rather wonder at his strange Diuinitie, and Eloquence,  
then wel confecture, what he meeneth. And as it appeareth, he him selfe is not  
yet hable to conceiue his owne meaninge. For thus he saith, This Presence is  
knowen to God onely. Then it foloweth, M. Hardinge knoweth it not. And  
so this Article at last is concluded with an Ignoramus. How be it the Wise lear-  
ned Fathers neuer leaue vs in such doubtes. Cyprianus saith, as it is before  
alleged: Præsens est in Gratia: Christe is Present, by his Grace: S. Augustine saith,  
Est in nobis per Spiritum: Christe is in vs by his spinte. Likewise againe he saith:  
Non hoc Corpus, quod videtis, manducaturi estis: Sacramentum aliquod vobis trado:  
Ye shal not eate this Bodie, that ye see. It is a certaine Sacrament, that I deliuer you. Thus  
the Holy Fathers saie, Christe is Present: not Corporally, Carnally, Naturally:  
but, as in a Sacrament, by his Spinte, and by his Grace.

De Confe. dist. 2.  
Quia Corpus.  
Augustin. de  
Trinita.  
Augustin. in  
Psalm. 98.



# THE SIXTHE ARTICLE, OF BEINGE IN MANY PLACES.

The B. of Sarisburie.

**Or, that Christes Bodie is, or maye be in a  
thousande places, or moe at one time.**

M. Hardinge. The. I. Division.

(144) Amonge the miracles of this blisfed sacrament, one is, that one, and the same bodie, maie be in many places at once, to witte, vnder al consecrated Hostes. As for God, it is agreable to his Godhed to be euerie where, Simpliciter, & propriè. But as for a creature, to be but in one place onely. But as for the bodie of Christe, (145) it is after a manner bitvvene both. For where as it is a creature, It ought not to be made equal vvith the creator in this behalfe, that it be euery where. But, whereas it is vnited to the Godhead, heretn it ought to excel other bodies, so as it maie in one (146) time be in moe places vnder this holic Sacrament: for the vnitinge of Christes natural bodie vnto the almightie Godhed, duely considered, bringeth a true Christian man in respecte of the same, to forsake reason, and to leane to Faith, to put aparte al doubttes, and discourtes of humaine vnderstandinge, and to reast in reuerent simplicirie of beleefe.

Thereby through the holy Ghost perswaded, he knoweth, that although the Bodie of Christe be natural, and humaine in deede; yet, through the vnion and coniunction, many thinges be possible to the same novve, that to al other bodies be impossible: as to walke vpon waters, to vanishe a waie out of sight, to be transfigured, and made bright as the sonne, to ascende vpon through the cloudes: and after it became immortal, death beinge conquered, to rise vp againe out of the graue, and to entre through doores fast shutte. Through the same Faith, he beleueth, and acknowledgeth that (147) accordinge vnto his woorde, by his power it is made present in the blessed sacrament of the Aultare, vnder the forme of Breade and wine, where so euer the same is duely consecrated, accordinge vnto his institution in his holic supper: and that not after a grosse, or carnal manner, but spirituallly, and supernaturallly, and yet substantially: not by local, but by substantial presence: not by manner of quantitie, or fillinge of a place, or by changinge of place, or by leauinge his sittinge on the right hande of the Father, but in such a manner, as God onely knoweth, and yet dothe vs to vnderstande by faith the trueth of his verie presence; farre passinge al mannes capacite, to comprehendende the manner howe.

Vvhere as some against this pointe of beleefe doo allege the article of Christes ascension, and of his beinge in heauen at the right hande of God the Father, bringinge certaine textes of the scriptures pertaininge to the same, and testimonies of auncient Doctours signefieinge Christes absence from the Earth: it maie be rightly vnderstanded, that he is verily both in heauen at the right hande of his Father, in his visible and corporal forme, very God and man; after whiche manner he is there, and not here, and also in the sacrament inuisibly, and spirituallly, both God and man in a mysterie: so as the grauntinge of the one maie stande without denial of the other, no contradiction founde in these beinges, but onely a distinction in the waie, and manner of beinge.

The B. of Sarisburie.

Hauinge somewhat largely answered the fine first Articles, wherein seemed to lie the greatestt weight, I trust, I maie nowe the more lightly passe ouer the rest. Herein M. Hardinge seemeth in wordes throughtly to yelde vnto vs without exception. For where as the question is moued of the Beinge of Christes Bodie in a thousande places, or moe, his answere is, that Christes Bodie is Local onely in one place, and so cannot be in a thousande places, but onely in one place at one time. Howe be it, thus saicinge, he swarveth matthe from the olde Fathers, whose wordes, as it shal appeare, sounde farre otherwile.

¶ 3

Further

The. 144. Vn-  
trueth. For  
none of the  
auncient Fa-  
thers euer  
knew this mi-  
racle.

The. 145. Vn-  
trueth. And a  
Doctrin hither  
to seldom heard  
of.

The. 146. Vn-  
trueth. For, not  
withstandinge  
the Bodie of  
Christe be ioi-  
ned with the  
Godhead, yet it  
remaineth stil a  
creature.

The. 147. Vn-  
trueth. For  
Christe vttereth  
no such  
woorde: and  
Faith without  
Goddess woorde  
is no Faith.

Math. 14.  
Luc. 24.  
Math. 17.  
Luc. 24.  
Ag. 1.  
Math. 28.  
Iohan. 20.



# Errours touching Christes Bodie.

Augustin. ad  
QuodvultDeu.  
Leo Epist. 95.  
Epistola Flavia-  
ni ad Leonem.  
Hilarius de  
Trinitate li. 10.  
Theodoret. De  
Faulis Hereti-  
corum. lib. 2.

Augustin. de  
Mistibilibus  
Sacre Scriptu-  
re tom. 2.  
Naxianzen.  
Augustin. de  
Trinit. li. 3. c. 10.  
Gerson contra  
Florentum.  
Augustinus ad  
Dardanum  
Epist. 57.

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## THE SIXTHE ARTICLE

Further, for the better understandinge hereof, it shal behouie thee, gentle Rea-  
der, to vnderstande, that touching the Bodie of Christe, there haue benne sundrie  
greate errours raised, and maintained in the Church of olde time, and that not  
onely by Heretiques, but also by holy learned Fathers. The Panichees healde,  
that Christe had onely a fantastical Bodie, without any material fleashe, Bloude  
or boane, in appearance, and in sight some what, but in very dede, & in substance,  
nothinge. Eutyches healde, that Christes Bodie after his Incarnation, was made  
equal with his Diuinitie: an erreure mutche like vnto this, that is nowe main-  
teined by M. Hardinge. S. Hilarie healde, that Christe receiued no fleashe of the  
Blissed Virgin, but brought the same from Heauen: and, that his Bodie was im-  
passible, and sealte no moze griefe, when it was striken, then water, fire, or ayre,  
when it is diuided with a knife. Theodozetus saith, that y Heretiques called Hel-  
celai healde, that there be sundrie Christes, two at the least: the one dwellinge in  
Heauen aboue, the other in the worlde here beneath. Al these, and other sutch like  
errours, and Heresies greiue onely of admiration, and reuerence towardes Christes  
Diuine Nature: and the Authours, and Maintainers of the same, leauinge reason,  
acordinge to M. Hardinges counsell, and cleauinge wholly to their imagination,  
whiche they called Faith, were farre deceiued.

But M. Hardinge laeth the fundation hereof vpon a Miracle: whereof not  
withstandinge, touching this grosse, and fleashefly presence, he hath no manner  
warrant, neither in the Scriptures, nor in any of the Holy Fathers. As for that,  
is alleged of Chrysostome, and Basile, it is to a farre other purpose, as shal appeare,  
and maie soone be answered. S. Augustine wrote thre special Bookes, namely  
of the Miracles of the Olde, and New Testament: Gregorie Nazianzene wrote  
in like sorte of the same: yet did neither of them both euer make mention of this  
Miracle. And albeit this kinde of reasoninge, Ab autoritate negatiue, in sutch  
cases implie no greate necessitie, yet must it nedes be thought either greate negli-  
gence, or greate forgetfulness, writinge purposely, and namely of Miracles, to  
leauie out vntouched the greatest Miracle. Certainly, S. Augustine hereof wry-  
teth thus: Quia hac hominibus nota sunt, quia per homines fiunt, honorem, tanquam re-  
ligiosa, habere possunt: stuporem, tanquam mira, non possunt: These thinges, (speaking  
of the Sacrament of Christes Bodie) because they are knowen vnto menne, and by menne  
are wrought, maie haue honoure, as thinges appointed to Religion: but woonder, as thinges  
marueilous, they cannot haue. Thus S. Augustine ouerthroweth M. Hardinges whole  
fundation: & saith, that in his great Miracle, there is no woonder, or Miracle at al.

He saith further, It is agreeable to the Godheade, to be euery where, Simpliciter, and  
Proprie: For a Creature, it is agreeable to be in one place. But as for the Bodie of Christe,  
he saith, it is after a manner but meene bothe. This is the whole countenance of this  
mater. And this whole place M. Hardinge hath borrowed euen woorde by woorde  
out of Gerson. But where as he addeth, That the Bodie of Christe, as it is vni-  
ted vnto the Godheade, maie be at one time in sundrie places, he shoulde haue re-  
membred, that this is an olde errour, longe sithence reproued, and condemned by  
S. Augustine, and other learned Fathers. S. Augustine saith thus: Cauendum  
est, ne ita Diuinitatem attribuamus Homini, vt veritatem Corporis auferamus. Non est au-  
tem consequens, vt, quod in Deo est, ita sit vbiq; vt Deus: We must beware, that we doo  
not so mainteine the Diuine Nature of Christe beinge man, that we take away the Trueth of  
his Bodie. Neither dooth it folow, that the thinge, that is in God, is therefore euery where, as  
God is. S. Augustines woordes be plaine, that who so saith, The Bodie of Christe  
is euery where (or in infinite places at one time, whiche is al one thinge, the rea-  
son, and miracle beinge like) utterly demereth the veritie of Christes Bodie.

But what a fantasie is this, That Christes Bodie is, neither the Creator, nor a Crea-  
ture

A meane  
bitvvcene  
Bothe.

In libro Senten-  
tiarū Prosperi.

ture, but, as it is here touched, after a manner bitvvene bothe: Who euer woulde war-  
rant this Doctrine, but that olde Heretique Abbate Eutyches: Hierily S. Augu-  
stine saith: Omnis substantia, quæ Deus non est, Creatura est: & quæ Creatura non est,  
Deus est. Et quod Deus minus est, Deus non est: Every substance, that is not God, is a crea-  
ture: and that is not a creature, is God: and, what so euer is lesse then God, is not God. Here  
S. Augustine knoweth a Creator, and a Creature: but M. Hardinges meane by  
twene bothe, he knoweth not. Leo writtinge against Eutyches, of whome M.  
Hardinge seemeth to haue receiued this learninge, writeth thus: Emergunt aliq, qui  
Carnem Domini, & Diuinitatem dicunt vnius esse Nature. Quæ tantum sacrilegium in-  
ferna vomere: Tolerabilius sunt Ariani, &c. Up there starte others, that saie, The Fleash  
of Christ, and his Diuinitie are both of one Nature. What Helle hath poured vs out sucche  
wicked sacrilege? The very Arians are more to be borne withal, then these meene. S. Au-  
gustine saith: Quod ad Hominem attinet, Creatura est Christus: Christe, as concerninge  
his Manhoode, is (not a meane bitvvene bothe, but) a Creature. Againe he saith:  
Duas Substantias, id est, Naturas esse fatemur: Diuinitatis, scilicet, & Humanitatis: Crea-  
tricis, & Creatæ: quæ tamen substantiæ, non confusæ, sed vnitæ, atque in vna, eademq; Per-  
sona inseparabiles, & in sua semper proprietate manentes: We confesse, there are in Christ  
two Substances, or Natures: The one, of the Godhead, the other of the Manhead: The one of  
the Creator, the other of the Creature: Which substances not withstandinge, are not Confused,  
but Vnited, and in one selfe same Person inseparable, and remaininge euer more in their owne  
Properties. The like writeth Leo, Cyrillus, Geladius, and al the rest of the olde  
Learned Fathers. Therefore M. Hardinge was muche ouerset, either to teache  
the people, that Christes Bodie is neither the Creator, nor the Creature, but a  
meane bitvvene bothe: or els to saie, that the same Bodie, beinge vnited vnto the  
Godhead, maie therefore be in sundrie places at one time. Herein rested the olde  
Heretike of Eutyches: For thus Flavianus writeth of him: Corpus Domini Hu-  
manum quidem vocat: tamen negat esse nobis Consubstantialit. He called the Bodie of  
our Lorde, a Mannes Bodie: but yet he saith, it is not one in substance with our Bodies.

Leo Epist. 95. ad  
Leonem August.

Augustin. E.  
pist. 57.  
De verbis Do-  
mini in Euan-  
gelio secundum  
Iohan. ca. 38.

Flavianus ad  
Leonem.

But M. Hardinge replieth, Christes Bodie is now become immortal, and Glorious.  
This is most true, and without all question. Howe it, it may please him to re-  
member, that, when Christe ministered the holy Communion to his Disciples, his  
Bodie was then Mortal, and subiecte to Death, and other infirmites, and not Glo-  
rious: Therefore if Christes Bodie in the Sacrament be Immortal, and Glori-  
ous, it must folowe, that, for that present, Christe had two manner Bodies: the  
one Mortal, the other Immortal: the one Glorious, the other not Glorious. Thus  
M. Hardinges Rules, and Examples matche not together.

He addeth further, Christes Bodie walkte vpon the waters: vanished out of sight: ascended  
through the cloudes: and entred through the doores beinge fast shutte, &c. These were the rea-  
sons, that deceiued the olde Manichees. I marvel, that M. Hardinge, beinge, as  
he saith, lately become a professioner of the Catholique faith, woulde founde the  
whole substance of his Doctrine vpon Heretiques. Touching the speciall point, that  
the Manichees reposed in this argument, S. Hieronim writeth thus: Cum dicit  
Manichæus, & similes Manichæorum, Dominus non Resurrexit in Corpore Veritate, &  
quædam non fuisse verum Corpus, clausis ingressus est ostia, nos quid dicemus? Dominum  
libera animam: membra labijs iniquis, & a lingua dolosa. When the Manichee, or any o-  
ther like the Manichees, saith, The Lorde arose not againe in the Tyme of his Bodie, and for  
proue thereof, saith thus, He entred in, when the doores were shutte, what then shall we say?  
Even thus, O Lorde, deliver my soule from wicked lippe, and deceitful tongue.  
Here we see, M. Hardinge is driuen to seke vpon olde condemned Heretiques, and  
to borrowe their weapons: wherefore it shall be good to followe S. Hieronimes counsell,  
and to say, O Lorde, deliver my soule from wicked lippe, and deceitful tongue.

Hieronim. in  
Psalm. 119.

Ambrosi. in Lu-  
cam. ca. 24.

In like wise S. Ambrose saith, The Apostles of Christe, by the same manner of



reasoninge, were deceiued. For vpon that, Chyriste entred, the gates being shutte, he wylteth thus: Denique conturbati Discipuli aestimabant, se Spiritum videre. Et ided Dominus, vt speciem nobis Resurrectionis ostenderet, Palpare, inquit, & videte: quia Spiritus Carnē, & Ossa nō habet, sicut me videris habere: The Disciples being asloned, thought they saw a Spirite, or a Fantasie. Therefore the Lorde, to shew a token of his Resurrection, saide vnto them, Peele, and see: for a Spirite, or Fantasie, hath not Pleashe and Bone, as you see, that I haue.

Now, if these argumentes were hable to deceiue the Apostles of Chyriste, it is not impossible, but they may likewise deceiue M. Hardinge. Chyriste saith: Clausa erant ostia, & ingressus est Iesus: Non erat phantasma: Non erat Spiritus: Verē Corpus erat: habebat Carnes, & Ossa: The doores were shutte, and Iesus entred: it was no Fantasie: it was no Sprite: it was verily a Bodie: it had Pleashe and Boanes. Thus, notwithstandinge these Maruellous effecttes, yet the Ancient godly Fathers saide, Chyristes Bodie neuerthelesse is, and continueth stil a Creature: not a meane bitwene bothe: as M. Hardinge here strangely hath imagined.

Now let vs consider M. Hardinges argumentes:

Chyristes Bodie walkre vpon the waters:

It entred through the doores beinge shutte:

It ascended through the Cloudes:

Ergo, It may be at one time in sundrie places.

Although this argument may sone be espied, hauinge vtterly no manner sequence in reason, yet the folie thereof may the better appeare by the like:

Matth. 14.

2. Regum. 2.

S. Peter walkre vpon the water:

Elias was taken vp into the Cloudes:

S. Bartholomew entred through the doores being shutte:

Ergo, S. Peter, Elias, and S. Bartholomew may be at one time in sundrie places.

Abdias in

Bartholomeo.

And that I allege here of S. Bartholomew, although it be but a vaine fable, yet it may not easily be denied. For it is recorded by Abdias, the Bishop of Babylon, who, as M. Hardinge suppoeth, saw Chyriste in the fleashe, and was one of the Apostles felowes.

ouer al this M. Hardinge throweth a sweete miste, to carie away the simple in the darke. Chyristes Bodie (saith he) is in the sacrament, not by Local, but by substantiall presence: Carnally, but not in Carnal manner: placed in the Pyxe, in the hande, in the mouthe: and yet in no place at al: a very Natural Bodie, euen as it was vpon the Crosse: yet without al manner Quantitie, and Dimensions, or Proportions of a Bodie, that is, neither thicke, nor broade, nor horte, nor longe: there now, where before it was not: and yet without any shiftinge, or change of places. Unless this man were fast asleape, he coulde neuer fal into so deepe a Dreame.

In these Fantasies he seemeth wel to agree with the olde Heretiques, Cuttyches, and Panichee. For euen sutch a Bodie they imagined, that Chyriste receiued of the Blessed Virgin: and yet were they Heretiques notwithstandinge. For whiche of al the olde learned Fathers euer taught vs this strange Doctrinne? Who euer durst to spoile Chyriste of his Place, of his Quantitie, and of the natural Proportions of his Bodie? If the Doctours of the Church say thus, why are they not alleged? If they say not thus, why is this mater caried away with sutch countenance of Antiquitie? Why dothe M. Hardinge thus auouch this vn sensible and vnauerie learninge, onely vpon his owne credite, without the Authozitie of any Doctour? The Panichees in olde times, y better to mainteine their errour, and to auoide absurdities, were dzinen to say, there were two Gods: The one God, the other Al-God: so M. Hardinge, to mainteine his errours, & to auoide infinite absurdities, is dzinen to say, There are two Chyristes: The one Local, the other not Local: The one a boue, the other beneath: the one with proportion of Bodie, the other without proportion.

Howe be it, he seemeth to publishe this principle bnatwares againste him selfe.

For if Chyristes Bodie in the Sacrament be not Local, as he saith, then is it no Natural,

Epiphanius.

Augustin. ad

Quodvult deum.

**Natural, or Real Bodie.** This rule *St. Augustine* taketh to be infallible. His wordes be these: *Tolle loca Corporibus, & nusquam erunt: & quia nusquam erunt, nec erunt:* Take away the places from the Bodies, and the Bodies shalbe no where: and because they shalbe no where, they shal haue no Beinge: and so shal be no Bodies at al. And he speaketh not thus onely of other natural Bodies, but specially, and namely of the Bodie of *Christe*.

*August. Epist. 57.*

Certainely, the more spiritual a thinge is, the more it is void from the circumstance, and necessity of place. Therefore, when *St. Hardinge* saith, The Bodie of *Christe* is in Heauen, as in a place, and in the Sacrament without place: he seemeth secretly to say, that *Christes* Bodie in the Sacrament is more Glorious, more Spiritual, and Diuine, then is the very Bodie of *Christe* in dede, that is in Heauen, in the Glorie of God the Father. Whiche conclusion, how wel it may stande, either with the rest of his owne Doctrine, or with the truth of our Christian Religion, I leaue it in consideration to the Reader.

*Christes Bodie more Glorious in the Sacrament, then in Heauen.*

But what needeth this new diuised difference, of *Christes* Bodie Local, and *Christes* Bodie not Local? Or what forceth these men to say, that onely the bare Substance of *Christes* Bodie is in the Sacrament, without length, breadthe, or any other respects of Quantitie? Will *St. Hardinge* now at the last forsake the Reuerent Simplicitie of his beleefe, and leane to Reason? Or wil he in Goddes secrete Mysteries geue credite to his eyes, andarken to the course of Nature? Verily God, as he is hable by his Omnipotent Power, to make *Christes* Bodie present without place, & Quantitie: so is he likewise hable, to make y same Bodie present in place, and with quantitie, and al other natural Dimensions. If *St. Hardinge* wil say nay, Duns him selfe, his owne Doctor wil reprove him. His wordes be plaine: *Idem Corpus localiter, & dimensue potest esse in diuersis locis. Et Deus potest quodcumq; Corpus vniuersi conuertere in Corpus Christi, sicut Panem: & facere Corpus Christi ubiq; esse, non solum Sacramentaliter, sed etiam Localiter, & Dimensionaliter:* One Bodie bothe Locally, and with the natural Dimensions of a Bodie, may be in sundrie places. And God is hable to turne any Bodie in the worlde, into the Bodie of *Christe*, as wel as Eade: and to cause *Christes* Bodie to be euerywhere, not onely by way of Sacrament, but also by way of place, and Dimensions. Whiche saying seemeth also to be wel liked, and allowed of *Durandus*.

*Scotus. 4. sen. Dist. 10. q. 2.*

*Lib. 4. de. 6. parte Canonis.*

Therefore *St. Hardinge* should not thus nicely shrinke backe, and so dissimble in darke speeches: but should rather boldly, and plainly saye: *Christes* Bodie is in the Sacrament, not onely Substantially, but also Locally, and by way of place: as hauing as good warrante for the one, as for the other. For it is a Catholique mans parte, to be bolde of Goddes Omnipotent Power: and what so euer God, beinge Omnipotent, is hable to do, to beleue, it is already doone, without any regarde had to his will, or promise. If he thinke it lawfull for him, without cause to denie this manner of *Christes* Presence, let him not be offended, if wee vpon good, and iuste cause, denie the other. Verily, *Alexander de Hales*, a greates Doctor of that side, rekeneth *St. Hardinge* to be in a greates error in this behalfe. This is his Resolution, *Quidam ponebant Corpus Christi esse sub Sacramento, non secundum quantitatem &c. Sed hac positio est erronea:* Some healde that *Christes* Bodie is vnder the sacrament, not accordinge vnto Quantitie: But this Opinion is erroneous. Thus mutche I thought good onely to touche: not so mutche for any greates credite of the Authour, but that it may appeare, That, notwithstandinge al these men woulde so sayne haue *Christe* Really, and fleshly Present, yet they reprove one an other of error, and ignorance, and cannot agree amonge them selues, in what sort they may haue him Present. Now be it, the Ancient Fathers of the Church haue written farre other wise in this behalfe. For like as *Arhanasius* saith: *Aequalis patri secundum*

*Alexander de Hales. 4. q. 40. m. 3.*



Gregor. Nazianzenus contra Apollinarium.  
 περιγενετος  
 σωματι, α  
 περιγενετος  
 πνευματι.  
 χωρητος και  
 αχωρητος.

cundum Diuinitatem: Minor parte secundum Humanitatem: Christe accordinge to his Diuine Nature is equal vnto the Father: and accordinge to his Manheade, is inferiour vnto the Father: Euen so saith Gregorie Nazianzene, Christe accordinge to his Bodie, is with in the limitation of place: accordinge to his Spirit, and Godhead, he is without the limites of any place. But, that any one of al the Olde Fathers euer saide, Christes Bodie is sometime in one place, and sometime in many: sometime limited, and sometime not limited: I thinke it not easie for M. Hardinge wel to prooue.

As for the difference, that he hath diuised, of Visible, and Invisible: Local, and not Local: whiche is bothe Trencher, and Bulwerke to mainteine this pæce, it is a very toye, onely meete to beguile Childzen: as neither hauinge fundation in the Scriptures, or holy Fathers, nor essentially seruinge to prooue his purpose. For wee reason not of Respects, and Qualities: but as S. Augustine, S. Cyril, and other Catholique Doctors do, of the very Nature, & Substance of Christes Bodie. Neither can M. Hardinge wel mainteine, That, what so euer is Invisible, is therefore of Nature Infinite, or may be at one time in a thousande places. As touchinge Christes Beinge in a Mysterie, as it requireth no Local Presence, accordinge to M. Hardinges owne confession, so likewise it requireth no Natural, or Real Bodie: as hereafter, God willing, it shalbe shewed more at large.

M. Hardinge. The. 2. Division.

And how the ancient Fathers of the Church haue confessed, and taught bothe these beinges of Christe in Heauen, and in the Sacrament together, contrarye to M. Luels Negative, by witnesse of their owne wordes wee may perceiue. Basile in his Liturgie, that is to saye, Seruice of Masse, saith thus in a prayer. Looke downe vpon vs Lord Iesus Christe our God from thy holy Tabernacle, and from the throne of Glorie of thy Kingdome, and come to sanctifie vs, whiche sitest aboue with thy Father, and art conuersant here Inuisibly: and vouchsafe to impart vnto vs thine vndefiled Bodie, and precious Bloude, and by vs, to al thy people.

The B. of Sarisbury.

Touchinge these Auncient Fathers, that here be alleged, notwithstandinge the credite of some of them might wel come in question, as namely that Chrysostome in his Liturgie prayeth for the Emperour Alerius, whiche was not bozne within fife hundred yeeres after, that Chrysostome was dead: yet wil I spare both this, and also al other like aduantages, and receiue al these Authorities, as if they were good, and perfitte without exception.

But first, for the clearer conceiuinge of the answer herevnto, vnderstande, good Christian Reader, that by the recoorde of the Olde Fathers, Christ is present amongst vs sundrie waies. By his holy Spirit, as Cyrillus saith: By his Grace, as Eusebius Emisenus saith: by his Diuinitie, and Paternitie, as S. Augustine saith: By fasthe dwellinge in our hartes, as S. Paule saith. Thus is Christe most comfortably Present in his Holy Worde: in the Mysterie of Baptisme: and in the Sacrament of his Bodie. Wee denie onely that Grosse, and Fleashly Presence, that M. Hardinge here defendeth: wherein wee haue the authoritie, & consent of the Olde learned Fathers. For to allege one in steede of many, S. Augustine saith: Corpus, in quo Resurrexit, in vno loco esse oportet: The Bodie, wherein Christe rose againe, must be in one place.

Here M. Harding, as his manner is, taketh one thinge in hande, and proueth an other. For to prooue, that Christe is Really, and Fleashly Present in y<sup>e</sup> Sacrament, he allegeth the Olde Fathers, that neuer spake one worde of this Real, or Fleashly Presence. And therefore settinge sutch countenance vpon the mater, with the names of Holy Fathers, and not once comminge neare that thinge, wherein

\* Not Bodily,  
 but by Spirit  
 and Grace,

Cyrl. in Iohan.  
 li. 8. ca. 7.  
 Emisen. De  
 Con. Dist. 2.  
 Quia Corpus.  
 Augustin. Tra-  
 ctatu in Ioha. 50  
 Ephes. 3.  
 Augustin. De  
 Cōsecra. Dist. 2.  
 Prima.

wherein standeth the whole question, he dallieth vaine-ly, and abuseth the simplicitie of the people. For touching Chrysostome, and Basile, we graunte, that Christe beinge in Heauen in his Humanitie, and in y<sup>e</sup> Substance of his Bodie, is neuerthelesse by his Spirit, and Grace Inuisibly Present in his Sacramentes. Whiche answere, notwithstandinge it might serue generally to al these authorities here brought in, yet I haue thought it not amisse, to consider them al severally, as they come.

M. Hardinge. The 3. Division.

s. Chrysostome prayeth with the very same wordes also in his Liturgie, or Masse. Where we reade further, that the Priest, and the Deacon doe adore, and worship, saieinge three times secretly, God be merciful to me a sinner; and that the people doe al like wise deuoutely adore. Nowe siue he wil adoration to be made, he acknowledgeth Christe present, whome he graunteth to be also at the same time in Heauen.

Et populus similiter omnis cum pietate adorant.

The B. of Sarisburie.

It is likely, saith the M. Hardinge, that Christe is Fleashely Present in the Sacrament, for that the Priest, and the people adoureth him. This gheasse hath very slender holde. For woulde he, that the people should neuer worship Christe, but onely when they haue him present before their face? Certainly, S. Hierome writeth thus of a Gentel woman named Melania, Ad Christi pedes prouoluta est: She fel downe, and worshipped at Christs feete: notwithstandinge she had not Christ there bodily present. Likewise Chrysostome teacheth vs, to worship Christe in the Sacrament of Baptisme: For thus he saith vnto the people, Et vos, qui accipiuri estis Baptisma, Tenete pedes Saluatoris: Lauate lachrymis: Crine tergite. You, that wil receiue Baptisme, holde the feete of our Sauour: washe them with your teares: wipe them with your heare. Yet wil not M. Hardinge therefore say, that Christe is Bodily, and Carnally present in the water of Baptisme. Thus the Faithful then were taught to worship Christe, although they had him not Corporally in Real Presence. The Idolaters worshipped the Sunne, and the Moone: yet they pulled them not downe from Heauen, to receiue their worship. Therefore M. Hardinges argument of Adoration can stande him but in little stede. For we are taught to worship Christe sittinge in Heauen: not liuinge Bodily Present before our eyes.

Hierony. ad Paulam de obitu Bleisill. e. Chrysostom. in Marcian. Ho. 14.

M. Hardinge. The 4. Division.

Whiche he vitereth more plainly in these wordes, O Miraculum, O Dei Benignitatem, &c. O Miracle, O the goodnes of God, who sitteth aboue with the Father, at that very instant of time, is handled with the handes of al, and geueth him selfe to those, that wil receiue, and imbrace him. And that is doone by no craftie sleightnesse, but openly in the sighte of al that stande aboue. Howe saist thou, seeme these thinges no better to thee, then to be contemned, and despised? By which words of s. Chrysostome we may see, that Christs being in Heauen, maketh no proufe, that he is not in Earthe, siue bothe these verities may wel stande together.

Chrysost. de Sac. cerdotio. li. 3.

The B. of Sarisburie.

This argument woulde serue wel, if there were none other Miracle, but Carnal Presence. But if M. Hardinge had conferred with the Olde Catholique Fathers, he should haue founde Miracles in the Sacrament of Baptisme, no lesse, then in this Sacrament of Christs Bodie. Leo saith, Deus Mirabile nobis Sacramentum Regenerationis indulsit. God hath granted vs the Marueilous Sacrament of Regeneration. So saith Eusebius Emisenus: Veniant nunc, qui futura Resurrectionis gloriam sitiunt: iam nunc de Remissione peccatorum digno Miraculo reficiant Fide suam.

Leo Epist. 13.

Homil. Sexta Ferie De Epist. Homo 115mo.



Chrysost. in Io-  
han. homi. 24.

Homo in fonte tingitur, &c. Let them draw neare, that thirst after the Glorie of the Resurrection that is to come; euen now let them refreasse theire Faith with that worthy Miracle of Remission of sinne. A man is washt in the fonte, &c. In like sorte writeth Chrysostome touchinge the same. Nullo pacto de intellectuali per Baptismum Regeneratione, & Admirabili partu rationem reddemus. Nam & Angeli, qui adfuerunt, tamen inenarrabilis operis modum minimè possunt enarrare. Adfuerunt tantum, & viderunt: nihil autem operati sunt: Sed Pater tantum, & Filius, & Spiritus Sanctus. We are neuer hable to yeelde a reason of the Spiritual Regeneration, and Miraculous Birthe, that we haue by Baptisme. The very Angelles, that were present, are not hable to utter the manner of that unspeakable worke. They were present onely, and sawe: but they wrought nothinge: but onely the Father, the Sonne, and the Holie Ghost. Here we see a Miracle in Baptisme, and suche a Miracle, as the Angelles of God are not hable to utter it. Yet wil not M. Hardinge saie, that Christs Bodie is therefore Really Present in the Water of Baptisme. So weakely these proues hange together.

De Consecra.  
Dis. 2. Ego Be-  
rerengarius. In  
Glosa.

Galat. 3.  
Hieronym. in  
Psalm. 85.  
Tertul. De  
Baptismo.  
Gregori. in Iob.  
lib. 29. cap. 16.

But Chrysostomes wordes are very vehement: That Christe is Present at the Holy Ministration: that euery man, both toucheth him with his fingers, and also seeth him with his eyes, and that clearly, and openly, without guile, or erreur. I graunte, these wordes be very vehement, and muche excede the common sense. But here woulde I learne of M. Hardinge, whether he wil take these wordes plainely, and simply, as they lie, or els wil rather qualifie them with a courteous, and gentle Interpretation. If he solowe the rigoure of the wordes, then appeareth there a manifest contradiction: and Chrysostome in utteringe one sentence, is founde cleane contrary to him selfe. For first, he saith, Christe is there invisibly, in suche sorte as noman canne see him: And yet immediatly after, with one breath he saith, Euery man seeth him with his eyes plainely, and without guile, or erreur. Againe, by the rigoure of the same wordes, we must needes graunte, that the people both verily, and in deede seeth Christs very Bodie, and also handleth, and toucheth it with theire fingers: whiche is not onely a manifest vntueth, but also a greater Heresie, then euer was defended by Berengarius, as it is confessed by the Doctors of M. Hardinges owne side. In deede, the marvellous effectes that God worketh in the Faithful, in that dreadful time of the holy Communion, wherein the whole Myserie of our Redemption, that we haue in the Bloude of Christe, is exprest, Chrysostome calleth a Miracle: and therefore the more to sturre the peoples mindes to the consideration of the same, he inflameth his speache with Rhetorical Amplifications, and heate of wordes. He saith, Christe is Crucified before our eyes: his bloude gusheth out of his side, and streameth, and floweth ouer the holie Table: and the people is there with made readde, and bloudy. This auancinge, and rauishinge of the minde, he calleth a Miracle: but of any Corporal, or Fleashely Presence, he speaketh nothinge. By suche Figuratiue, and fiery speache, he meante not that we shoulde vnderstande him precisely accordinge to the sounde of his wordes, but sought onely to lifte vp, and inkendle his hearers mindes. So S. Paule saith to the Galathians: Christ was Crucified before your eyes. So S. Hierome: Our faces are marked in Baptisme with the Bloude of Christe. So saith Tertullian, We are washed in the Passion of our Lorde. So S. Gregorie saith: Eundum Agnum Iohannes ostendendo, Esaias prauidendo, Abel offerendo locutus est: Et quem Iohannes in ostensione, quem Esaias in locutione, hunc Abel Significando in manibus tenuit. S. John the Baptist spake of the same Lambe by pointinge, Esaias by seeinge, Abel by offeringe. And the Lambe, that Iohn healde in his hande by pointinge, and Esaias by speakinge, the same Lambe Abel healde in his hande by Signifyinge. These saicinges, and other like are vehement, as is that of Chrysostome: and as M. Hardinge knoweth, maie not be taken, as they lie, but must be mollified with a gentle Construction.

M. Hardinge.

M. Hardinge. The 5. Diuision.

**Hom. 2.** The same Father confesseth the Bodie of Christe to be in diuers places likewise in his Homilies. Ad populum Antiochenum, most plainly alluding to Elias. Elias, saith he, Melotem quidē Discipulo reliquit, Filius autem Dei ascendens suum nobis Carnem dimisit, Sed Elias quidem exurus: Christus autem & nobis reliquit, & ipsam habens ascendit, Elias (when he was caried vp. in the fyre Chariot) leaſte to his Disciple Eliseus his mantel of sheepe skynnes: but the sonne of God, when he ascended, leaſte to vs his Eleas he. But Elias did put of his Mantil: and Christ bothe leaſte his Eleas he to vs, and also Ascended hauinge it with him. Nothing can be spoken more plainly, whereby to shew, that wee haue the same Eleas he here in Earthe, that was receiued into Heauen, whiche Christe hath not put of, to geue it to vs. By whiche doctrine of S. Chrysostome, (148) wee are taught to beleue, that Christes Eleas he, or his Bodie, is bothe in Heauen, and also in the Earthe, in how many places so euer this Blessed Sacrament is rightly Celebrated.

The B. of Sarisburie.

This place wel considered, both openeth it selfe, and also geueth light vnto other like. Chrysostome sheweth, in what sorte Christe hath bothe taken vp his Fleash into Heauen, and also leaſte y same here emongst the Faithful in y Earthe: and to that ende compareth Elias, and Christe together. The storie is knowen, that when Elias was taken vp in a fiery Chariot, he let downe his Coate vnto Elizeus, that stode beneath: who toke it vp, and by the power of the same, diuided the water of Iordane. Upon occasion hereof, Chrysostome saith: Tanquam maximam hereditatem Elizeus melotem suscepit. Ex enim verē maxima fuit hereditas omni auro pretiosior. Et erat postea duplex Elias: Et erat sursum Elias, & deorsum Elias: Elizeus receiued the coate made of sheepe skynnes, as a greate inheritance. And doubtlesse it was an inheritance more Pretious then any Golde. After that time, Elias was double. For there was Elias aboue, and Elias beneath. Aboue was the very true Elias in the Natural Substance, and Presence of his Bodie: Beneathe was nothinge elles, but Elias coate: whiche coate notwithstandinge, because of the powers, that were wrought with it, he calleth Elias. Thus Chrysostome compareth Elias with Christe, and Elias coate with the Sacrament: And thus he saith, Christe is aboue, and Christe is beneathe: as he saith, Elias is aboue, and Elias is beneath. For as Elias coate was called Elias, euen so the Sacrament of Christes Bodie, is called Christes Bodie. Whiche saieinge agreeth wel with these woordes of S. Augustine: Sacramentum Corporis Christi secundum quendam modū Corpus Christi est. The Sacrament of Christes Bodie, after a certaine manner, is the Bodie of Christe: not Substantially, or Really, or in deede, but as Elias coate is Elias.

Hereof M. Hardinge might wel haue formed this argument:

Elias being aboue, was not verily, and in deede, present beneath in his Coate.

Therefore by Chrysostomes Comparison, Christes Bodie is not in deede Really, and Fleashely present in the Sacrament.

M. Hardinge. The. 6. Diuision.

(149) And where as many measuringe al thinges by the common order, and Lawes of Nature, beleue nothinge can be doone aboue Nature, and therefore thinke, that the Bodie of Christe, for as muche as it is of Nature finite, can not by power of God be in many places at once: of whiche opinion M. Iuel seemeth to be him selfe: it shal not be beside the purpose, though the places already alleged proue the contrary, to recite the testimonies of an Olde Doctour, or two, wherein they confesse moste plainly, that whiche by this Article is most vntreuely denied.

The B. of Sarisburie.

M. Hardinge hoapeth to winne the Victorie by vntreue reportes. For, with what

Chrysostomes woordes not iustely, and fully reported. The. 148. vn-truth. For the very order of the Comparison plainly concludeth the contrary,

4. Reg. 2.

Chrysost. ad populum Antiochen. hom. 2.

Augustin. Epist. 23. ad Bonifacium.

The. 149. vn-truth, ioyned with a schalder.



Cyprian. De  
Coena Domini.  
Cibus mentis  
non ventris.

Chrysost. I. Co-  
rinth. hom. 24.

Tertullian. ad-  
uersus Praxeā.

S. Ambrose  
speaketh onely  
of the Spiritual  
fright, and frui-  
tion of the  
minde, and re-  
quireth no mā-  
ner Grosse, or  
Corporal Pre-  
sence.  
The. 150. vn-  
trueth. For S.  
Augustine cal-  
leth it the Sa-  
crifice of Praise,  
and Thanks  
geuinge.

Coloss. 3.  
Ambrosi. in Lu-  
cam li. 10. ca. 24.

what Trueth, or Modestie can he say, That we measure al thinges by the Lawes of Nature, and beleue nothinge aboute the iudgement of our senses: He knoweth wel, Our Doctrine is, according to the Doctrine of S. Cyprian, S. Augustine, and other Olde Fathers, that Christes Bodie is meate for our mindes, and not for our Bellies: and that the same cannot be eaten with our Mouthe, or Teeth, or by any other Natural, or Material meanes, but onely Spiritually by Faith, which is the mouthe of the Inner Man. He knoweth, wee teache the people, to liste by their hartes, and, as S. Chrysostome saith: To become Eagles in this life, and to mounte vnto the Gates of Heauen, euen vnto the Heauens of Heauens, and so to drawe neare to Christes Bodie. He knoweth, wee say, Christe is Presente by his Godheade, by his Sprite, and by his Grace, and woortheth Miraculously in the Sacrament of his Bodie, as he dothe in the Sacrament of Baptisme. Al this it pleaseth M. Hardinge to cal the Lawe of Nature, and the iudgement of our senses. Merily wee yeelde no moze vnto Nature, then it is meate we shoulde. Neither doo we abridge Goddes Omnipotente power. But al vaine fantasies of mannes head, may not be measured by the power of God. This argument the Heretique Praxeas vsed against Tertullian. For thus he saide, God is Omnipotente, and can doo it: Therefore wee must beleue that he doth it. But Tertullian answereth him: Si tam abrupte in presumptionibus nostris hac sententia utamur, quiduis de Deo confingere poterimus: quasi fecerit, quia facere potuerit. Non autem, quia omnia potest facere, ideo credendum est illum fecisse: Sed an fecerit, requirendum. If wee vse this sayinge so rashely in our presumptions, wee may imagine of God what wee list: as though, because God can doo it, that therefore in deede he hath doone it. But wee may not beleue, that God hath doone euery thinge, because he is hable to doo it: but rather wee must seache out, whether he haue donne it, or no: Thus M. Hardinges New Catholique Faith is called of Tertullian a vaine Presumption.

M. Hardinge. Tlx. 7. Diuision.

S. Ambrose hath these wordes: Esti Christus nunc non viderur offerre, tamen ipse offertur in terris, quando Christi Corpus offertur. Imo ipse offerre manifestatur in nobis, cuius sermo sanctificat Sacrificium, quod offertur. If Christe now be not seene to offer, yet he is offered in earthe, when the Bodie of Christe is offered. Yea it is manifest, that him selfe offereth in vs, whose worde sanctifieth and consecrateth the sacrifice, that is offered. Now if Christes Bodie be offered in earthe, as this Father affirmeth, and that of Christe him selfe, in respecte that the sacrifice, which is offered, is by his worde Consecrated: then it foloweth Christes Bodie to be in so many places, as it is offered in. Where by the waye, this may be noted, that the sacrifice of the Church, (ysc) is not thanks geuinge (as our new Maisters doo teache) but the Bodie of Christe it selfe, which of the Fathers is called an vnbloudie, and quickeninge, or life geuinge sacrifice.

The B. of Sarisburie.

In al these wordes, there is no mention of Carnal Presence: & therefore M. Hardinges purpose is hereby but weakely furthered. But (good Christian Reader) to put thee out of al doubt of S. Ambroses iudgement in this behalfe, I beseech thee, to consider these wordes, that he writeth vpon the Gospel of S. Luke: Quæ sursum sunt, sapite: non quæ supra Terram. Ergo non supra Terrā, nec in Terra, nec secundū Carnē te querere debemus, si volumus inuenire: Seeke the thinges, that be aboue: not the thinges that be vpon Earth. Therefore wee must seeke thee neither vpon the Earth, nor in the Earthe, nor accordinge to the Fleashe, if wee list to finde thee. This is S. Ambroses vndoubted, and moste certaine iudgement: from which we may not be remoued, by any amplification, or shew of wordes. If M. Hardinge wil needes force, & presse þ bare letter, as I saide befoze of S. Chrysostome, he wil make S. Ambrose in one sentence plaine contrary to him selfe. For first he saith: Vidimus Principē Sacerdotū, &c. Wee haue seene (Christe) the Prince of Priestes comming vnto vs: we haue seene him, and heard him

Sacrificium  
incredū,  
& viuificū.

him offering vp for vs his Bloud. He addeth immediately: *Etsi nunc Christus non videtur offerre, &c.* Although Christ be not seene to offer, yet is he offered in the Earth. If we solow the very force, and sounde of the wordes, this Contradiction of seeing, and not seeing can not be salued. Wherefore, to auoide this inconuenience, we must say, that S. Ambrose speaketh of the Spiritual eyes of our Faith, with which eyes wee see Christe in deede offering vp him selfe vpon the Crosse. And thus, as S. Ambrose saith, *Magis videtur, quod non videtur*: The thinge is the better seene, that is not seene. It is best seene with our Faith, that is least seene with our Bodie. For our Faith is sharper, then our eye. And in like sence S. Augustine saith: *Non vides, quomodo rubeat pars Christi: Interroga oculos Fidei. Si Crucem vides, attende & cruorem. Si vides quod pender, attende, quod sudat*: seest thou not, how Christes portion is redde with Bloud? Aske the eyes of thy Faith. If thou see the Crosse, beholde also the Bloud. If thou see, that hangeth, beholde also that it shedde. Of these eyes, and of this sight S. Ambrose speaketh: vnto which is required, neither circumstance of place, nor any manner Corporal, or Fleashly presence. In this sence, S. Ambrose writeth vnto certaine Holy Virgines: *Vestras mentes confidenter alia dixerim, in quibus quotidie pro Redemptione Corporis, Christus offertur*: I may boldely cal your mindes Aulsters: for that in them Christe is daily offered for the Redemption of the Bodie.

Hereof M. Hardinge reasoneth thus: *Christe is offered in the Earth.*

Ergo, Christes Bodie is at one time in many places.

If this argument were good, then woulde this argument likewise be good:

The Lambe, that is, Christe, was offered from the beginninge of the worlde:

Ergo, Christes Bodie was Really in sundrie places, before it was borne in the worlde.

M. Hardinge might better haue reasoned thus, & haue concluded the contrary:

Christe is not now Really, and Fleashly offered in the Earth:

Ergo, Christes Bodie is not Really, and Fleashly present in many places.

But M. Hardinge saith: *The sacrifice of the Church, he is not Thanks geuinge: as our new Masters teach vs.* Certainly our Sacrifice is the very Bodie of Christe, and that for euer, according to the order of Melchisedech, euermore standinge in Gods presence, and euermore obtayninge pardon for vs: not offered vp by vs, but offeringe vs vp vnto God & Father, for the same, it is our parte to offer vnto God our Sacrifice of Praise, & Thanks geuing. And this is the Doctrine, not onely of them, whom it liketh M. Hardinge to cal new Masters, but also of the Oldest, and most Catholike Doctors of the Church. And to allege one in steade of many, S. Augustine hereof writeth thus: *In illis Carnalibus victimis, Figuratio fuit Carnis, quam Christus fuerat oblaturus. In isto autem Sacrificio est gratiarum actio, & Commemoratio Carnis, quam pro nobis obrulit*: In those Fleashly Sacrifices (of the Jewes) there was a Figure of the Fleashe, that Christe afterwarde woulde offer: but in this sacrifice of the Church, there is Thanks geuing, and a Remembrance of that Fleashe, which Christe hath already offered for vs. If M. Hardinge wil happily refuse S. Augustine, as misfructed for one of these new Masters, yet he may not wel refuse his owne Masse Booke. There he him selfe euen at his Masse is taught to say: *Qui tibi offerimus hoc Sacrificium Laudis*: VVee, that doo offer vp vnto thee, this Sacrifice of Praise. Wherefore, onlesse M. Hardinge wil leaue his Masse, he him selfe must nedes passe in the number of these new Masters.

But to conclude, who can better expounde S. Ambroses meaninge, then S. Augustine, that was sometime his Scholar? He sheweth vs, by how many waies we may haue Christe present amonge vs. His wordes be these: *Habes Christum & in presenti, & in futuro. In presenti per Eidem: in presenti per Signum: in presenti per Baptismatis Sacramentu: in presenti per Altaris Cibum & Potum*: Thou hast Christe bothe in the time Present, and also in the time to come. In the time Present thou hast Christe

De iis qui in  
antur Mysterys  
ca. 3.  
Augustin. Ser-  
mon. 119. De  
tempore.

Ambro. De Vir-  
ginib. li. 2.

Apocap. ca. 13

Hebra. 6. 7. 10.  
Roman. 8.

Augustin. ad  
Petrum Diacon  
ca. 19.

Augustin. in  
Iohan. Tract. 30.



Origen in Di-  
uersos. Hom. 1.

Origen in  
Matthe. tract.

33.  
Origen eodem  
tracta.

by Faith in the time present by his Token: in the time present by the Sacrament of Baptisme: in the time present by the Meate, and Drinke of the Altar. The like hereof is written also by Origen, and that in like order, and forme of wordes: Sauing that he addeth, By the Preaching of the Apostles: and in steade of Signum, hath these wordes, Per gloriosum Crucis Signaculum. Clerly the same Origen saith: Si uir-  
tus Iesu una sit cum eis. qui congregantur in nomine eius, non peregrinatur a suis, sed semper praesto est eis: If the power of Iesus be together with them, that be assembled in his name, he is not away from his owne, but is still present with them. And againe he saith: Nihil est contrarium, ipsum Iesum secundum quendam intellectum esse ubique: secundum alium intellectum peregrinari: It is no inconuenience, nor contrarietie, that, Christe in one sense, be euerywhere: and in an other sense, be a stranger, and absent from vs. Thus many waies, saith S. Augustine, and Origen, we haue Christe present amongst vs: And euen thus saith S. Ambrose, Christe is offered in the Earth. Whereupon we may conclude thus: We haue Christe in Faith, in the Signe, and in the Sacrament of Baptisme without Real, or Fleasly Presence: Wherefore, we haue him likewise without any such Real Presence in the Sacrament of his Bodie.

M. Hardinge. The 8. Division.

Chrysostome  
expoundeth  
him selfe. He  
callet it a Co-  
memoration, a  
Figure, a Re-  
membrance:  
whereunto is  
required no  
Corporal Pre-  
sence.  
Bernarde liued  
after Christe  
Anno. mo.

We finde in Chrysostome a moste manifest place for the beinge of Christes Bodie in many places at once, so as, though be be offered in many places, yet is he but one Christe, not many Christes. His wordes be these: Vnum est hoc Sacrificium: alioquin hac ratione, quoniam multis in lo-  
cis offertur, multi Christi sunt: Nequaquam sed unus ubique est Christus, & hic plenus  
existens, & illic plenus. Vnum Corpus. Sicut enim qui ubique offertur, vnum Corpus est,  
& non multa corpora: ita etiam & vnum Sacrificium. This Sacrifice is one, elles by this rea-  
son, for he it is offered in many places, be there many Christes? Not so: but there is but one Christe e-  
uerywhere, beinge here bothe fully, and there fully also, one Bodie. For as he, that is offered eu-  
erywhere, is but one Bodie, and not many Bodies, so likewise it is but one Sacrifice. By this place  
of Chrysostome we see, what hath been the Faith of the Olde Fathers touching this Article: euen  
the same, whiche the Catholike Church professeth at these daies, that one Christe is offered in many  
places, so as he be fully, and perfectly here, and fully, and perfectly there. And thus wee perceiue,  
what force their argumentes haue in the iudgement of the learned Fathers, by which they take a way  
from Christe power to make his Bodie present in many places at once. S. Bernarde uttereth the Faith  
of the Church in his time agreeable with this, in these wordes: Sed unde hoc nobis pntisime  
Domine, vi nos vermiculi reptantes &c. From whence cometh this, most louinge Lorde, that we  
see worms creeping on the face of the earth, yea wee that are but duste and ashes, be admitted  
to haue thee present in our handes, and before our eyes, which a hand whole fitteth at the right hande  
of thy Father, whiche also art present to al in one moment of time, from the East, to the West: from  
the North, to the South: one in many, the same in diuers places: from whence (I say) cometh this?  
soothely, not of our dutie, or deserte, but of thy good wil, and of the good pleasure of thy sweetnes,  
for thou hast prepared in thy sweetnes for the poore one, O God. In the same sermon exhortinge the  
Church to reioyce of the presence of Christe, he saith: In terra Sponsum habes in Sacramento,  
in caelis habitura es sine velamento: & hic, & ibi veritas: sed hic palliata, ibi manifestata:  
In the earth thou hast thy spouse in the Sacrament: in Heauen thou shalt haue him without vail, or  
coueringe: bothe here, and there, is the Trueth (of his presence) but here couered, there opened.

To Epist. ad  
Heb. ho. 17.

Sermo. in  
Cena Do-  
mini.

The B. of Sarisburie.

Chrysostom in  
epist. ad Hebr.  
capit. 17.

This place is uttered by S. Ambrose, Primasius, Remigius, Basmo, Sedu-  
llus in like manner, and forme of wordes, & hath bene often alleged, & often an-  
swered. If it had pleased M. Hardinge to suffer S. Chrysostome to tel out his owne  
tale, the place had bene plaine of it selfe. For thus he saith: Offerimus quidem,  
sed Recordationem facientes Mortis eius. Hoc Sacrificium Exemplar illius est. Hoc, quod  
nos facimus, in Commemorationem fit eius, quod factum est. Christus enim ait, Hoc fa-  
cite

Christe  
vvhole  
here, and  
vvhole  
there.

cite in meam commemorationem: Id ipsum semper offerimus: magis autem Sacrificij recordationem operamur. We offer in deede: but we doo it in Remembrance of his Death. This sacrifice is an Exemplar, or Figure of that Sacrifice. The thinge, that we doo, is donne in Remembrance of that thinge, that was donne before. For Christe saith, Doo this in my Remembrance. We offer vp the same thinge: Naye, rather we woorke the Remembrance of a Sacrifice. By thus many sundrie waies, Chrysostome opened his owne meaninge. Yet al this *M. Hardinge* thought best to dissemble closely, and to passe it in silence. Certainly, the Commemozation, or Figure, or Remembrance of Christes Death, maketh smal prouise for Corporal, or Fleashly Presence. True it is, that whole Christe is fully at euery Communion, as Chrysostome saith: not, that he is there in Fleashly, or Bodily Presence, for so *S. Chrysostome* saith not: but for that by his Grace, & holy Spzite, he worketh wholly, and effectually in the hartes of the Faithful. *S. Augustine*, and other learned Fathers, haue bled the like manner of speache, and in the same seeme fully to expresse Chrysostomes minde. *S. Augustine* writeth thus, Veritas vna est, qua illustrantur animæ Sanctæ: Sed quoniam multæ sunt animæ, in ipsis multæ Veritates dici possunt. Sicut ab vna facie multæ in speculis imagines apparent. There is but one Trueth, wherewith the Blissed Soules are lightened. But, for as muche as, the soules be many, it may be saide, that in the same are many Truethes: as sundrie Images appeare in sundrie glasses, notwithstandinge the face be one. Againe, *S. Augustine* saith, Sapientia Dei, verbum Dei, Dominus Iesus Christus ubiq; præsens est: quia ubique est Veritas, vbique est Sapientia. Intelligit quis in Oriente Iustitiam: intelligit quis in Occidente Iustitiam. Nunquid alia est Iustitia, quam ille intelligit, alia, quam iste? The Wisedome of God, the Woorde of God, our Lorde Iesus Christe is euerywhere Present: for the Trueth is euerywhere, and Wisedome is euerywhere. One Man vnderstandeth Righteousnes in the East: an other vnderstandeth Righteousnes in the West. And dooth the one of them vnderstande one Righteousnes, and the other, an other: So likewise, and somewhat neare to the manner of Chrysostomes speache, *Origen* speaketh, Et hodie in hac Congregatione Dominus loquitur: & non solum in hac, sed etiam in alio Cœtu, & in toto orbe docet Iesus, quærens organa, per quæ doceat. And euen this day, in this Congregation the Lorde speaketh: and not onely in this, but also in an other companie, and in the whole worlde Iesus teacheth, seekinge instrumentes, by whiche he may teache. In this sorte is Christe Present at the holy Ministration, bicause his Trueth, his Wisedome, his Righteousnes, his Worde is there Present, as the face is Present in the Glasse: not by any Bodily, or Fleashly Presence. In this manner *S. Ambrose* writeth: Cælum aspice: Iesus illic est. Terram intueri: Iesus adest. Si Ascenderis in Cælum, Iesus illic est: si descenderis ad Infernum, adest. Hodie, cum loquor, mecum est: intra hunc punctum, intra hoc momentum. Et, si in Armenia nunc loquatur Christianus, Iesus adest. Nemo enim dicit Dominum Iesum, nisi in Spiritu Sancto. Looke vp into the Heauen: there is Iesus. Beholde the Earth: Iesus is there. If thou Mounte vp into Heauen, there is Iesus: If thou goe downe into Hel, Iesus is present. Euen now, while I speake, Iesus is with me: euen at this Houre, euen at this Minute. And, if any Christian man speake now in Armenia, so farre hence, Iesus is with him. For no man saith, The Lorde Iesus, but in the Holy Ghost. And suche kinde of Presence at one time in sundrie places, is auouched by *S. Chrysostome*, not onely of Christes Bodie, whiche is Immortal, & Glorious, but also of any other godly Mortal Man. For thus he writeth: Vidistis Charitatis excellentiam, quemadmodum vnum hominem inexpugnabilem reddat, & multiplicet: & quemadmodum vnus in multis locis esse possit: idem & in Perside, & Roma. Nam quod Natura non potest, potest Charitas. Nam eius hoc quidem hic erit, hoc autem illic. Quin potius integer hic, & integer illic. Itaque, si mille habeas amicos, vel duo millia, perpende, quorsum possit potentia peruenire. Vides, quemadmodum Charitas res sit augmentatiua. Hoc enim est mirabile, quod vnum facit millicuplum. Thou hast seene the excellent workinge of Charitie, howe it fortifieth a man, as it were in a Castel, and multiplieth him, and beinge one Man, maketh him many. Thou hast seene, howe one Man may be in many places:

*Augustin. in  
psalm. ii.*

*August. in Io-  
han. tracta. 35.*

*Origen. in Lu-  
cam homi. 32.*

*Ambros. in Lu-  
cam li. 2. ca. 1.*

*Chrysost. ad po-  
pulum Antio-  
chen. homil. 51.*



one man in Persia, and the same man in Rome. For charitie canne doo, that nature cannot doo. Of one man, one portion shalbe here, and an other portion there. Naie rather, he shalbe whole here, and whole there. Therefore if one man haue a thousande frendes, or two thousande, consider, howe farre he maie reache by this power. Thou seest, howe that Charitie is a mater of increase. And this is a woonder, It maketh one man to be a thousande folde more, then he is, and as if he were a thousande menne.

The same answere maie serue also for S. Bernarde: How be it his Authozitie in this case is not great, as liuinge in the very time of Corruption, at the least eleuen hundred yeeres after Chyriste, and so fīue hundred yeeres at the least without the compasse of the first fīue hundred yeeres.

M. Hardinge. The. 9. Diuision.

Thus al these Fathers, as likewise the rest, confesse as it were with one mouth, that Chyriste sitteth at the right hande of his Father, and yet is here present in the sacrament the same time, that he is in Heauen and in Earth at once, in many and diuerse places, one, and the same is euerie where offered, the one true Sacrifice of the Church. And this article is by them so clearly, and plainly vttered, that (151) Figures, significations, tropes, and Metaphores can finde no appearance, nor colour at al. Vwhereby the newe Maisters reasons seeme verie peeuishe: Chyriste is ascended, Ergo, he is not in the sacrament. Chyriste is in heauen sittinge at the right hande of his Father, Ergo, he is not in Earth. Chyristes Bodie is of nature finite, Ergo, it is contained in a place circumscripitiuely, Ergo, it is not in many places.

The. 151.  
Vntruth,  
For these  
very woordes  
of Ambrose,  
and Chrysostome  
are full of Figures,  
as I haue  
appeared.

The B. of Sarisburie.

M. Hardinge needeth no greate studie, to answere our Argumentes. It is sufficient for him to pronounce by Authozitie, These newe Maisters argumentes be al peeuishe. Verily it appeareth by the whole Substance, and Course of M. Hardinges Booke, that he hath somme good pretie skil in peeuishe Argumentes: otherwise he could not haue them, and vse them in suche plentie. But the Olde learned Fathers oftentimes, and commonly vled suche Argumentes of Chyristes Humanitie, and yet were they neuer repproued, as peeuishe, for the same, but onely by Heretiques. S. Augustine saith, Donec seculum finiatur, sursum est Dominus: Sed tamen etiam hic nobiscum est Veritas Domini, Corpus enim, in quo Resurrexit, in vno loco esse oportet. Until the worlde be ended, the Lorde is aboue: Yet notwithstandinge, euen here is the Trueth of the Lorde. For the Bodie, wherein he rose againe, must needes be in one place. S. Cyrillus saith, Christus non Poterat in Carne versari cum Apostolis, postquam Ascendisset ad Patrem. Chyriste could not be conuersant with his Apostles in his Fleashe, after that he had Ascended vnto his Father. So S. Augustine writinge against the Heretique Manichee, that seemed muche to sauoure of M. Hardinges erreure, saith, Christus secundum Præsentiam Corporalem, simul & in Sole, & in Luna, & in Cruce esse non potuit. Chyriste, accordinge to the presence of his Bodie, could not be both in the Sunne, and in the Moone, and vpon the Crosse at one time. Againe he saith, Christus venturus est, illa Angelica voce testante, quemadmodum ire visus est in Cælum, id est, in eadem Carnis Forma, atque Substantia: Cui profecto Immortalitatem dedit, Naturam non abstulit. Chyriste shal come againe, as it is witnessed by the Angel, euen as he was seene to goe into Heauen: that is, in the same shape, and Substance of his fleashe: vnto whiche fleashe, as he hath geuen Immortalitie, so hath he leaſte vnto it the same Nature, that it had before. Thus S. Augustine. And further he saith, That who so holdeth, that Chyristes Bodie is both in heauen, et in Earth at one time, vtterly dissolueth, and destroyeth the Nature of the Bodie of Chyrist. To be shorſte, and not to overcharge the Reader with allegations, S. Augustine seemeth to geue a special note by waie of prophetic, touchinge this same. For thus he saith, His dictis, mox Ascendit in Cælum: præmunire voluit aures nostras aduersus eos,

De Con. Dist. 2.  
Prima.

Cyrill. in Iohan.  
lib. II. cap. 3.

August. contra  
Faustum Mani-  
chaum. lib. 20.  
cap. 11.  
August. Epist. 57.

Augustin. De  
vinitate Ecclesie.  
Cap. 10.

eos, quos, procedentibus temporibus, exurrecturos esse prädixerat, & dicturos: Ecce hic Christus, Ecce illic: quibus, ne crederemus, admonuit. Nec vlla nobis excusatio est, si crediderimus aduersus vocem Pastoris nostri tam claram, tam apertam, tam manifestam, vt nemo vel obtusus, & tardus corde, possit dicere, Non intellexi. These woordes spoken, he Ascended into Heauen. Hereby he gaue our eares a Premunire against them, whiche, he fores tolde vs, woulde rise in processe of time, and say: Beholde, here is Christe: beholde, there is Christe. Vnto whome he warned vs, we shoulde geue no credite. Neither haue we now any manner excuse, if we beleue them against the voice of our Sheepearde, beinge so cleare, so open, and so plaine, that noman, be he neuer so heauie, or dulle of harte, can iustly say, I vnderstood him not. Thus the olde Catholique Doctours thought, they might warrant the Argumentes for god, and effectual, that they tooke of Christes Humanitie, and of the Natural Substance of his Bodie. But perhaps, they must al goe for newe Maisters, and their argumentes likewise be condemned for pœuisthe.

Let vs therefore consider the argumentes, that M. Harding, and his companie haue founded hereupon. Thus therefore reason they, Christe is Ascended into Heauen in his Humanitie: The Heauens must holde his Bodie, as S. Peter saith, vntil al thinges be restored: S. Paule saith, Our Conuersation is in Heauen, from whence we looke for our Saviour Jesus Christe: Christe saith, I leaue the worlde, and goe to my Father: The poore ye shal stil haue emonge yowe, but me ye shal not haue: Ergo, say they, Christe is stil here in the worlde in his Corporal, and Fleashely presence. Christes Bodie is of nature, and substance Finite: Ergo, It is in places Infinite. Christe hath two sortes of Bodies: One onely Local: al the reast of the other sorte not Local. It is in place: yet it occupieth, or filleth no place. It is a very Natural Mans Bodie: yet is it neither rounde, nor square, nor thicke, nor broad, nor shorte, nor longe. It hath in it no distance, or difference of partes: as bytweene eye and eye: or eye, and eare: or heade, and foote: but Eye, Eare, Arme, Hande, Heele, Toe, Heade, and Foote are al togeather, and eche is other, and al is one. In tenne thousande seuerall places Christes Bodie is ful, and whole: and yet al these are but one Bodie. Thus One is Many, and Many are One: Aboue is Beneath, & Beneath is Aboue: Local, is not Local: and not Local, is Local: and al this without the authoritie, either of Goddes holy Word, or of any one Olde Catholique Father. These be M. Hardinges Catholique Conclusions: euen the very same, that were vsed, and auouched by Eutyches, Apollinarius, Manicheus, and other like Heretiques in olde times: and therefore they may not nowe be counted pœuisthe. And that thou maist the better feele the sauour, & soundenesse of these mens Doctrine, I beseeche thee, Gentle Reader, to consider these wordes of Robert Holcot, a great Doctour of y<sup>e</sup> tide. Si fuissent mille hostie in mille locis, eo tēpore, quo Christus pepēdit in Cruce, Christus fuisset Crucifixus in mille locis. If there had beene a thousande hostes, in a thousande places, at that very time, when Christe honge vpon the Crosse, then had Christe benne Crucified in a thousande places. Againe he saith, Pono, quod tempore illo, &c. I suppose, that at the same time, the soule of Christe, departinge from his Bodie vpon the Crosse, had come vnto, and reasted in one of the said hostes. If so, then had Christes Bodie benne both quicke, and deade at one time. Thus muche D. Holcot. Here hast thou, Good Reader, a taste of M. Hardinges Doctrine: in respecte whereof al other Doctrine must needes be condemned, and cast as pœuisthe. Alas, they wander vp and downe in meere vanities, and, as S. Paule saith, They woulde be Doctours of the Lawe, not vnderstandinge, neither what they saie, nor what they affirme. Merily S. Augustine saith, Quando de forma Serui cogitas in Christo, Humanam effigiem cogita, si est in te Fides. When thou thinkest of the forme of a seruante in Christ, thinke of the forme of a man, if thou haue any Faith in thee.

Actor. 1.

Actor. 3.

philippen. 3.

Iohan. 16.

Matthæ. 26.

Thomas in. 3.

que. 76. ar. 30.

Holcot. in 4.

Senten. q. 3.

1. Timoth. i.

Augustin. in Ios.

han. Tracta. 40.

This mater, saith M. Harding, is so clearely vttered by these fathers, that Figures, Significations, Tropes, and Metaphozes canne haue no place. M. Hardinge woulde not thus haue saide, if he had any regarde vnto his Reader. By the



very order, and tenoure of these Fathers wordes, Christe cometh: and yet cometh not. Christe is not seene: and yet is seene. Christe is touched with handes: yet noman canne touche him. Every man seeth him without guile, or erroure: yet noman seeth him. Elias is above: and at the same time, the same Elias is beneath. Elias Coate is called Elias: Chrysostome, and Ambrose are faine both to correct the rigoure of their speache, and to vse these wordes, *Memorie, Exemplar, Commemoration, and Remembrance*. And what is there here els but *Figures*? Yet saith M. Hardinge, *significations, and Figures here can haue no place*. It is to great tyrannie, so muche to mocke, and abuse Goddes people.

M. Hardinge. The. 10. Diuision.

In makinge of whiche slender argumentes, they wil not seeme, to acknowledge, whose Bodie it is, euen that, whiche is proper to God, whose power is ouer al, and to whom al thinges obeye.

The B. of Sarisburie.

Yes vndoubtedly, we acknowledge, the Bodie of Christe to be the Bodie of the Sonne of God, and therefore the Bodie of very God. Yet neuerthelesse we know, and M. Hardinge also ought to knowe, that the same Bodie of Christe is a Creature, and therefore no God. And surely, if M. Hardinge had wel considered the Principles of his owne Doctrine, he might soone haue founde out the folie of this reason. For Albertus Magnus his owne Doctoure is ful against him. Thus he writeth, *Corpus Christi non est in pluribus locis ratione Vnionis, sed ratione Consecrationis, quia Consecratur in pluribus locis*. The Bodie of Christe is not in many places by meane of the Union, it hath with the Godhead, but by meane of the Consecration, because it is Consecrate in many places. Thus Albertus wrote of Christes Bodie, contrary to M. Hardinges meaninge, notwithstandinge he was not ignorant, whose Bodie it was.

Albertus Magnus in Dionys. Eccles. Hierarch.

Eutychiani PP. Epist. l.

In deede Eutychianus saith, *Hæc fallendi simplices, atque ignorantes Hæreticis occasio est, &c.* This occasion Heretiques haue, to beguile the simple, and the ignorant: that the thinges, that are spoken of Christe accordinge to his Manheade, they imagin the same to be spoken accordinge to the infirmitie of the Diuine Nature: and because Christe beinge one Person, speaketh al thinges of him self, they saie, he spake al thinges of his Godheade. Thus Eutychianus saith, M. Hardinges reason serued wel Heretiques in olde times, therewith to beguile the people then, as he doeth nowe. So the olde Heretiques, Saturninus, Manicheus, and Marcion denied the Veritie of Christes Fleashe, because it is ioined, and vnited to the Godheade. So Athanasius, and Epiphanius saie, that the Heretique Apollinarius helde, and taught the people, that Christes Bodie was of one Substance with the Deitie.

Athanasius De Incarnatione Christi.

Epiphanius De

Ebion. c. 10.

ὁμοούσιον

ὁμοούσιον

ἐν αὐτῇ τῇ θεοῦ

τῆς

ἐκείνης

ἐκείνης

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In consideration of the same Union, the Emperoure Iustinian was leadde into the Heresie of certaine, that were called *Αφθαρτολόγοι*, & helde, that Christes Bodie was euermore Glorious, and without corruption. So likewise was Eutyches deceiued: likewise the Godly learned Father S. Hilarie, as it is saide before. Al these Heresies, and errours sprange onely of M. Hardinges reason, for that the Authours, and maintainers thereof, yelding reuerence vnto Christes Bodie, as deuotie required, ouermuche considered, whose Bodie it was.

Enagr. li. 4. c. 39.

Nicephor. li. 17.

ca. 29.

Hilari. li. 10.

De Trinitate.

August. Epis. 57.

ad Dardanum.

Epiphani. li. 3.

In breui declaratione de Fide

Catholica.

It is in deede, as I saide before, the Bodie of God. But S. Augustine saith, *Non, quod in Deo est, est vbiq; vt Deus*. What so euer is in God, is not therefore euer where, as God is. And againe, *Cauendum est, ne ita Diuinitatem astruamus Homini, vt veritatem Corporis auferamus*. We must beware, that we doo not so defende the Godheade of the Man, that we destroye the truth of his Bodie. And therefore Epiphanius expresse the state of Christes Immortal Bodie, as it is nowe in heauen, writeth thus: *Seder ad Dextram Patris, &c.* He sitteth at his Fathers Right hande in Glorie, not puttinge awaie his Bodie, but ioininge the same in Spiritual condition in the perfection of one Gods head:

heade: euen as our bodies, that nowe are sowne accordinge to the Fleashe, shalbe raised againe accordinge to the spirite. So saith the Goodly Martyr Vigilius: Caro Christi, quando in terra fuit, non erat in Cælo: & nunc, quia est in Cælo, non est vique in terris: The Fleashe of Christe, when it was in the Earthe, was not in Heauen: and nowe: because it is in Heauen, is not verily in the Earthe. This holy Father aſſuereth it, and auoucheth it for true, and saith: Verily it is not in the Earthe: And his reason is onely this: Because it is in Heauen. And he concludeth thus at the last: Hæc est Fides, & Professio Catholica, quam Apostoli tradiderunt, Martyres roborauerunt, & Fideles hucusque custodiunt: This is the Catholique Profession, and Faith, whiche the Apostles haue deliuered, the Martyres haue confirmed, and the Faithful hitherto doo continue. Thus the Olde Catholique Fathers in olde times beleued, and wrote of Christes Bodie: and yet they had not forgotten, whose Bodie it was.

## M. Hardinge. The .ii. Diuision.

But because M. Iuel, and they of that secte, seeme to sette litle by these Fathers, though very Aun-  
cient, s. Bernarde excepted, and of the Church holden for saintes, I wil bringe foorth the Autho-  
ritie of Martin Sucer, a late Doctour of their side, though not Canonized for a Saint as yet, for  
that I knowe. This newe Father, whome they esteeme so muche, and was the Reader of Diuinitie  
in Cambridge in Kinge Edwards time, very vehemently, and for so muche truely, affirmeth the true  
Real presence of Christes Bodie in the sacramente. For he saith, Christe saide not, This is my spi-  
rite, This is my Verrue: But this is my Bodie. Vwherefore we must beleue (saith he) Christes Bodie  
to be there, euen the same that did hange vpon the Crosse, our Lorde him selfe. Vvhiche in some parte  
to declare, he vseth the similitude of the sunne for his purpose, contrary to M. Iuelles Negative, to proue  
Christes Bodie present, and that Really, and substantially, in what places so euer the sacramente is  
rightly ministered. His wordes be these. *Ut sol verè vno in loco Cæli visibilis circumscrip-  
tus est, radijs tamen suis præfens verè & substantialiter exhibetur vbiliber Orbis: Ita Do-  
minus, etiam si circumscribatur vno loco Cæli arcani, & Diuini, id est, Gloriæ Patris, Ver-  
bo tamen suo, & Sacris Symbolis, verè, & totus ipse Deus, & homo præfens exhibetur in  
Sacra Cæna, eoque substantialiter, quam præsentiam non minus certò agnoscit mens cre-  
dens Verbis his Domini, & Symbolis, quam oculi vident, & habent Solem præsentem de-  
monstratum, & exhibitum sua corporali luce. Res ista arcana est, & Noui Testamenti, res  
Fidei non sunt igitur huc admittendæ cogitationes de præsentatione Corporis, quæ con-  
stat ratione huius vitæ etiam paribilis, & fluxæ: Verbo Domini simpliciter inhaerendum  
est, & debet Fides sensum defectui præbere supplementum.* Vvhiche may thus be Englished.  
As the sunne is truely placed determinately in one place of the visible heauen, and yet is exhibited  
truely, and substantially by his beames euery where abroad in the worlde: so our Lorde, although  
he be conſigned in one place of the Secrete and Diuine Heauen, that is to witte, the Glorie of his Fa-  
ther, yet for a that, by his Vwoorde, and holy Tokens, he is exhibited present in his holie supper  
truely, and himselfe whole, God and Man, and therefore substantially, or in substance. Vvhiche pre-  
sente in minde geainge credite to these our Lordes wordes and tokens, doth no lesse certainly ac-  
knowledge, then our eyes see, and haue the sunne present shewed and exhibited with his Corporal  
light. This is a secrete mater, and of the New Testament: a mater of Faith: therefore heere thoughts  
be not to be admitted of such a presentation of the Bodie, as consisteth in the maner of this life pas-  
sible and transitorie: Vve must simply cleaue to the woorde of our Lorde, and where our senses faile,  
there muste Faith helpe to supplie. Thus we see, howe Sucer in sundrie other pointes of Faith both  
deceiued, and also a deceiuous, confirmeth the truethe of this article purely, and plainly. Suche is  
the force of truethe: that oftentimes it is confessed by the verie enemies of truethe.  
Fight not with the Church M. Iuel, but fight with the enemy of the Church. Fight with him  
whome you haue followed in departinge from the Church, who neuer helpe by force of truethe, is  
driven against you to confesse the truethe in those most plaine wordes, *Verè & totus ipse Deus &  
homo præfens exhibetur in Sacra Cæna, eoque substantialiter.* In this holie supper him selfe,  
God, and man is exhibited present truely, and whole, and therefore substantially.

ὁς καὶ τὰ νῦν  
μὲν σώματα  
μέλει &c.  
Vigilius contra  
Eurychem. li. i.  
Quia est in  
Cælo.  
The Catholique  
Faith.

This Similitude  
of the Sonne  
clearly openeth  
the whole ma-  
ter. For the Sub-  
stance, or Bodie  
of the Sonne is  
Really present  
onely in one  
place.



In Concl. Chalcedon. Actio. 1.

Concil. tomo 1 in Apologetico Cyrilli.

In prafatione Concil. sardicen.

Hilarius.

The sunne.

Ambros. in Lucam. 10. ca. 24.

Ibidem.

Ambros. sermo. 58. De Maria Magdal.

Origen. in diuersos Euangelij locos. hom. 1.

August. de Natali B. Cypriani Serm. 12.

August. Epist. 6.

August. De sermone Domini in monte. lib. 1.

Hieronym. aduersus errores Iohan. Hierosol.

Goddes name be praised: neither do we refuse the iudgement of the Ancient Fathers in these cases: neither hath D. Hardinge, for ought, that may yet appeare, any iust cause, thus to vaunte him self of the same. Here he allegeth y<sup>e</sup> Authoritie, of D. Bucer: euen as the Heretique Cutches sometime, to mainteins his Heresie alleged S. Cyprian: or as the Pestozian Heretiques alleged the Authoritie of the Picene Council. For, notwithstanding D. Bucer, to auoide contention, as a man desirous of peace, was contente to yeelde vnto certaine indifferent termes, as D. thus that learned Father sometime did in the Council of Ariminum to the Ariens, yet was his resolution herein euermore thzoughly, and fully knowne. And the very similitude, or example, that he vserh of the Sunne, putteth the matter out of al question. For like as the Bodie, or Compasse of the Sunne beinge in one certaine place of the Heauens reacheth out his beames, and geueth influence into the worlde: euen so Christe the Sonne of Iustice, beinge in Heauen in one place at the Right hande of God, likewise reacheth out his beames, and geueth his influence into the faithfull, and so sedeth them, not by bare Imagination, or Fantasie: but Truly, Substantially, and in dede. And as the Sunne is more comfortable, and more refreasheth the worlde, beinge absent, by his beames, then if his very Natural Substance, and compasse late here vpon the Earth: euen so the Bodie of Christe beinge in the Glorie of his Father, in the very Substance, and Nature of our Fleashe, and there euermore intreatinge Mercie for our sinnes, is muche more comfortable vnto vs, & more quickeneth both our Bodies, and Soules by his heauenly, and Spiritual influence, then if it were here present. Fleasheley before our eyes. And as the Sunne not comminge downe from heauen, nor leauing his place, is neuerthelesse present with vs in our houses, in our faces, in our handes, and in our boosomes: euen so Christe beinge in heauen, not comminge downe, nor leauing his rounne there, yet neuerthelesse is present with vs in our Congregations: in our Hattes: in our Prayers: in the Mysterie of Baptisme: and in the Sacrament of his Bodie, and Bloud. Wherefore S. Ambrose saith: Maria, quia querebat in terris, tangere non potuit. Stephanus reuigit, quia querebat in Cælo. Marie coulde not touche Christe, because she sought him vpon the Earth: But Steuen touched him, because he sought him in Heauen. And againe he saith: Non enim corporali tactu, sed Fide tangimus: For we touche not Christe by any bodily meane, but by our Faith: And therefore againe he saith: Stephanus intra Cælos Dominum cernit absentem. Steuen seeth Christe beinge absent, within the Heauen. So saith Diligen: Per Euangelistarum, & Apostolorum predicationem: per sancti Corporis, & sanguinis Sacramentum: per Gloriosum Crucis signaculum: nobiscum Deus. God is with vs by the preachinge of the Euangelistes, and Apostles, by the Sacrament of his Bodie, and Bloud: and by the Glorious signe of his Crosse. So S. Augustine: O stulta infidelitas persequens: Si quæris exilium, quo Christianus inueatur, prius si potes inueni, quo Christus cogatur exire: O the fonde infidelitie of this persecutor. If thou seeke a place of bannishment, whether thou maist commaunde a Christian man to goe, or if thou canne, finde a place, from whence thou maist commaunde Christe to departe. And againe, thus he writeth vnto the Godly widowe Italia. Non debes te desolatam arbitrari, quoniam in interiore homine habes Christum presentem per fidem in corde tuo. Thou maist not thinke thee selfe to be desolate, while thou hast Christe present in thy harte, in the Inner Man by Faith. So againe: Non est Iudeus, non est Græcus &c. Sed omnia, & in omnibus Christus. There is no Jewe, there is no Gentile: but Christe is al, and in al. In like sense S. Hierome saith: Tagar diguulo & vitro exhibens. Domini est terra, & plenitudo eius. Christus non quæritur exclusus. Let him pushe vs with his finger: and we w<sup>l</sup> forth willingly. The Earthe is the Lordes: and the fulnes thereof. Christe is not holden prisoner in any place.

Thus

Thus is Christe present amongst vs: thus we see him: thus hee see him. But al this is the worke of Faith: it needeth no fleshly, or Local presence. Therefoze S. Augustine saith: Non recte tangitur, id est, non recte in illum creditur: He is not touched wel: that is to saye, He is not beleued wel. So saith S. Bernarde: Tangitur, sed affectu, non manu: voto, non oculo: Fide, non sensibus: He is touched, but with deuotion, not with handes: with will, not with eye: with faith, not with sense. And thus we see, we haue Christe present, not as, M. Hardinge saith, onely for a minute of an houre, wherein is neither sauour, nor comfozte: but verily, effectually, & if he be delited with that worde, Substantially, and for euer, euen vnto the consummation of the worlde. Neither wold he denie, that Christe is present, that denieth this Imagination of Worde, & fleshly Presence. Origen saith: Si Virus Iesu congregatur cum his, qui congregantur in nomine eius, non peregrinatur a suis, sed semper praesto est eis: If the power of Iesus be together with them, that are gathered in his name, then is not he absent from his owne, but is euermore present with them.

Augustin. in  
Iohan. tract. 121.  
Bernard. in Ca.  
ti. Canticorum  
Serm. 26.

Origen. in Mar-  
tha. tractatu. 33.

By these fewe, I trust, it may appeare, that we neither are departed from the Church of God, nor fight against the Church. But you, M. Hardinge, vnder this glorious title of the Church, thinke to carrie your selfe inuisible. Howe be it, as there be two sortes of Faithes, so are there two sortes of Churches: the one True, the other False. Your Church, beinge as nowe vtterly boide of Goddes worde, is as a Lanterne without light. Leo writtinge against Iutche, as you be, saith thus: Ecclesiae nomine armamini: & contra Ecclesiam dimicatis: Ye arme your self with the name of the Church: and yet ye fight against the Church. S. John in his Revelations saith, They name them selues Iewes, that is, The people of God, but they are the Synagoge of Satan. Fighte not, M. Hardinge, thus against God: fight not against your owne Conscience, It is harde for you, thus to kike against the pricke. The more ye fight, the more ye betwray your owne nakednesse. These coloures, and shadowes muste needes haue: God with his Trueth wil haue the Victorie. Amen.

Leo ad Palesti-  
nos.  
Apocahyp. 2.  
Act. 9.

#### M. Hardinge. The. 12. Diuision.

Nowe to be shorte, where as the chiefe argumentes, that be made against the beinge of Christes Bodie in many places at once, be deduced of nature, in respecte that this article seemeth to them, to abolish the nature, it may please the to vnderstande, that God, who is auctour of nature, can by his power doo with a Bodie that, whiche is aboue the nature of a Bodie, nature not destroyed, but keapre and preserved whole. Vvhich Plato the Heathen Philosopher woulde soone haue beene induced to beleue, if he were aliue. VVho asked, what was nature, answered, Quod Deus vult, that which God wil. And therefore wee beleue, that Enoch, and Elias, yet mortal by nature, doo by power of God liue in Bodie, and that aboue nature. Abacuc was by the same power caught vp, and in a moment caried from Ierusalem to Babylon, his nature reserued whole. S. Peter by God accordinge to nature walked on the earth, the same by Gods bisesides nature, walked vpon the waters. Christe after condition of nature assumed, suffred death in Bodie: the same Christe by his diuine power entred with his Bodie in to his Disciples through doores closed.

M. Harding see-  
meth not wel  
to consider,  
what Plato  
meant.

#### The B. of Sarisburie.

Our prouises are grounded, not onely vpon Natural Reason, but also vpon the expresse, and knowen Will of God. And by Iutche Argumentes the learned Fathers were wonte in olde times, to dispute of Christes Humanitie against Apollinaris, Manicheus, Eutyches, and other like Heretiques, without controuersie. For Natural Reason holden within her bandes, is not the enimie, but the daughter of Goddes Trueth. And therefore he must be very vnreasonable, that wil thus without cause be angrie with reason. But it appeareth, that M. Hardinge, as he is vtterly without Scriptures, and Doctors in these cases, so is he also boide of Reason.



Reason. As touching Plato, it seemeth, there was harde holde, when a Natural Philosopher must stande forth, to proue Christs Afterlife. This matter, within these few hundred yeres, hath bene attempted many waies by Logique: by Philosophie: by the Metaphysiques: & by the names of Olde Fathers. But when none of al these heales would serue, they imagined, and brought forth Animasain Fidem, a Faith without any worde of God, holde to beleue, they knewe not what. In the ende findinge their wante, and weakenes herein, for that this Faith had no ground, they diuised Miracles, and fieres penough, and ioined them with it: Then was the matter sufficiently, and fully proued.

But Plato saith: Natura est, quod Deus vult: Nature is that thinge, that God wil. First, what if M. Hardinge vnderstande not, what Plato meante? And what if Plato neuer vnderstoode, what M. Hardinge meaneth? Yet muste Platons name serue to proue al M. Hardinges fantasies: Plato saith: Nature is what so euer God wil. Must we therefore conclude, That Colde is Hote: White is Blacke: Accident without Subiecte: Subiecte without Accident: a Bodie is no Bodie: a Nature Finite is Infinite: What a strange kinde of Philosophie hath M. Hardinge sounde out: It is a simple weapon, that these menne wil refuse, to serue their turne.

The Philosophers called Epicuræi, helde this fantasie, that God listeth in Heauen idly, and at ease, neuer incombzyng or troublinge him selfe with the rule of the worlde: and that therfore Nature ruleth it self onely by chaunce, and at aduenture, without any certaine direction of Goddes gouernement: and that, what so euer is donne therein, is no parte of Goddes doinge. Contrary wise the Philosophers called Stoici, helde an other fantasie, that God him selfe is nothinge elles but nature, and that therefore al thinges are wrought by necessitie, and force of Destine, and that God is hable to worke no Miracle, nor to do any thinge contrary to the common course of Nature. Both these folies Plato repproued by this shorte answer, Natura est, quod Deus vult: His meaninge is, that Nature is subiecte, and obedient vnto God, and that there is, neither Chaunce, nor Necessitie in the course of Nature: but al thinges are ordred by Goddes appointment, and Natural Causes are onely the instrumentes of Goddes Will. And therefore some compare Nature to the horse, and God to the horseman, that brydeth her, and turneth her, whether he listeth. And for the same cause Origen saith: Anima mundi est Virus Dei: The soule of the Worlde is the power of God. And S. Basile saith: The VVorlde is the schoole of our soules, to leade vs to knowe God. Therefore God was hable by his power to diuide the Sea: to pul backe, and to staie the Sunne: to open the Earthe: to make the water of Iordane to stande as a walle: to staie the fier from burninge, and the water from drowninge. If any man liste to knowe the cause hereof, there is none other, but Goddes wil. In this sense the Philosopher Simonides was wonte to saie: Solus Deus est Metaphysicus: God alone is Supernatural. And Pindarus for the same called God Ἀριστέτεχνον, The best, or skilfullest Artificer. Likewise S. Augustine saith: Quomodo est contra Naturam, quod Dei sit voluntate, cum voluntas tanti Conditoris sit cuiuscunque rei Natura? How is it against Nature, that is doonne by Goddes VVil, seeinge the VVil of so noble a Creator is the Nature of euery thinge: This vndoubtedly was Platons meaninge. Now let vs examine M. Hardinges reasons.

Nature is what so euer God wil: Elias, and Enoch are yet aliue in their bodies: Abacuc was caught, and carried to Babylon: S. Peter walkte vpon the sea: Ergo, Christs Bodie is at one time in a thousande places. These argumentes holde A posse, ad Esse, and might haue stande the Heretiques Panischeus, and Eutyches in some good stede: but in Catholique Scholes they haue no place.

But howe is M. Hardinge so wel assured of Goddes wil: Howe knoweth he, that God wil haue Christs Bodie to be in a thousande places at one time: to be euery

Origen. *περί  
ἀρχῶν*. li. 2. c. 1.  
Basil. *Hexame-  
ron*. hom. 1.  
*Ἰν χῶρδι  
ἀσφαλείῳ,  
καὶ θεωγῶν  
εἰς πάλαιον  
τίμιον.*  
Augustin. *De  
Ciuitate Dei*. li.  
21. cap. 8.

every where: to be infinite: to be no Bodie: Merely, the Ancient Fathers, for any thinge that may appeare, neuer knew it. Contrary wise, he might have saide, Gods holy Will was, that Christe shoulde take the Natural Substance of a mans Bodie: and, that in al thinges he shoulde be like vnto his brethren: and, that his Bodie shoulde be a Creature: and, as S. Augustine saith, shoulde be in one place. This is Goddes knowen, and expresse Will: therefore by Platons iudgement, this is Nature. Certainly S. Augustine saith, as it is before alleged: Christus Corpori suo immortalitatem dedit: Naturam non abstulit: Christe gave Immortalitie to his Bodie: but he tooke not from it the former Nature of a Bodie. Thus muche hath M. Harding gotten by the Authoritie of Plato.

Hebra. 2.  
August. De  
Consecra. Dis. 2.  
prima.  
August. epist. 57.

## M. Hardinge. The. 13. Division.

In exposi-  
tione Psal.  
3.

Christe at his last Supper accordinge to Nature sate downe with his twelve Disciples, and amonge them occupied a place at the Table visibly, by his diuine power there he helde his Bodie in his handes invisibly (152) for, (as S. Augustine saith) Ferebatur manibus suis, he was borne in his owne handes: where nature gaue place, and his owne Bodie was in moe places then one. Verily, Non est abbreviata manus Domini, The hande of our Lorde is not shortened, his power is as greates, as ever it was. And therefore let vs not doubt, but he is able to vse nature finite, infinitely: specially now, the nature of his Bodie beinge glorified after his Resurrection from the dead. And as the livinge is not to be sought amonge the dead, so the thinges that be doone by the power of God aboue nature, are not to be tried by the rules of Nature.

The. 13. Vo-  
trueth, standing  
in ynufficient  
reportinge, and  
misconstruinge  
S. Augustines  
woordes.

## The B. of Sarrisbury.

S. Augustine saith: Christus ferebatur in manibus suis: Christ was borne in his owne handes. These woordes are often alleged, and seme at the viewe to sounde some, what of M. Hardinges side. But beinge wel weighed, & considered, they discharge them selfe, and are soone answered. First it is knowen, and confessed, that S. Augustine in reportinge these woordes, either by meane of the Translation, or by some other errour, was muche ouerseene, and alleged that for Scripture, that in deede neither is any portion of the Scripture, nor els where to be founde. For where he saith, David was borne in his owne handes, the very Wrote is this, Collabebatur in manibus eorum: He wente reylinge in their handes. And so S. Basile allegeth, and expoundeth the same place: παραπερόμενος ἐν ταῖς χερσὶ τῶν οὐκ ἰσχυρῶν, Caried a longe in the seruantes handes. And thus S. Augustine beinge deceiued in the Wrote, was faine, to force the same to some violent Construction.

1. Samuel. 11.  
Basile. in Psal. 35.

Pet saith M. Harding, S. Augustines woordes be plaine, Christe was borne in his owne handes. It is neither indifferent, nor true dealinge, thus to nippe, and to pottle the Doctors sayings: and alleginge a few woordes, to leaue out y<sup>e</sup> rest, and especially such woordes, as be material, & hable to geue light vnto the whole. For S. Augustine saith not, Christe bare him selue really, Substantially, and in deede in his owne handes, as it is here vntreuely supposed: neither, as M. Hardinge hath added of his owne, By his Diuine power, or Invisibly: But contrary wise he expoundeth him selfe by these woordes: Ipse se quodammodo portabat: In a manner, and after a sorte he caried him selfe. This woorde, Quodammodo, in the Schooles is called, Terminus diminuens: whiche oftentimes in reasoning breedeth errour. For these woordes, Quodammodo, After a sorte, and, Verè, verily, or in deede, are euer contrary. So saith S. Augustine: Sacramentum Corporis Christi, secundum quendam modum Corpus Christi est: The Sacrament of Christes Bodie, in a certaine sorte, is the Bodie of Christe. And this sorte, or manner he expoundeth thus: Nisi enim Sacramenta similitudinem quandam earum rerum, quarum Sacramenta sunt, haberent, omnino Sacramenta non essent: Onlesse Sacramentes had somme likenesse of those thinges, whereof they be Sacramentes, they shoulde vtterly be no Sacramentes.

Quodammodo

August. Epist. 23.  
ad Bonifa.  
Ibidem.



**Christe in  
his ovyn  
handes.**

*Bertramus De  
Sacramen. Eu.  
De Consecra.  
Dist. 2. Hoc est.  
In Glosa.*

*Augustin. De  
verbis Domini  
in Euangeli.  
Matthae. Sermo.  
33.  
Augustin. in  
Psalm. 30.*

*Augustin. in  
Psalm. 33.*

*Secundum Lite-  
ram.*

*Augustin. in  
Psalm. 33.*

*Ibidem.  
Concion. 2.*

*Augustin. De  
sanctis sermo.  
ne. 35.*

**THE SIXTH ARTICLE**

**Likewise saith Bertramus:** Secundum quendam modum Corpus Christi est. Modus hic in Figura est, & in Imagine: The Sacrament after a certain manner is the Bodie of Christe: This manner standeth in a Figure, and in a Representation. So likewise the very Barbarous Glose upon the Decrees expoundeth the same: Coeleste Sacramentum, quod verè representat Corpus Christi, dicitur Corpus Christi, sed improprie. Vnde dicitur, suo modo: sed non rei veritate, sed significante Mysterio: ut sit sensus, vocatur Corpus Christi: id est, Significat Corpus Christi: The Heavenly Sacrament, which verily dooth represent the Fleashe of Christe, is called Christes Bodie: but not in plaine kinde of speache. Therefore S. Augustine saith, Suo modo, after a sorte, which is, not in the very truth of the mater, but by a Myserie significinge: that the meaninge be thus, It is called the Bodie of Christe, because it signifieth the Bodie of Christe. Touchinge the thinge, that Christe helde in his hande, S. Augustine confesseth, it was Breade: for thus he writteth: Quàuis Panem, què Dominus gestavit in manibus, oculis suis non aspexerint: Albeit they neuer saw with their eyes the Breade, that the Lorde helde in his handes. Yet the same Breade, because it is a Sacrament of Christes Bodie, after a sorte, as S. Augustine saith, is also called Christes Bodie. Thus dooth S. Augustine oftentimes vse this woorde, Quodammodo. For example, he writteth thus: Ecclesia, quos lucrata fuerit aliquo modo, eos manducat quodammodo: The Church after a sorte eateth them, whom by any meane she hath gotten. And againe upon the same Psalme: Quid est hærere Cornibus, nisi quodammodo Crucifigi: Figura est ista de Christo: What was it els, that the weather was tied by the hornes, but after a sorte to be Crucified? Therefore this is a Figure of Christe. In this sense S. Augustine saith, Christe, Quodammodo, After a sorte, not verily, or in dede, but in a Sacrament, or in a Figure bare him selfe in his handes.

But M. Hardinge wil replie: S. Augustine saith thus: Hoc quomodo intelligatur in ipso David secundum Literam non inuenimus: in Christo autem inuenimus: How this may be taken in David him selfe, accordinge to the letter, we finde not. But in Christe we finde it. Therefore, he wil say, this must be verified in Christe, even accordinge to the letter. This errour riseth of the misunderstandinge of these woordes of S. Augustine, Secundum literam: Which sometime are vled for the Literal Sense, or the very sounde of the bare woordes: sometime for the Historical Sense, that is to say, for the course, and tenoure of the storie. Now saith S. Augustine, that David shoulde any way beare him selfe, Secundum literam: Accordinge to the storie written of him, it dooth not appeare: but that Christe, After a sorte, that is, by way of a Sacrament, thus caried him selfe, even in the storie of the Gospell, which is to say, Secundum literam, it dooth appeare. And that these woordes, Secundum literam, be oftentimes thus vled, any man may sone perceiue, that shal diligently note, and consider the Ancient Fathers. First S. Augustine in the place alleged, vttereth this mater of David, in this sorte: In regnorum libris, vbi omnia nobis scripta sunt, quæ pertinent ad res gestas David, non inuenimus hoc: In the Bookes of the Kinges, where as al thinges are written to vs, that pertaine to the dooinges of David, this thinge wee finde not. And againe in the same place: Christus cum commendaret Corpus, & Sanguinem suum, Humilitatem suam commendauit, in eo, quod in ipsa Historia Scriptum est in illo quasi furore Davidis: When Christe recommended vnto vs his Bodie, and Bloud, he recommended vnto vs his Humilitie, in that thinge, that is writtē in the very storie touching that madnesse of David. This is it, y S. Augustine meante by these woordes, Secundum literam. Now, y this worde, Litera, is often taken for y storie, it doth many waies appeare. S. Augustine saith thus: Ambrosius cum tractaret hunc locum, ait: Nec Historia, nec Litera docet, Mariam gladio finiuisse vitam: Ambrose writinge hereof, saith thus: Neither the storie, nor the Letter doth teache vs, that Marie was slaine with a swearde. So S. Hierome: Escam dedit timentibus se: He gaue foode to them, that feare him. In the

the time of hunger he feede Elias: in the wilderness he rained Manna vnto the  
Iewes: he addeth, Et hoc secundum Literam: And thus accordinge to the Letter: which  
is accordinge to the storie. So likewise S. Gregorie: Subdit, quod de eo mini-  
me scriptum legitur: Edudit in terram viscera mea: Ex qua re necesse est, vt, dum hæc  
Iuxta Literam inuenire non possumus, ea, quæ in verbis eius Secundum historiam sonant,  
Iuxta Spiritum inquiramus: Thus S. Augustine vseth these wordes, Secundum  
Literam, not for the Literal Sense, as these Men woulde saie haue it, but for the  
Acrotyde, and knowledge of the storie written of Dauid. M. Hardinge should haue  
remembered, that misvnderstandinge of his Doctour maketh no sufficient proufe.  
Howe be it, it is wutche to be feared, that M. Hardinge of purpose leaue out this  
wordde, Quodammodo: and not of ignorance, but wiltingely, and willingly mis-  
reported, and falsified S. Augustines meaninge. Certainly S. Augustine hath  
not one of al these wordes, neither, by Divine Power: nor, Inuisibly: nor, Pa-  
ture gaue place: nor, Chyistes Bodie was in moe places, then one.

M. Hardinge. The. 14. Druffion.

And that al absurdities, and Carnal grofnes be severed from our thoughtes, where true Christen  
people beleue Christes Bodie to be in many places at once, they vnderstande it so to be in a Mysterie.  
Nowe to be in a Mysterie, is not to be comprehended in a place, but by the power of God to be made  
present in sorte, and manner as he him selfe knoweth, verily so, as no reason of man can attaine it, and  
so, as it may be shewed by no examples in Nature. Vwhereof that notable sayinge of S. Augustine  
may very wel be reported, O homo, si rationem a me poscis, non erit mirabile: exemplū quæ-  
ritur, non erit singulare: That is, O Man, if (153) (heretū) thou require reason, it shal not be mar-  
uelous: seeke for the like example, and then it shal not be singular. If Goddes workinge be compre-  
hended by reason, (saith the holy Gregorie) it is not wonderous: neither Faith hath neede, where  
Mannes reason getteth proufe.

The B. of Sarisburie.

Beinge in a Mysterie, as it is befoze answeared, like as it requireth no Circum-  
stante, or necessitie of place, so it requireth no Bodily, or Real Presence. Contrary-  
wise, if Chyistes Bodie were present in dede, & in fute the Crosse, & Fleashy sorte,  
as is here conceived, then were it no Mysterie. For, to be present in a Mysterie, &  
to be Bodily, and Fleashy present, are taken for contraries. And therefore the  
Crosse saith, as is befoze alleged: Sacramentum dicitur Corpus Christi, non rei Verita-  
tis, sed significante Mysterio: The Sacrament of Chyistes Bodie is called Chyistes Bodie: not  
in Trueth of the mater, but by a Mysterie significinge.

But, where as it is further laide, that this Mystical presence is knowen onely  
vnto God, and, I trowe, to M. Hardinge, and to no man els, al this is nothinge  
els, but Religious folie, imagined onely to astonne, and amaze the Simple. For  
the Scriptures, and holy Fathers are acquainted with no fute Mysterie. The  
Sacrament of Baptisme is a Mysterie, euen as is the Sacrament of Chyistes Bo-  
die: and as Chyiste is present in the one, so is he also present in the other: that is  
to say, Truly, Merely, Effectually, and in dede: howe be it not in this Crosse man-  
ner of M. Hardinges Fleashy Presence. The places of S. Augustine, and S. Gre-  
gorie concerne onely Chyistes Incarnation, the Union of the Diuinitie, & the Hu-  
manitie, and other fute Articles, and groundes of Christian Religion, wherein  
Nature, & Reason vterly haue no place: and therefore beinge spoken of one thinge,  
are applied by M. Hardinge vnto an other. Neither is M. Hardinge habile truly  
to say, that in any of al those places, there is either mention once made, or one  
wordde spoken of the Sacrament. Wherefore it seemeth, M. Hardinge would  
purposely misleade his Reader, and teache him to Reason in this sorte:

Christe was Miraculously Incarnate of the Blessed Virgin:

Et

Ergo

Hieronymus in  
Psalm. 110. c. 11.  
Gregorius in  
Iobum. li. 13. c. 6.

Being in a Mys-  
terie requirerh  
no Corporal, or  
Real Presence.

The. 153. Va-  
truerh. For these  
wordes of Au-  
gustine, and  
Gregorie per-  
teine nothinge  
to the Sacra-  
ment.

De Consc. dist. 2.  
Hoc est in Glor.

Augustin.  
Epist. ad Vo-  
luntianum.  
Item Ser.  
119. De tem-  
porib.



Christes  
Bodie in  
one place.

Roman. 12.  
in unum corpus

Augustin. Epist.  
17.

Cui profecto  
Immortalitate  
dedit: Naturam  
non abstulit:  
Cauendum est  
ne ita Diuinita-  
tem astruamus  
Hominis, ut Ve-  
ritatem Corpo-  
ris auferamus.  
August. De Ver-  
bis Domini in  
Euangel. secun-  
dum Iohan. 14.  
mo. 60.

Augustin. in Io-  
han. tractat. 50.  
Ibidem

Augustin. in Es-  
pist. Iohan. tra-  
ctat. 1.

Augustin. in E-  
pist. Iohan. tra-  
ctat. 2.

Origen. in Matt.  
tractat. 33.

THE SIXTH ARTICLE

Ergo, Christes Bodie is Really, and really in the Sacrament. True it is, That the Faith of our Religion cannot be proved by discourse or Reason: But every fantasmay not goe for Christian Faith: *Fides ex audiu: Audiuit ex Verbo Dei*: Faith cometh by hearing: Hearing cometh by the woordes of God. Certainly St. Bardinges knewe Faith, or Fantasmay, in the time of the olde Catholique Church, was neither Christened, nor known in the worlde: as may appeare by their olde wrytes of good Recorde. For bilbes others, whome in this treatise I haue touched vpon occasion by the way. St. Augustine writeth purposely hereof vnto Vardanus in this wise: *Noli dubitare, ibi nunc esse Hominem Christum Iesum, unde venturus est &c.* Doubte thou not, but Christe Iesus, as Man, is there, from whence he shal come, and haue thou in Remembrance, and Faithfully holde the Christian Confession, That he is Risen from the Deade: that he is Ascended into Heauen: that he sitteth at the Right hande of his Father: and that from thence, and from no where els, he shal come, to iudge the quicke, and the Deade, even as he was seene goinge into Heauen: that is, in the same Forme, and Substance of his Bodie: To whiche Bodie vndoubtedly he hath geuen Immortalitie: but hath not taken from the same the Nature of a Bodie. Accordinge to this forme (of Man) we may not thinke, that Christe is powred as broode into al places. For we must beware, We doo not so defende the Godhead of the Man, that we destroye the Trueth of his Bodie. Againe: *Vnus Christus Iesus: vbique per id, quod Deus est: in Caelo autem per id, quod homo*: Christe Iesus is one Personne, and the same euery where in that he is God: but he is in Heauen, in that he is Man. Againe he saith: *Semper quidem Diuinitate nobiscum est: Sed, nisi Corporaliter abiret a nobis, semper eius Corpus Carnaliter videremus*: Christe by his Godhead is euer with vs: but onlesse he had departed away Bodily from vs, we shoulde euermore Carnally see his Bodie. These wordes are specially to be noted. If Christe were Bodily here, he shoulde Carnally be seene: Therefore, by St. Augustines iudgemente, if Christe were Bodily present in the Sacramente, wee shoulde see him Carnally in the Sacramente. Againe, *Ex abiit, & hic est: & rediit, & non non deseruit*: *Corpus enim suum intulit Caelo: Maiestatem autem, non abstulit mundo*: He is gone, and yet is here, He is returned to his Father, and yet hath not forsaken vs. For he hath caried his Bodie into Heauen: but he hath not taken his Maiestie from the worlde. Againe: *Pauperes semper habebitis vobiscum &c.* The poore ye shal euermore haue with you: but mee you shal not haue. Let good men heare this, and not be carefull. For this he spake of the presence of his Bodie. For accordinge to his Maiestie, accordinge to his Providence, accordinge to his unspeakeable and Inuisible Grace, it is fulfilled, that he saide, I am with you alwayes, vntil the Consummation of the worlde. But accordinge to the Fleashe, that the Word receiued: accordinge to that, he was borne of the Virgin: accordinge to that, he was taken of the Jewes: accordinge to that, he was nailed to the Crosse: accordinge to that, he was taken downe and layde in a shrowde, and laide in the Graue, and roose againe, and she wed him selfe: in this respect, it is true, that he saide, Ye shal not euermore haue me with you. Likewise againe: *Dominus consolatur nos, qui ipsum iam in Caelo sedentem manu conrectare non possumus, sed Fide coniungere*: The Lorde dooth comforte vs, that cannot touche him with our hande: sittinge now in Heauen: But may touche him notwithstandinge with our Faith. And againe: *Si illi propterea crediderunt, quia tenuerunt, & palpa- uerunt, nos quid facimus? Iam Christus Ascendit in Caelum, & non est venturus, nisi in fine, ut iudicet de uiuis, & mortuis*: If they therefore beleued in Christe, because they helde him, and touched him, what doo we then? For Christe is now Ascended into Heauen, and wil not come againe, but in the ende, to iudge the Quicke, and the Deade. So saith Origen: *Christus secundum Diuinitatis suae Naturam non peregrinatur a nobis: sed peregrinatur secundum dispensationem Corporis, quod suscepit*: Christe accordinge to the Nature of his Godhead is not a stranger vnto vs: but he is a stranger to vs, touching the dispensation

spensation of the Bodie; which he hath receiued. Again, Nec est Homo, qui est, ubique duo, vel tres in eius nomine fuerint congregati &c. It is not Christe, as Man, that is, where soeuer two or three be gathered in his name: neither is Christe, as Man, with vs alwaies vntil the Consummation of the worlde. So likewise saith the S. Hierome: Christus non est Corporaliter in Ecclesia: Surgens enim à mortuis, Ascendit in Cælum: Christe is not now Bodily in the Church: for beinge risen from the deade, he is Ascended into Heauen.

Origen. in eadē homil.

Hieronym. in Prouerb. li. l. c. 8.

I passe ouer S. Ambrose, S. Gregorie, S. Cyrill, S. Basil, Vigilius, Fulgentius, Didymus, Beda, and other like Auncient Fathers. Thus were they then resolued of Christes Bodie: and this they tooke to be the Catholique Faith.

Yet neither were they therefore condemned for Peue Masters: nor folowed they onely the Iudgement of Nature: nor leade they the worlde with pœuſhe Reasons; nor touchinge Christes Bodie, had they forgotten, whose Bodie it was: nor were they counted the enemies of Goddes Omnipotent Power: nor were they then thought to fight against the Church. But M. Hardinge with his newe diuised Fantasie, is a Patrone, and a maintainer of the Paniches, of the Appollinaries, of the Eutychians, and other moe horrible, and olde condemned Heresies.

FINIS.





# THE SEVENTH ARTICLE, OF ELEVATION.

The B. of Sarisburie.

**Of that the Priest did then holde vp the Sacrament  
ouer his Head.**

M. Hardinge.

\*The Eleuation of the Sacrament is now no Article of Religion, yet in the late time of Tyrannie it was more lookte vnto, then any one Article of the Trinitie.

The. 154. Vntruth, As shal appeare.

The. 155. Vntruth, for Dionysius hath no such woordes.

The. 156. Vntruth, Standinge in False Translation. He meaneth, Lifting vp a little from the Table: Nor ouer the Heade. Chrysost. saith, Modicum.

\* Here is no mention of liftinge ouer the Heade. M. Hardinge mistaketh one thinge for an other.

Of what weight this ceremonie is to be accompted, catholike Christen men, whome you cal your aduersaries, M. wel knowe no lesse then you. Verily, where as it pleaseth you thus to ieste, and like a Lucian, to scoffe at the sacramentes of the Church, and the reuerent vse of the same, callinge al these Articles in general the highest Mysteries, and greatest Keyes of our Religion, without which our doctrine can not be mainteined, and stande vpright: vnderstande you, that this, as sundrie other Articles, which you denie, and require proufe of, is not suche, ne neuer was so esteemed. \* The Priest liftinge vp, or shewing of the Sacrament, is not one of the highest Mysteries, or greatest Keyes of our Religion: and the Doctrine of the Catholique Church may right wel be mainteined, and stande without it. But it appeareth you regarde not so muche, what you say, as how you say some what for colour of defacing the Church: which whiles you goe aboute to doo, you deface your selfe more, then you seeme to be ware of, and doo that thinge, whereby amonge good Christen men, specially the learned, you may be as hamed to shewe your face. For as you haue ouer rashely, yea I may say, wickedly affirmed the Negatiue of sundrie other Articles, and stoutly craked of your assurance thereof, so you haue likewise of this. For, perusinge the auncient Fathers writings, wee finde recorde of this Ceremonie vsed euē (154) from the Apostles time for warde. S. Irenaeus that was S. Pauls scholar, sheweth, that the Priest at his time after the Consecration, was wonte to (155) holde vp the dreadful Mysteries, so as the people might beholde them. His woordes be these accordinge to the Greeke. Pontifex diuina munera laude prosecutus, sacrosancta & augustissima Mystera conficit, & colaudata in conspectum agit per symbola sacrē proponit. The Bishop, after that he hath done his seruice of praisinge the diuine gifts, consecrateth the Holy, and most woorthy Mysteries, and bringeth them so praised into the sight of the people, by the tokens set forth for that holy purpose. On which place the auncient Greeke writer of the Scholies vpon that worke saith thus: τὸν κοῦφισμὸν καὶ τὴν ὑψώσιν τῆς μυστηρίου τῶν θεῶν ἁγίων, ὅτι ὑψοῦν ἐστὶν ἡ ἐλίσσιν, τὰ ἅγια τοῖς ἁγίοις. Loquitur de vnius benedictionis, nimirum panis diuini, eleuatione, quem pontifex (156) in sublimē auollit, dicens, Sancta Sanctis. This rather speaketh in this place, of the liftinge vp of the one blessinge (that is to say, of the one forme, or kinde of the Sacrament) euē of that diuine Breade which the Bishop lifteth vp on high, sayinge, Holy thinges for the Holy. \* In S. Bafiles and Chrysostomes Masse, wee finde these woordes: Sacerdos eleuans Sacrum Panem, dicit, Sancta Sanctis. The Priest holdinge vp that sacred Breade, saith, Holy thinges for the Holy. In S. Chrysostomes Masse wee reade, that as the people is kneelinge downe after the example of the Priest, and of the Deacon, the Deacon seeinge the Priest stretchinge forth his handes, and takinge vp that Holy Breade πρὸς τὸ πρῶτον αὐτῶν ὑψώσιν, ἐκφώνει πρὸς ᾧ οὐρανῷ, Ad sacram Eleuationem peragendam palam edicit, attendamus, To doo the Holy Eleuation, speaketh out alowde, let vs be attent: and (then) the Priest saith (as he holdeth vp the Sacrament) Holy thinges for the Holy.

Amphilochius, of whome mention is made before, in the life of S. Basile, speakinge of his wondrous Celebratinge the Masse, amonge other thinges saith thus: Et post finem orationum, exaltauit Panem, finē intermissione orans, & dicens: Respice Domine Iesu Christe &c. And after that he had doone the prayers of Consecration, he lifted vp the Breade, without ceasinge praieing and sayinge, looke vpon vs Lorde Iesus Christe &c. The same S. Basile meante likewise of the Eleuation and holdinge vp of the sacramente after the custome of the Occidental Church, in his Booke De Spiritu Sancto, where he saith thus: Inuocationis verba, dum ostenditur Panis Eucha-

ristie

Ecclesiast.  
Hierarch.  
Ca. 3.

A Fa-  
ble.

Cap. 27.

ristia, & calix benedictionis, quis Sanctorum nobis scripto reliquit? Vvhiche of the saintes hath lefte vnto vs in writinge the woordes of Inuocation, whiles the Breade of Eucharistia (157) (that is to witte, the Blessed Sacrament in forme of Breade) and the consecrated Chalice, is shewed in sight? He speaketh there of many thinges that be of greate authoritie and weight in the Church, whiche wee haue by tradition onely, and cannot be auouched by holy Scripture. Of shewing the holy Mysteries to them that be present in the sacrifice, the olde Doctours make mention not seldome.

In Epist. ad Ephes. Ser. 3 in Moral, S. Chrysostome declareth the manner of it, saieinge that sutch as were accounted vnwoorthy and heinous sinners, were put forth of the Church, whiles the sacrifice was offered, whiles Christe, and that Lambe of our Lorde was sacrificed. Vvhiche being put out of the Church, then were the Vailes (of the Altar) taken away, to the intent the holy Mysteries might be shewed in sight, doubtelesse to stirre the people to more deuotion, reuerence, (158) and to the Adoration of Christes Bodie in them present. And thus for the Eleuation, or holdinge vp of the Sacrament, wee haue saide inough.

The B. of Sarisburie.

The. 157. Vntruth, Standing in false Construction.

The. 158. Vntruth, For the Grecians knew, neither this kinde of Adoration, nor Real Presence.

M. Hardinge seemeth, in parte to disclaime this Article, as a mater of smal weight, and none of the Principal Keyes of his Religion: wherein I see not, but I may safely, and easily graunte vnto him: adding notwithstandinge thus mutche withal, That the lesse it is, the lesse hurte is in it. Yet notwithstandinge, of late daies it was other wise esteemed, and moste seuerely exacted, as the thinge, wherein stood their Adoration, whiche was the whole pyce, and betwie of their Spalle. The Priest was wicked, that woulde not vse it: The people was wicked, that woulde not allow it: Their greatest Doctours haue trauielled painfully to knowe the cause, and signification of this Mysterie, and yet cannot finde it. Al this notwithstandinge, it is now confessed to be a smal mater, of no greate weight, and sutch, as the Church may wel spare without hinderance. But, as M. Hardinge here saith, his Doctrine may sufficiently be maintained, and stande vpright without this Ceremonie of Eleuation: euen so may wee truely, and iustely saye, That the Heauenly, and infallible Doctrine of the Gospel of Christe, maye likewise stande vpright, and be maintained, not onely without this New Ceremonie, but also without their Priuate Masse, without their Halfe Communion, without their Strange Unknowen Prayers, without their Supremacie of Rome, without their Transubstantiation, and other like Fantasies by them devised.

Yet are not they al of that side hitherto fully resolved, touchinge their owne Eleuation, neither when, nor where, nor wherfore it first came in vse, nor what it meaneth. Some of them say, The lifting vp of the Sacramental Breade signifieth Christes Incarnation: Some of them saye, It signifieth Christe hanginge vpon the Crosse: Some of them, That it signifieth the takinge downe of his Bodie from the Crosse: Some, his Resurrection: Some, his Ascension into Heauen: Some, That it signifieth a Sacrifice special, aboue al Sacrifices: Some others saye, That the Priest lifteth vp the Chalice, to signifie, That Christe tricinge out with a lowde voice, gaue vp the Spite. M. Hardinge saith, It is lifted vp doubtelesse, to the intende the people may Adoure. Thus many and moe Mysteries, they haue imagined in one thinge: and yet the same, as it is confessed, no Keye of their Religion. Disagreement euer moze argueth ignorance. S. Augustine saith: Si vix, aut omnino nunquam inueniri possint causae, quas in istis rebus instituendis homines sequuti sunt, vbi facultas tribuitur, sine vlla dubitatione refecanda existimo: If the causes whiche men folowed in devisinge sutch thinges, can hardely, or neuer be founde, I thinke it best, when opportunitie, and occasion is geuen, they be abolished, and put away without scruple, or staggering.

They haue assaied earnestly, to proue this Ceremonie by the warrant of Gods Word, as if God him selfe had commaunded it. Gerardus Loricus saith: Hunc ritum David videretur praeuidisse in Spiritu: David seemeth to haue forscene this order in the Spite: And to this purpose he allegeth the Authozitie of Rabbi Johai: whome I

Gerardus Loricus. li. 3.  
Durandus. li. 4.  
De sexta parte Canonis.  
Tirilmannus, De officio Missae.

Augustin. ad Ianua. epist. 119.

Gerard. Loricus li. 3.

Rab. Johai.



Durand li. 4.  
De sexta parte  
Canonis.  
Iohan. 12.  
Linwood De  
Celebra. Miſſa-  
rum. Aliſſimus.  
Alexan. de Ha-  
les. 4. q. 3. m. 4.  
art. 3.  
Durand. li. 4.  
Gerard. Lori-  
chius. li. 3.

marnel. *M.* Harding had forgotten. Durandus for the same, allegeth the Wordes of Chyſte: Ego, si exaltatus fuero a Terra, omnia traham ad meipsum: If I be once lifted vp from the Earthe, I ſhal drawe al thinges to mee ſelfe. And to ſpede the mater the better ſozewarde, Linwoode ſaith, The Pope hath geuen liberal doale of Pardons: And the moze to aſtonne the Simple people, Alexander of Hales ſaith: They haue of them ſelues invented and diuiſed many ſtrange Miracles. They haue earnestly, & ſadly diſputed, whether the Cuppe ſhoulde be holden vp open, or couered. They ſaye, It is a mater of ſpecial meede: and hable to Confounde Heresies. They haue wzſted, and corrupted the Scriptures, and falſified the Rabines ſoz the ſame. *M.* Hardinge alſo woulde ſeeme to allege a multitude of Olde Doctours, and longe continuance, euen from the Apoſtles time. To be ſhorze, they haue holden them ſoz Heretiques, and burned them, that durſt to ſpeake againſt it. Yet now in the ende *M.* Hardinge ſaith: It is but a ſmal mater, and the reſt of their Religion may wel ſtande without it. I woonder, he pzoceedeth not herein with as good courage, as in the reſt.

Neither did I ſcoffe hereat, as a Lucian, as it pleaſeth *M.* Harding in his Choler to repozte, but reuerently, and ſoberly ſpake the Truthe, euen as in the preſence of God. It pited mee to ſee Goddes people ſo deceiued, and that euen by ſuch, as had taken vpon them, to be the Fathers, and Guiders of the People. But, O merciful God: What Religion may this be, that noman may touche, or truely repozte of it, without ſurmiſe, or ſuſpicion of ſcoffing: And, where as *M.* Harding, as a man ſomewhat ouermuchte ſubiecte to his Paſſions, ſaith further, I may be aſhamed to ſhew my face emonge learned men, If he meane the learned of his owne ſide, verily, it can be no greate glozie ſoz mee, to beholde thoſe faces, that haue bene ſo often turned. O *M.* Hardinge wee haue no cauſe, to be aſhamed of the Goſpel of Chyſte: It is the Mightie Power of God vnto ſaluation. I pray God, that both you, and I may leaue theſe woꝛldely reſpectes, and faces of men: and ſo vſe the giſtes, that God hath lent vs, and ſo freely diſcharge our conſciences in this life, that Chyſte be not aſhamed of vs befoze his Father: but wee may come to ſee God face to face. Touchinge the mater it ſelfe, *M.* Hardinge thinketh it beſt, to claime his Elevation euen from the Apoſtles time. So y Romaines in olde times, bicauſe they knew not, from whence their Ancilia came vnto them, they thought it not amiſſe, ſoz the moze credite of y mater, to ſay they were ſent to them from Heauen.

So Romulus, and Theſeus, bicauſe they were baſe bozne, and noman knewe their Fathers, therefoze were reckened to be y Childzen of the Goddes. Dionyſius, Chyſtoſtomus, and Baſil, as they are woꝛthy of mutche credite, ſoz their Antiquitie, ſo in this caſe they ſay nothinge, that of our parte is denied. The Queſtion is, VVhether the Priest did then holde vp the Sacrament ouer his Head, or no. This thinge *M.* Harding diſembleth, & paſſeth by: and turneth his whole pzouſe to an other thing, y neither is doubted of, nor denied. Firſt, where as Dionyſius ſaith: In conſpectum agit: He bringeth the Myſteries into ſight, This maketh very ſmal pzouſe of *M.* Hardinges ſide, excepte happily he wil ſay, So man can bzing a thing to ſight, onleſſe he holde it ouer his head. But that thou mayſt thoroughly, and fully ſee bothe the very grounde, and ſenſe of theſe woꝛdes of Dionyſius, and alſo *M.* Hardinges peruerſe, and ſtrange Conſtruction touching the ſame, it may pleaſe thee, gentle Reader, to vnderſtande, that in thoſe daies the manner was, that the Sacrament, being al in one whole loafe, or Cake, vndiuided, ſhoulde remaine ſtil vpon the Holy Table, couered vnder a faire clothe, vntil the time of the Diſtribution therof vnto the people. Touchinge whiche Ceremonie Pachymers the Greeke Paraphraſt wziteth thus: Αποκαλυπτομένων τῶν παναγίων δώρων μετὰ τὰς εὐχάς, μενόντων δὲ κεκαλυμμένων, ἕως καὶ μεταλήψεως: The Holy giſtes being opened after the prayers, or conſecration, and yet remaining ſtil couered vntil y time of the Diſtribution &c.

So

Roman. 1.

Luc. 9.

Titus Linius,  
li. 1.

Plutarchus in  
Numa

Dionyſi. Eccleſi.  
Hierar. cap. 3.

Pachymers in  
tertium caput  
Eccleſi. Hierar.

So likewise saith Marimus in his Scholie upon y same place: And addeth further, not onely the holie Breade was set forth covered, but also the holie Cuppe: with thinge, he saith, nowe is not donne.

This order, or Ceremonie of the Church thei wel considered. Dionysius is plaine enough of him self, without other Commentarie. For thus stande his wordes: Profer ea, que laudavit, in conspectu, per Symbola reuerentia proponit. & dona Sacramentorum communistrans, ad Sacramentorum Communionem, & ipse accedit, & honorat alios. The Priest bringeth forth the thinges, that he hath praised, into sight, by the tokens reuerently sette before him: and shewinge forth the Gistes of the Mysteries, both he him selfe draweth neare to the holy Communion of the same, and also exhorteth others. This shewing, and bringinge into sight, was nothunge els, but the uncoveringe, and laieinge a breade of the Mysteries.

If M. Hardinge will saie, This exposition is wealc, or violent, let him then heare Dionysius expounde him selfe: Thus he writeth afterwarde in the Spectulation, or exposition of the same: In conspectum proferit, &c. He bringeth forth the thinges, that he hath praised, into sight, &c. It foloweth: Nam Opertum, & Indivisum Panem aperiens, & in multas partes diuidens, & Vnitatem Poculi omnibus imperiens, Symbolice implet Vnitatem: For uncoveringe the Breade, that was covered, and floode whole, and undivided, and cuttinge it into many partes, and partinge the Vnitie of the Cuppe vnto all the people, by waie of a Sacrament he fulfilleth Vnitie. If al this will not content M. Hardinge, yet Dionysius saith againe in plainer sorte: τα μεν εγκεκαλυμενα, δεσποα εις το εμφανες αγει. Manera, que recta fuerant, in apertum proferit: He bringeth forth into open sight, the Gistes, or Sacramentes, that before were covered. This undoubtedly was the meaninge of these wordes: onles perhaps M. Hardinge will saie, Dionysius understoode not his owne meaninge. Worthy Pachymeres the Paraphrast expoundeth it thus: Proferit in conspectum, ostendens, haec esse Christi Symbola: He bringeth these thinges into sight: shewinge, that they be Tokens, and signes of Christe. Wither to there is no manner mention of holdinge the Sacrament ouer the Heade.

But M. Hardinge replieth, Maximus saith, Dionysius meante the holdinge vp of the one parte of the Sacrament. This maie easily be graunted. But the same Marimus, what so euer he were, or when so euer he liued, saith not, The same one parte was holden ouer the Priestes Heade: and therefore M. Hardinge is but weakely relied by his Authoritie. And againe the same Marimus, as a man not very certaine, what to saie, diuileth two other expositions of Dionysius wordes besides this. But let this Exposition of Marimus stande for good. The Priest held vp from the Table, and shewed forth the Sacrament, to declare, that the holy Communion was readie, that the people might prepare them selues, and drawe neare. And therefore he speake aloud, Holie thinges for the Holy. Whiche wordes Chrysostome expoundeth thus: Quando Sacerdos dicit, Sancta Sanctis, Hoc dicit, Si quis non est Sanctus, non accedat: When the priest saith, Holy thinges vnto the holy, thus he saith, If any man be not holy, let him not come neare. So likewise Nicolaus Cabasilas, a Greeke writer of late daies: sacerdos clamat, Sancta Sanctis, propemodum dicens: Ecce panis vite: accurrite participes futuri: sed non omnes: verum, si quis est Sanctus: The prieste speaketh also wde, Holy thinges for the holy: As though he shoulde saie, Beholde the breade of life: come neare, and take parte: howe be it not al, but if any man be holy. And lest he shoulde seeme to discourage any man in respecte of his vntow: thinges, he saith further: Sanctos autem vocat, non virtute perfectos, sed quicunque ad illam tendunt perfectionem: He calleth them holy, not, that be full perfit in vertue, but that be inclined to perfection. To this ende therefore the minister shewed forth the Breade, that the people might prepare them selues to the Distribution. And therefore it is written thus in Chrysostomes Liturgie: Sacerdos ostendit Calicem populo, dicens, Cū timore Dei, & Fide,

Maximus οτι  
κεκαλυμμε  
νον εμενε το  
θετον εδωκε  
εως και εμε  
ταλη φεως.  
Dionysius  
Hierar. ca. 3.  
εις αλφ ρεγει  
το εδωκε το  
εμενε

τον γαρ εγκε  
καλυμμενον,  
και αδιαρηκ  
τον αλφον α  
νακαλυφας,  
και εις πολλα  
διελκυσεν  
εις το εμφαν  
ες αγει.

Pachymeres  
σαφαινον  
ας χειρς εις  
τα ποιαυτα  
συμβολα.

sancta sanctis;  
Chrysostom. in  
Epistol. ad He  
braeos homil. 17.  
Nicolaus Cabasilas.



*Basil. De spiritu  
sancto. ca. 27.*

*Liturgia Basilij.*

*Chrys. in  
Epist. ad Ephesios  
hom. 3.*

*Bachymetes.*

*Chrysost. in Li-  
turgia Modi-  
cum.*

*Claudius du  
Saintes.*

*Cassander.*

*Thronia.*

*In Liturgia.  
Nicolaus Caba-  
filas in exposi-  
tione Liturgiæ.*

& Fide, & dilectione accedite: The priest sheweth the Cope unto the people, saying: Go  
them, drawe neare with the feare of God, and with Faith, and sheweth. And the people answer-  
eth, Blessed is he, that cometh in the name of the Lord. This same was Basil's mean-  
ninge in his booke, De Spiritu Sancto. The wordes of Invocation, that there are  
spoken of, were of such the authority in the Church, and of such the weight, that nei-  
ther M. Hardinge, nor, I beleue, any other of that Age, is habile now to shewe vs,  
what they were. In the Liturgie, that beareth M. Basil's name, it is ouerly noted  
thus: When the Priest saith, Sancta Sanctis, the people answereth, Vnus Sanctus:  
vnus Pater: vnus Filius. The very same was Chrysostomes meaninge vpon the  
Epistle to the Ephesians. The Countaines of the holy Communion Table were  
drawen, that the Mysteries prepared for the people, might be seene vpon the Table,  
not, that the Priest shoulde liſte them vp ouer his heade. The vaine Table of M.  
Hardinges Amphiloctius, so often repeated, is not woorth the answeringe.

At this notwithstandinge, M. Hardinge doubteth not to make vs beleue, That  
all these Fathers spake plainly of the Elevation of the Sacrament ouer the Prie-  
stes heade: & that, as he saith, accordinge to the custome of the Occidental Church.  
And to that ende he hath pretily falsified the wordes of Marinus. For, where  
as Marinus in the Greeke writeth thus, ὁ ἀποστόλος ἵστα ἡμᾶς, M. Hardinge hath  
translated it in this wise: Quem panem Pontifex in sublime attollit: Which Breade  
the Bishop listeth on high. And so it were easie, to decelue y simple, onles the Fathers  
had otherwise declared theire owne meaninge. Bachymetes expoundeth that  
woorde thus, ὁ ἀποστόλος ἵστα ἡμᾶς, ὁ ἀποστόλος ἵστα ἡμᾶς, He sheweth, or listeth vp. He saith not, The  
Priest listeth the Sacrament aboue his heade, or on high, as M. Harding hath for-  
med it: but he shewed the Sacrament a litle vp from the Table, that it might be  
seene of the people. And so saith Chrysostome touchinge the same: Sacerdos modi-  
cum tollens portionem, quæ est in sancta patena, dicit, Sancta Sanctis: The Priest a litle  
listinge vp the portion, that is in the holy Dishe, saith, Holy thinges for the holy. And so  
likewise Claudius du Saintes readeth it. And in M. Basil's Liturgie it is thus  
noted in the Margin: Hic Sacerdos Hostiam fractam in patena iacentem, unâ cum Pa-  
tena subleuat, & ostendit populo: Here the Priest listeth vp the Hoste, or Sacrament beinge  
broken in the Dishe, and together with the Dishe sheweth it vnto the people. Yet must al  
these be brought forth to proue this newe manner of Elevation nowe bled in the  
Church of Rome. So bolde is M. Hardinge of the simplicitie of the people.

But one strange thinge, emonge others, I note by the wale in M. Hardinges  
answere, that, beinge demanded of this late diuised Ceremonie in the Church  
of Rome, he foundeth his whole answer vpon the East Church of Grecia, and  
sheweth not one example, nor moueth one worde of the Church of Rome: and yet  
notwithstanding, he knoweth right wel, that this kinde of Elevation from the be-  
ginninge vntil this date, was neuer bled in the Church of Grecia.

It seemeth likely, that as wel this vsage, as also sundrie others, of Apparel, of  
Dile, &c. grewe first from the imitation of the Ceremonies of the Jewes: emonge  
whome the Priest in the time of theire Sacrifices, helde vp the oblation before his  
brest. So in the primitive Church, what so euer was offered by any man to the  
relief of the poore, it was taken by the Priest, and holden vp, and presented in the  
Church, as a pleasant Sacrifice before God. So Chrysostome saith, The Priest  
in the time of the holy Ministration listeth vp the Gospel. His wordes be these:  
Sacerdos in altum tollit Euangelium. And Nicolaus Cabasilas likewise saith: His per-  
actis, Sacerdos stans super Altare, in altum tollit Euangelium, & ostendit: These thinges  
beinge donne, the Priest standinge ouer the Altare, listeth the Gospel on high, and sheweth  
it.

But, that the holdinge vp of the Sacrament shoulde impoſe Adozation to the  
same,

same, as *Mr. Harding* surmisseth, neither is it thought true by al others of that side, nor hath it any good sauour, or shewe of truethe. In deepe greate pardonnes, and Chartars haue benne liberally geuen of late yeres for the better mainteinance thereof. And *Durandus* saith, Therefore Elevation is made: Vt populus intelligat, Christum venisse super Altare: That the people may vnderstande, that Christe is come downe vpon the Altar. But the olde learned Fathers, both Greekes, and Latines, when they helde vp a litle, or shewed the Sacrament, euermore they called the people, to drawe neare, to receiue, to be partakers of the holy Mysteries, and to lifte vp their hartes: but in the time of the same Ceremonie, they neuer spake one worde of Adoration. *Pachymeres* saith: Sacerdos ostendit, hæc esse Christi Symbola: The Priest sheweth, that these be Tokens, or signes of Christe. He saith not, The Sacramentes be Christe him selfe: but Tokens, and Signes of Christe. *Parimus* saith: ὅτι σύμβολα τῶντα, καὶ οὐκ ἀληθείαι: Symbola ista sunt: non autem veritas: These be Tokens (of the Trueth) but not the Trueth it selfe. And perhaps vpon this occasion, *Beguina*, and *Beguardi* helde, That noman ought to rise vp, or to geue reuerence at the Elevation of the Sacrament.

*Durandus. li. 2.*

*Pachymeres in Eccl. Hierar.*

*Cap. 3.*

*Maximus in Scholys.*

*Clemen. li. 5. Ad nostrum.*

*Gerard. Loricus. li. 3.*

To conclude, *Gerardus Loricus* in his booke, that he writeth in the Defente of the Private Masse, hath these wordes: Ex hoc ritu Elevationis inferimus, Missam neutiquam rite celebrari, nisi in vsum publicum Ecclesie, hoc est, propter populum, vel Sacramentum Eucharistie sumentem, vel sacrificium laudis votis, & encomijs celebrantem. Siquidem propter eum vsum Hostia eleuatur. Missæ igitur private, quæ absente populo Catholico fiunt, Abominatio verius, quam Oblatio, dicenda sunt: By this very vsage of Elevation, we conclude, That no Masse is rightly saide, but for the publique vse of the Church, that is to saie, for the people, either receiuinge the Sacrament, or els auancinge the Sacrifice of praise with harte, and deuotion. For to this ende (and not to be adoured) the Sacrament is holden vp. Therefore private Masses, which are saide without Catholique people beinge present, maie rather be called an Abomination, then an Oblation. Thus muche *Gerardus Loricus*, a Doctoure of *Mr. Hardings* owne side.

FINIS.





# THE EIGHTH ARTICLE OF ADORATION.

The B. of Sarisburie.

**Oz, that the people did then fal do bene, and wooship  
the Sacrament with Godly Honour.**

M. Hardinge. The II. Division.

The. 159. Va-  
truet, ioyned  
with a sclander.

If the blessed sacrament of the Altare were no other, then M. Iuel, and the reste of the sacramentaries thinke of it: then were it not wel doone the people to bar we doone to it, and to wooship it with Godly honour. (159) For then were it but Bare Breade and VVine, howe honorably so ever they speake of it, callinge it symbolical, that is tokeninge, and sacramental Breade and VVine.

The B. of Sarisburie.

M. Hardinge, as a man ouer mutche obedient vnto his affectiōs, in the begynninge hereof calleth vs Sacramentaries: by whiche woorde he vnderstandeth Schismaticques, Heretiques, and the enemies of God: & so breaketh by his way in to this treatise with vilauerie, and bitter talke; and as a Cocke, that is wel pampered with Garlike befoze the fight, he seeketh to ouermatche his selowe, rather with ranchenes of breathe, then with might of Bodie.

Iohan. 1  
Act. 4.  
Esai. 9.  
2 Timoth. 3.

And, for as mutche as he striveth to make the worlde thinke, our Doctrine is iniurious to the Godhead, and Glorie of Christe, firste we protest, That as we beleue, that Christe is the Lambe of God, that hath taken away the sinnes of the world: and that there is none other Name vnder Heauen, whereby we can be saved: and that, as the Prophete Claie saith; He is the Mighty God, the Father of the world, that was to come: and that, as S. Paule saith, He is God reuelled in the flesh: even so we yelde vnto him the very Honour, that is due vnto God: and that, not onely to his Godhead alone, but also to his Humanitie inseparably ioined with his Godhead in one Person, sittinge now at the Right Hande of God. Thus we teache the people, That God hath auanced him into al highth, and hath geuen him a Name above al Names, that at the name of Iesus enery knee shalbe bowed, al thinges in Heauen, in the Earth, and vnder the Earth: and that enery tongue shal confesse, that Iesus Christ is the Lorde in the Glorie of God the Father.

Philipp. 2.

Augustin. Epist.  
146.  
De Consec. Dist. 1.  
Apostolica.

Neither doo we onely Adoure Christe, as very God, but also we wooship, and reuerence the Sacrament, and holy Mysterie of Christes Bodie: and, as S. Augustine teacheth vs: Baptismū Christi, vbi cūq; est, veneramur: We wooship the Baptisme of Christe, where soeuer it be: We wooship the woorde of God, accordinge to this Counsel of Anastasius: Dominica Verba attentē audiant, & fideliter Adorant: Let him diligently heare, and faithfully wooship the woordes of God. Briefely, we wooship al other like thinges, in such Religious wise vnto Christe belonging. But these thinges we vse, & reuerence as holy, and appointed, & commanded by Christe: but we Adoure them not with godly Honour, as Christe him selfe. S. Ambrose saith of the wise men: Cognouerunt, hanc stellam esse, quæ Homine, Deumq; signabat: Sed Adorauerunt Paruulum: They knew, this was the Starre, that signified him vnto the, that was bothe Man, and God: but they Adoured the Litle one, (and not the Starre.)

Ambros. in Lu-  
cam. li. 2. ca. 2.

And, where as M. Hardinge, as wel herein, as also in the reast, vntruely, & vnjustly diffameth vs, as making the Sacramentes of Christe, nothing els but Bare Tokens, let him wel vnderstande, that we do bothe thinke, and speake soberly, and reuerently of Christes Sacramentes, as knowinge them to be the Testimonies of Goddes Promises, & the Instrumentes of the holy Ghost. And, as we make not the

Signe.

De Consecrat.

Dist. 2. Sacrif.

Per. Lombard. li.

4. Dist. 1. Samaritanus.

Roman. 4. Signaculum Iusticie Fidei.

Augustin. De Doctrina Christiana. li. 2. ca. 1.

De Consecr. dist. 2. Signum.

1. Iohan. 1.

Chrysost. in 1. Epist. ad Corinth.

Hom. 7.

Augustin. contra Maximinum. li. 3. ca. 22.

Plato.

Augustin. in Iohan. tractat. 26.

Rabanus Maurus. li. 1. ca. 31.

Augustin. De Doctrin. Christi. deede li. 3. ca. 5.

the Sacrament of Baptisme, Bare Water, notwithstandinge the Nature, and Substance of Water remaine still: so we make not the Sacrament of Christs Bodie, and Bloude, bare Breade, & Wine. We vse the same wordes, & Definitions, that S. Augustine, and other Ancient Fathers, and Peter Lombarde, & Gratian, & Hardinges owne Doctours, haue vsed before vs: Sacramentum est Signum rei Sacrae: Sacramentum est inuisibilis Gratiae visibilis forma. A sacrament is a Token of a Holy thinge: A Sacrament is a Forme Visible of Grace Inuisible. Neither doe we hereof make a Bare, or naked Token, as M. Hardinge imagineth: but we saie, as S. Paule saith, It is a perfite Seale, and a sufficient Warrant of Goddes Promisses, whereby God bindeth him selfe vnto vs, and we likewise stande bounden vnto God, so as God is our God, and we are his people. This, I reckon, is no Bare, or Naked Token. And touchinge this worde, Signum, what it meaneth, S. Augustine sheweth in this sorte: Signum est, quod praeter speciem, quam ingerit sensibus, aliud quiddam facit ex se in cognitionem venire: A Signe is a thing, that bishdes the forme, or sight, that it offreth to our senses, causeth of it selfe some other thing to come to our knowledge. And hereof it is called a Myserie, or a Holy Secresse: so that our eye beholdeth one thinge, and our Faith an other. For example, In Baptisme our bodily eie seeth Water: but our Faith, whiche is the eie of our minde, seeth the Bloude of Christe, whiche, as S. Iohn saith, hath washed vs from al our sinnes. Therefore Chrysostome saith, Incredulus, cum Baptismatis lauacrum audit, persuadet sibi, Simpliciter esse Aquam. Ego vero non simpliciter video, quod video, sed animam per Spiritum purgationem: & Sepulturam, Resurrectionem, Sanctificationem, Iustitiam, Redempcionem, Adoptionem, Hereditatem, Regnum Celorum, Spiritus Satietaem considero. Non enim aspectu iudico ea, quae videntur, sed Mentis Oculis. The Infidel, when he heareth of the Water of Baptisme, thinketh it to be onely plaine water: but I, that beleue in Christe, doo not onely, and simply see Water, but I see the cleansing of the Soule by the Spirit of God: I consider Christs Burial, his Resurrection, our sanctification, our Righteousnes, our Redemption, our Adoption, our Enheritance, the Kingedome of Heauen, and the fulnes of the spirit. For the thinges, that I see, I iudge not with my bodily eies, but with the eies of my Minde. Now, wil M. Hardinge say, that Chrysostome onely for a countenance, speaketh thus honozably of the Sacrament of Baptisme, meaninge notwithstandinge, it is nothing els, but Bare Water? Certainly S. Augustine saith, In Sacramentis videndum est, non, quid sint, sed, quid Significant. In Sacramentes we must consider, not, what they be in deede, but, what they signifie. If every thinge, according to M. Hardinges iudgement, muste needes be accompted Bare, wherein Christs Bodie is not Really Presente, then is the Sacrament of Baptisme a Bare Sacrament: & M. Hardinges Booke must likewise of necessitie seme a Very Bare booke: onlesse perhaps he wil say, Christs Bodie is Really inclosed in it. Plato saith, It is the greatest parte of Wisedome, to discerne, Aliud, & Idem, One, and the same thinge, from an Other thinge. For of errour herein evermore riseth al Confusion. But S. Augustine saith, Aliud est Sacramentum, aliud res Sacramenti: The Sacrament is One thinge: and the Substance of the Sacrament, whiche is Christs Bodie, is an other thinge. And lest M. Hardinge should shifte of this mater, and say, as his manner is, that the Sacrament is nothing els, but the Outwarde forme, and Appearance, or shewe of Breade, and Wine, Rabanus Maurus hath prevented him in this wise, Sacramentum in alimentum Corporis redigitur: The Sacrament is turned into the nourishment of the Bodie. Therefore these two thinges beinge diuerse, and sondrie, the one the Token, the other the thinge tokened: The one Christs Bodie, and the other the Sacrament of the same Bodie: The one naturally feedinge the Bodie, the other Supernaturally feedinge the Soule: it were great Confusion, either to make them bothe one, or els by errour to take the one for the other. And for that cause S. Augustine saith, as it is before alleged, Ea demum est miserabilis Animae seruitus, Signa pro rebus accipere, That in



deede is a Miserable Seruitude of the Soule, to take the Signes in steede of the thinges, that be signified.

Extra de Cele-  
bra. Missar.  
Clem. li. 3. ti. 16.  
Ca. Si Dominū.

Apocalyp. 21

Now touching the Adozation of the Sacrament, M. Hardinge is not hable to shew, neither any Commaundement of Chyiste, nor any Worde, or Example of the Apostles, or Ancient Fathers concerninge the same. It is a thing very lately devised by Pope Honozius, about the yeere of our Lorde, 1126. Afterwarde increased by the newe solempne Feast of Corpus Christi day, by Pope Urbanus, Anno 1264. And last of al Confirmed for ever by multitudes of Wardons in the Councel of Vienna by Pope Clement. 5. An. 1310. The Church of Asia, and Grecia neuer receiued it vntil this day. The mater is greate, and cannot be attempted without greate danger. To geue the Honour of God to a Creature, that is no God, it is manifest Idolatrie. And al Idolaters, as S. John saith, shal haue their portion in the lake burninge with fier, and Byrnistoane, whiche is the seconde death.

M. Hardinge. The. 2. Diuision.

But now this beinge that very Breade, whiche God the Father gaue vs from Heauen, as Chyiste Iohann. 6. saith: This Breade beinge the Fleashe of Chyiste, whiche he gaue for the life of the worlde.

The B. of Sarisburie.

M. Hardinge would seme, to haue trained al the Ancient Doctors vnto his side, and to that ende hath mustred them here in an armie al togeather. Now be it of them al, there is not one, that teacheth vs one worde of the Adozation of the Sacrament. Wherefore, if he bringe them forth onely for a shew, they are to many: but if he bringe them, as witnesses, they are to few: for, touching the case, they say nothinge. Yet M. Harding, as a man much doubtinge his Readers memoize, whatsoeuer he hath shortly alleged here, hath els where repeted, and doubled the same in other places of his Booke: so that if I would answere al in particulare, I should be ouer tedious. For auoidinge whereof, it shalbe sufficient, to referre mee selfe ouer to suche places, where as these Authozities are answered senerally moze at large.

Cypri. li. 1. ep. 6.

First, as I haue saide before, there is not one of al these Fathers, that willet vs to Adoure the Sacrament with godly honour. Which thinge notwithstanding they were hable to haue written, if it had bene then either vsed, or thought conuenient: and M. Hardinge was hable to haue founde it, if it had bene written. The Bzead of the Sacrament is not that Bzeade, of which Chyiste speaketh in the first of S. John: but very material Bzeade in deede, and, as S. Cyprian saith, Ex multorum granorum adunatione congestus, Moulded togeather of the minglinge of many cornes, and a Sacrament of that Bzeade, that came from Heauen. But this mater is answered in the fifthe Article, and in the first, Seconde, and Thirde Diuision.

M. Hardinge. The. 3. Diuision.

This beinge that Breade, and that Cuppe, whereof whoesoer eateth, or drinketh vnworthely, shalbe gilty of the Bodie, and Bloud of our Lorde.

The B. of Sarisburie.

Hieronym. in  
Malachi. ca. 1.

Augustin. con-  
tra Fulgentium  
ca. 6.

S. Hierome saith, Dum Sacramenta violantur, ipse, cuius Sacramenta sunt, violatur. When the Sacramentes be misused, God him selfe, whose Sacramentes they be, is misused. And the greatest Abuse, and Vilanie, that can happen to any Sacrament, is, contrary to Chyistes Institution, and the nature of a Sacrament, to be honoured in steede of God. And S. Augustine saith, Qui indignè accipit Baptisma, Iudicium accipit, non Salutem. Who so receiveth Baptisme vnworthely, receiveth his Iudgement, and not his Health. Wherefore, if M. Hardinge thinke this warrant sufficient to proue Adozation, then must he also Adoure the Water of Baptisme.

M. Hardinge

M. Hardinge. The. 4. Division.

(160) In this Sacrament beinge contained the very Real, and substantial Bodie, and Bloude of Christe, as him selfe saith expressly, in the three first Euangelistes, and in S. Paule.

The B. of Sarisburie.

The. 160. vn-  
truthes siue to-  
gether, in the  
reporte of foure  
woordes.

It is a bolde enterpryse, in the reporte of these foure plaine wordes of Christe, Hoc est Corpus meum, to committe siue manifest vntuethes, and that altogea-  
ther with one breath. Certainly M. Hardinge wel knoweth, that neither Christ,  
no; Paule, no; any of the Euangelistes, I adde further, no; any of the Catholique  
Doctours, in this case of the Sacrament, euer used any of these termes, either  
Carnally Contained, or Expressly, or Clerp, or Ideal, or Substantial. Onely they  
say, This is my Bodie: whiche wordes the Ancient Father Tertullian expoun-  
deth thus, This is a Figure of my Bodie.

Tertull. contrā  
Marcion. li. 4.

M. Hardinge. The. 5. Division.

In Epistola  
quadam ad  
Symonem,  
vicarium  
Theodore-  
m in Poly-  
morph. li. 4.  
contra Hære-  
sis 34.

This beinge that Holie Eucharistia, whiche Ignatius calleth the fleashe of our sauour Iesus  
Christe, that hath suffered for our sinnes, whiche the Father by his goodnesse hath raised vp to life a-  
gaine: This beinge, not Common breade, but the Eucharistia, after consecration consistinge of twoo  
things, Earthely, and Heauenly, as Irenæus saith, meaninge by the one, (161) the our warde Formes: by  
the other, the very Bodie and Bloude of Christe, who partly for the Godhead inseparably thereto vni-  
ted, and partly for that they were concerned of the Holy Ghoste in the moste Holy Virgin Marie, are  
worthily called Heauenly.

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The. 161. vn-  
truth, For Ire-  
næus meaneth  
not the Formes,  
or Shewes of  
Breade, but the  
Substance of ve-  
ry Bread it self.

What Theodorētus thought in this behalfe, it is plaine by his owne wordes.

For thus he writeth: Signa Mystica post Sanctificationem non recedunt a Natura sua:

The Mystical Tokens after the Sanctification, or Consecration goe not from their owne  
Nature: that is to say, remaine in Substance, and Nature, as they were before.

Theodoret. Dia-  
logo. 2.

By these two wordes wee may plainly see Theodorētus iudgement. How be it, in al  
Sacramentes two things must be considered, whereof, as Irenæus saith, they do  
consist. The one is Earthly, the other is Heauenly: The one wee see with our Bo-  
dily eyes, the other wee see with the eyes of our Faith: The one is in the Earthe,

the other is in Heauen. These partes because they are ioined in one Mysterie, ther-  
fore oftentimes they scoote names, the one interchangeably with y other. For as

Christes very Bodie is called Breade, although in deede it be not Breade: So the  
Sacramental Breade is called Christes Bodie, although in deede it be not Christes

Bodie. Therefore as the Sacrament is called Christes Bodie, even so, accor-  
dinge to the sayinge of Ignatius, it is the Fleashe of Christe, even the same, that

hath suffered for our sinnes, and that the Father hath raised againe to life: that  
is to say, A Sacrament of that Fleashe. In like sort S. Chrysostome writeth of

Theodoret. in  
Polymorpho.

the Sacrament of Baptisme: Ostendit hoc loco, idem esse Sanguinem, & Aquam.

Baptisma enim eius, etiam Passio eius est: S. Paule sheweth in this place, that the Bloud (of  
Christe) and the water (of Baptisme) are bothe one. For Christes Baptisme, is Christes Pas-

Chrysostom. in  
Epist. ad Hebræa.  
Homil. 16.

son. He saith, The Water, and the Bloude of Christe are bothe one thing, and that

he saith, was S. Paules meaninge. Yet notwithstandinge, neither is the Water  
Christes Bloude in deede: neither is Christes Bloude in deede Material Water.

But thus they borroweche of them the others name, because they are ioined togea-  
ther in one Mysterie. So is the Bloude of Christe called Water, because it clean-

seth: so is the Water called Christes Bloude, because it is a Sacrament of that  
Bloude. And as S. Chrysostome saith, The Water of Baptisme is Christes

Bloude: even so Ignatius saith, The Breade is the Fleashe, and none other-  
wise. These thinges are plaine, and without caull.

lik 2

Therefore



Augustin. Epist.  
23.

Secundum quen-  
dam Modum.

Irenaeus li. 4.  
ca. 34.

Irenaeus eodem  
loco.

Ibidem.  
Secundum nos.  
καὶ κινῶν.  
Irenaeus li. 5.

Augustin. in li-  
bro Sententia-  
rum. senten. 338.  
Et in Iohan. tra-  
ctatu. 26.

Hieronym. in  
Psalm. 147.

Verius.

Therefore S. Augustine saith: Sacramenta ex Similitudine plerunque etiam rerum ip-  
sarum nomina accipiunt. Ergo secundum quendam Modum Sacramentum Corporis Chri-  
sti, Corpus Christi est: & Sacramentum Sanguinis Christi, Sanguis Christi est: Sacramen-  
tes because of a certaine likenesse, oftentimes receive the names of the thinges them self (wherof  
they be sacramentes). And therefore the Sacrament of Christes Bodie after a certaine manner  
(of speache) is the Bodie of Christe: And the Sacrament of Christes Bloude, is likewise (af-  
ter a certaine manner) the Bloude of Christe.

But here hath M. Hardinge taken greates paines, to weast, and to falsifie the  
plaine wordes of that holy Father Irenaeus. For that parte of the Mysterie, that  
Irenaeus calleth, Rem terrenam, an Earthly thinge, that is to say, Breade, the  
same M. Hardinge, contrary to his Authours meaninge, calleth Formes, or Acci-  
dentes, or Shewes of Breade. For this sonde, and beathen the kinde of speache  
was not hearde of in the Church in that holy Fathers daies: but was brought in  
welneare a thousande yeeres afterward, to accompanie Transubstantiation. But  
Irenaeus in plaine wise calleth it a Creature. Thus he saith: Sanctificam<sup>r</sup> Creaturā:  
Wee doo sanctifie a Creature. Offerimus ei ex Creatura eius: We offer vp vnto him of his  
Creature. And that he meaneth, not a miraculous Creature, as is Accidens sine sub-  
iecto: the like wherof was neuer scene: but he saith simply, Creaturam, quae est  
secundum nos: Sutche a Creature, as wee haue in common vse: Sutche as we see: Sutche  
as wee feele: Sutche as wee eate: Sutche as wee drinke: and, utterly to cutte of M.  
Hardinges thiftes, he saith: Ex illa augetur, & consistit Carnis nostrae Substantia:  
Of the same the Substance of our Fleashe is increased, and standeth. Therefore it is certaine  
and most manifest by Irenaeus, that, as Christes Bodie is the one parte of the Sa-  
crament, so is Material Breade the other. Likewise in Baptisme, as the one parte  
of that holy Mysterie is Christes Bloude, so is the other parte the Material Wa-  
ter. Neither are these partes ioyned together in place, but in Mysterie: and there-  
fore they be oftentimes seuered, and y<sup>e</sup> one is receiued without the other. And for y<sup>e</sup>  
cause S. Augustine saith: Qui discordat a Christo, nec Panem eius manducat, nec Sa-  
guinem bibit: etiam si tanta rei Sacramentum ad iudicium sua praesumptionis quodidie in-  
differenter accipiat: Who so disagreeeth from Christe, neither eateth his Breade, nor drinketh  
his Bloude: although he daily receive the Sacrament of so greete a thinge without difference to  
the iudgement of his presumption.

If any man thinke it strange, that the Sacrament is called the Bodie, and the  
Fleashe of Christe, beinge not so in deede, let him vnderstande, That the Written  
Woorde of God is likewise called Christes Bodie, and Christes Fleashe, euen the  
same, that was borne of the Virgin, and that the Father raised againe to life: al-  
though in deede it be not so. So saith S. Hierome: Quando dicit, qui non comederit  
Carnem meam, & biberit Sanguinem meum &c. Licet in Mysterio possit intelligi, tamen  
verius Corpus Christi, & Sanguis eius Sermo Scripturarum est: When Christe saith, He  
that eateth not my Fleashe, and drinketh not my Bloude, &c. Notwithstandinge it may be  
taken of the Mysterie, yet the Vwoorde of God is more truly the Bodie of Christe, and his  
Bloude. Here note, good Reader, That by these wordes of S. Hierome, the Woode  
of God is the Bodie, and Bloud of Christe, and that more truly, then is the Sa-  
crament.

M. Hardinge. The 6. Division.

This beinge that Breade, whiche of our Lorde geuen to his Disciples, not in shape, but in Na-  
ture changed, by the almightie Power of the Vwoorde is made Fleashe, as S. Cyprian termeth it.

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This authoritie is answered moze at large in the Tenth Article, and in the  
Seconde Division.

M. Har-

In Sermo  
de Cena  
Domini.

M. Hardinge. The 7. Division.

This beinge that Holy Myſterie, wherein the Inuiſible Prielt turneth the Viſible Creatures (of Breade, and VVine) into the Subſtance of his Bodie, and Bloude, by his VVoorde, with ſecrete power,

Homi. 5. as Eusebius Emiſſenus reporteth.

De Palcha.

The B. of Sarisburie.

This Authoritie is answered in the Tenth Article, and in the Seuenthe Division.

M. Hardinge. The 8. Division.

\* This beinge that Holy Foodes, by worthy receiuinge whereof Chriſte dwelleth in vs Naturally, that is to wite in vs by truely of Nature, and not by Concorde of VVil onely, as Hilarius affirmeth.

The B. of Sarisburie.

This Authoritie is answered before in the Fiſthe Article, and the Tenth Division.

M. Hardinge. The 9. Division.

Again this beinge that Table, whereat in our Lordes meate we receiue the woorde truly made fleſhe of the moſt Holie Virgin Marie, as the ſame Hilarie ſaith.

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This Authoritie, as it nothinge hindreth vs, ſo it nothinge furthereth M. Hardinge. We ſaie, that at that Holy Table our Faith is directed, not vnto a fantaſie, but vnto the very Bodie, and Bloude of Chriſte, and taſteth it, and ſeedeth on it: and that as verily, and as effectually, as our Bodie ſeedeth vpon material foodes. And we adde further, That, who ſo euer eateth not Chriſtes fleſhe, nor drinketh his Bloude, ſhal not haue everlaſtinge life. But the thinge, that we receiue with our mouth, is not the ſame thinge, that we receiue with our Faith. For, as it is before alleged out of S. Auguſtine: Aliud eſt Sacramentum, aliud res Sacramenti: The Sacrament is one thinge, and the Mater, or Subſtance of the Sacrament, which is Chriſtes very Bodie, is an other thinge.

\* So S. Hilarie ſaith, Chriſte dwelleth in vs Naturally by the water of Baptiſme. De Trinit. li. 3.

Iohan. 6.

Auguſt. in 10. 22. Tractatu. 26.

But beinge graunted, that Chriſtes Bodie is verily, and really in the Sacrament: Yet cannot M. Hardinge thereof conclude his purpoſe. His argument ſtandeth thus:

Chriſtes Bodie ought to be Adoured with Godly honour.

Chriſtes Bodie is in the Sacrament.

Ergo, The Sacrament ought to be Adoured with Godly honour.

This argument is made vp of foure termes: and therefore in the Schooles would be counted childiſhe. The errour thereof will the better appeare by the like.

Chriſtes Bodie ought to be Adoured with Godly honour.

Chriſtes Bodie is in Heauen.

Ergo, Heauen ought to be Adoured with Godly honour.

M. Hardinge. The 10. Division.

This beinge that Breade which neither Earinge, nor ſowinge, nor worke of Tillers haue brought forth, but that Earth, which remained vntouched, and was full of the ſame, that is, the Bleſſed Virgin Marie, as Gregorie Nyſſene deſcribeth.

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Gregorie Nyſſene in this whole place ſpeaketh not one worde, neither of any Adoration, nor of the Sacrament: but onely of Chriſtes Birth of the Bleſſed Virgin. Theſe woordes are alleged, and answered before in the fiſthe Article, and tenth Division. Yet ſhortely, and by the waie, theſe woordes yeelde vs one good reaſon againſt M. Hardinge. For, where as Gregorie Nyſſene ſaith, The Breade of Chriſtes Bodie cometh not of the labour of Tillers, that is to ſaie, of Material Cozne: and neuertheleſſe S. Cyprian, and S. Auguſtine ſaie, the Sacrament is



Cyprian. lib. 1.  
Epist. 6.  
Augustin. in Io-  
han. tracta. 26.

wrought of many Coynes. Of these Fathers thus considered together, we may conclude, That Christes Bodie, and the Sacrament are sundrie thinges. The argument that M. Hardinge can geather hereof standeth thus:

Christe was bozne of the Blessed Virgin:

Ergo, We ought to Adoure the Sacrament. For other necessitie of sequele out of these wordes there is none.

M. Hardinge. The. 12. Division.

Hesychius spea-  
keth these  
woordes, not of  
the Sacramente,  
but of Christe  
him selfe.

This beinge that supper, in the whiche Christe sacrificed him selfe, as Clemens Romanus, and as Hesychius declareth: who furthermore, in an other place writeth moste plainly, that these Myste-  
ries, meaninge the Blessed Sacrament of the Altare, are Sancta Sanctorum, the Holiest of al Ho-  
lie thinges, because it is the Bodie of him selfe, of whome Gabriel saide to the Virgin, The Holie  
Ghose shal come vpon thee, and the power of the Highest shal ouerhadowe thee: therefore that  
Holie thinge, whiche shal be borne of thee, shalbe called the sonne of God: and of whome also Esai-  
spake, Holie is our Lorde, and dwelleth on high, verily in the bosome of the Father.

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Christe, as he had shewed his Disciples before, y he must goe vp to Hierusalem, and there be Crucified, so beinge at that his last mourneful Supper, he ordeined a Sacrament of his Death, and tooke Breađe, and Brake it, and described, and ex- pressed before their eyes the whole order, and manner of his Passion: As if he shoulde haue saide, Thus shal my Bodie be Broken: thus shal my Bloude be shedde. This description of Christes Death so plaine, & so liuely, Hesychius calleth a Sacrifice, that is to saie, an Exemplar, or Resemblance of that Sacrifice, whiche he had to offer the same following vpon the Crosse. And in dede, as the Breađe was Christes Bodie, so the Breakinge of the same was Christes Passion. And in this manner of speech the Ancient Fathers seeme to cal Baptisme a Sacrifice. Chrysostome saith: Baptisma Christi, Passio Christi est. The Baptisme of Christe, is Christes Passion. So Ter- tullian: Tingimur in Passione Domini: Wee be washte in the Passion of our Lorde. So likewise againe Chrysostome saith: Quod Crux, & Sepulchrum fuit Christo, id nobis Baptismus factus est: That is Baptisme vnto vs, that the Crosse, and Graue was vnto Christe. In this sence Hesychius saith, Christe offered him selfe at his last Supper: that is to saie, by waie of a Sacrament, and in a Mysterie, but not in dede; to take away the sinnes of the Worlde. In like sence the same Hesychius calleth the Birth of Christe a Sacrifice: These be his wordes: Sacrificium Coctum Christi appellat In- carnationem: The bakte Sacrifice he calleth the Incarnation of Christe.

Touginge this worde, Sancta Sanctorum, it is not the outward Sacra- ment, that Hesychius calleth by that name, but the very Bodie of Christe it selfe: whiche, as S. Augustine saith, is Res Sacramenti, The substance and Mater of the Sacrament. So writeth Origen vpon Leuiticus: Quæ est Hostia, quæ pro peccatis of- fertur, & est Sancta Sanctorum: nisi vnigenitus Filius Dei Dominus meus Iesus Christus? Ipse solus est Hostia pro peccatis, & ipse est Hostia, Sancta Sanctorum: VVhat is that Sacri- fice, that is offered vp for sinne, and is the Holy of the Holy: but the onely begotten Sonne of God my Lorde Iesus Christe? He onely is the sacrifice for sinne: and he is the sacrifice, of Holy thinges the most Holy. And this he speaketh of the Sacrifice, that Christe made vpon the Crosse. And therefore he added thus: Quod vno verbo Apostolus explicauit, cum dicit, Qui seipsum obtulit Deo: VVhiche thinge the Apostle expressed in one woorde, saieinge thus, VVhiche hath offered vp him selfe vnto God.

Howe be it, not onely the Sacrament, but also other thinges appointed vnto godly vse, may be called, Sancta Sanctorum. So it is written, and determined by Bonifacius the firste: Omne, quod Domino Consecratur, siue fuerit homo, siue ani-

mal

Inter Decr. Bos-  
nifac. 1. Decr. 3.

mal, siue ager, vel quicquid fuerit, semel consecratum, Sanctum Sanctorum erit Domino: Every thinge, that is Consecrate vnto the Lorde, be it man, or beaste, or landes, or what so euer, bringe Consecrate, it is Holy of the Holy vnto the Lorde. Neither dooth he cal the holy Mysteries, Sancta Sanctorum, in that sense, that M. Harding meaneth, so; that they are the holiest of al holy thinges: but because they are appointed for Holy people. For thus he expoundeth it him selfe: Panis iste, & Calix, Sancta Sanctorum sunt. Vides, quomodo non dixerit, Sancta, tantummodo, sed Sancta Sanctorum. Ac si diceret, Panis iste non est communis Omnium, nec cuiusq; indigni, sed Sanctorum est. Quam magis hoc & de Verbo Dei dicemus, Hic Sermo non est omnium, nec cuiuscunque, sed Sanctorum est: This Breade, and this Cuppe, are the Holy thinges of the Holy. You see, That he saith not onely, They are Holy thinges: but he addeth besides, Of the Holy. As if he woulde saye, This Breade is not common to al menne, nor to every vnwoorthy: but it is the Breade of the Holy: How mutche more may wee say the same of Goddes Word, This V Word is not of al men, or of every Bodie, but of the Holy: Therefore S. Chrysostome saith, The Priest was wonte, to shew forth the Breade in the time of the Holy Mysteries, and to say, Sancta Sanctis: Holy thinges for the Holy. And this is the meaninge of, Sancta Sanctorum.

As for Clements of Rome, & Apostles Felow, as M. Harding euerywhere calleth him; he saith not, That Christ offered him selfe at his last Supper: but rather far otherwise. Thus he saith: Propter nos Homo factus, & spirituale Sacrificium offerens Deo: Christe beinge made Man for vs, and offeringe vnto God a spiritual Sacrifice. And in plainer sorte, he maketh this prayer vnto God, touchinge the same; Offer mihi Regi, & Deo, iuxta Christi institutionem hunc Panem, & hoc poculum: We offer vp vnto thee, O Kinge and God, this Breade, and this Cuppe. He saith not we offer by really the Bodie of thy Sonne: but this Breade, and this Cuppe. Whiche also he calleth Antitypa, that is to say, Signa Corporis, & Sanguinis Christi: The Tokens, or Pledges of Christes Bodie, and Bloud. And so Theodoretus writeth herof: Ecclesia offert Corporis, & Sanguinis eius symbola: The Church offereth the Tokens, or signes of his Bodie, and Bloud.

M. Harding. The 12. Division.

On the Holy Table, where these Mysteries are celebrated, the Lambe of God beinge laied, and sacrificed of Priestes vnbloudely, as that most Ancient, and woorthy Council of Nice reporteth,

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As the Council of Nice saith, The Lambe is laide vpon the Altar, alluding vnto the Sacrifices of the Wilde Lambe, euen so doth S. Augustine say vnto the people, Vos estis in Mensa: vos estis in Calice: you are vpon the Table: you are in the Cuppe. As the people is laide vpon the Table, so is Christe laide vpon the Table. But this Authoritie is answered moze at large in the fift Article, and the eight Division.

M. Harding. The 13. Division.

Briefely in this highest sacrament vnder visible shape inuisible thinges, soothely the very true, Real, Liuely, Natural, and Substantial Bodie, and bloud of our saviour Christe beinge contained, as (162) the scriptures, Doctors, Councils, yea and the best learned of Martin Luthers schoole, doo moste plainely, and assuredly affirme.

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Now soothly, if M. Harding coulde haue founde any of al these termes, Real, Liuely, Natural, or Substantial, either in the scriptures, or in the Doctors, or in any Council, he woulde not haue spared the allegation. But thus anouchinge these termes, and so constantly assuringe vs thereof by these Authorities, beinge neuertheless not habile any where to finde the same, wee must needs thinke, he

12. Quest. 2.

Nulli liceat.

Leuiti. 27.

Origen in La.

utrum homi.

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The. 163. vn-  
truth. For these  
speeches were  
neuer knowen,  
nor hearde of  
in any time of  
the Ancient  
Fathers.

The 164. vn-  
truth. For the  
Bread, and  
VVine remaine  
still, as shal ap-  
peare in the  
tenth Article.  
The. 165. vn-  
truth. As may  
more largely  
appeare by the  
Fifthe, and Six-  
the Article.

Prouerb. 28.  
Epiphani. li. 2. De  
Ariomaniis.

Zachar. 7.  
Iob. 41.

Hilarius de  
Trinitate. lib. 6.  
ca. 84.

Hilarius de  
Trinitate. lib. 6.  
ca. 84.

misreprehendeth the Scriptures, the Doctors, and the Councelles, and mutche abu-  
seth the simple credulitie of the people.

And thus saith the 12. Division.

This (I say in conclusion) beinge so, it is vndoubtedly so: wee that remaine in the Catholique  
Church, and can by no persecution be remooued from the Catholique faith, whom it liketh M. Uel,  
and his felowes to cal Papistes, beleene verily, that it is our bounden de wite to Adore the Sacrament,  
and to worshipping it with al Godly Honoure. By which worae Sacrament, notwithstandinge in this  
respecte wee mean not the our warde Formes, (163) that properly are called the Sacrament, but the  
thinge of the Sacrament, the Inuisible Grace, and Vertue therein contein'd, euen the very Bodie and  
Bloude of Christe.

And when wee adore, and worshipping this Blessed Sacrament, wee doo not Adore, and VVorship  
the Substance of selfe of Breade and VVine, (164) because after Consecration none at al remaineth.  
Neither doo wee Adore the our warde shapes, and Formes of Breade, and VVine, which remaine for  
the use of our Creature, that ought not to be Adored: But the Bodie is selfe, and Bloude of Christe,  
(165) vnder those Formes Verily, and Really contein'd, lowly, and deuoutly doo wee Adore: And  
therefore, to speake more properly, and accordinge to shille, least our Adversaries might take ad-  
uantage against us through occasion of termes, where right sense onely is meane, wee prouesse, and  
saye, that wee doo, and ought to Adore and worshipping the Bodie, and Bloude of Christe in the sacra-  
ment.

The 3. of Sarisburie.

If M. Hardinge be Persecuted, as he saith, verily it seemeth a delicate kinde  
of Persecution. They of his side did not so persecute others. But Salomon saith,  
There be certaine that flee, when a man followeth them. Thus did Arius the Here-  
tique sometimes complaine of his Persecutors: ἀποδοὶ δὲ τιμωμενος ἀδικοῦσιν  
ταῦτα πάλιν: ὡς ὁ αὐτοῦ ἀδικοῦσιν. Arius that wrongfully suffereth Persecution for the Trinitie  
sake, that conquereth al thinges.

As for M. Hardinges Constancie, which is here brought in, as in steade of some  
prouse, I wil say nothinge. How be it his frendes thinke, so many, so light, and so  
suddaine changes, can scarcely stande wel with the title of Constancie. Certainly  
the maintenance of open, & known error, should rather haue some other name.  
The Prophete Zacharie saith: Posuerunt ut Adamantem Cor suum: They haue sette  
theyr hartes, as the Adamant stoane. Job saith, Stetit cor eius sicut incus: His harte stode  
as a steadie. Yet might not they therefore be called constant. S. Hilarie saith:  
Grauis, & periculosus est lapsus in multis. Etsi enim se intelligant, tamen pudor exurgendi  
authoritatem sibi presumunt. Vnde errant prudentiam velint existimari: quod cum mul-  
tis errant, intelligentiam esse asserant Veritatis: Falinge from God in many men is: now,  
and dangerous. For, albeit they vnderstande them selues, yet, for that they are ashamed  
to use againe, they therefore take vpon them some authoritie, and wil haue their Error  
counted VVisedome: and, that they are deceiued with many, they cal it the vnderstanding of  
the Trueth. Touchinge the purpose, it appeareth, this mater cannot stande without  
the disorderinge, and confoundinge of the natural course, and founde of wordes.  
Sometimes the Accidentes, and Shewes of Breade muste be the Sacramente:  
Sometimes Christes Bodie, which, as M. Hardinge confesseth, in deede is not  
the Sacrament, yet to mainteine this new Adozation, muste needes become the  
Sacrament. And thus now wee haue two Sacramentes together in one Sa-  
crament. And yet in the Conclusion, we may not worshipping the very Sacramente,  
but onely Christes Bodie in the Sacrament. And this, as M. Hardinge telleth vs,  
is a proper, plaine, familiar kinde of speache, and accordinge vnto shill. Thus  
he teacheth vs to lifte vp our hartes, and to worshipping God in wytte and Trueth.  
Unless the simple people goe to the Vniuersities, and learne this new shill, what

is Accidens absque subiecto: Corpus sine loco, Locus sine Corpore: Quantitas sine modo quanti; they cannot skilfully worship Chasties Bodie. Or if they worship without this skil, they worship one thinge for an other, and become Idolaters.

M. Hardinge. The. 15. Division.

And here this muche is further to be saide, that in the Sacrament of the Altar the Bodie of Christe is not Adored by thought of minde sundred from the woordes, but beinge inseparably vnited to the woordes. For this is specially to be considered, that in the moste Holy Sacrament, the Bodie and Bloude of Christe are not present by themselves alone, as beinge separated from his soule, and from the Godhead: but that there is (166) here his true and liuinge fleshe, and bloude ioyned togeather with his Godhead inseparably, and that they be as himselfe is, persure, whole, and inseparable. VVhiche is sufficiently confirmed by sundrie his owne woordes in S. Iohn. I am (saith he) the Breade of life. Againe: This is Breade comminge downe from Heauen, that, if any eate of it, he die not, I am the liuely Breade that came downe from Heauen: If any eate of this Breade, he shal liue everlastingly. And to shewe what Breade he meante, he concludeth with these woordes: And the Breade, whiche I shal geue, is my fleshe, whiche I shal geue for the life of the worlde. By whiche woordes he assurcth vs plainely, that his fleshe whiche he geueth vs to eate, is ful of life, and ioyned with his Godhead, whiche bringeth to the woorthy receiuers thereof immortallitie, as wel of Bodie as of soule. VVhiche thinge fleshe, and bloude of it selfe could not performe, as our Lorde himselfe declareth plainely, where he saith, as there it foloweth: It is the spirite that quickeneth, or geueth life, the fleshe profiteth nothinge. The woordes whiche I haue spoken to you be spirite, and life. As though he had saide thus: The fleshe of it selfe profiteth nothinge, but my fleshe, whiche is ful of Godhead and spirite, bringeth and woorketh immortallitie and life everlastinge to them that receiue it woorthily. Thus we vnderstande in this blessed Sacrament, not onely the Bodie and Bloude of Christe, but al and whole Christe, God and Man, to be present in substance, and that for the inseparable vnite of the person of Christe: and for this cause we acknowledge our selues bounden to adore him, as verie true God, and Man.

In Iohan. 17. For a clearer declaration hercof, I wil not let to recite a notable sentence out of S. Augustine, where he expoundeth these woordes of Christe: Then, if ye see the sonne of man goe vp, where he was before. There had bene no question (saith he) if he had thus saide: If ye see the sonne of God goe vp, where he was before. But, where as he saide, The sonne of man goe vp, where he was before, what was the sonne of man in heauen, before that he beganne to be in earth: verily here, he saide, where he was before, as though then he were not there, when he spake these woordes. And in another place he saith, No man hath ascended into heauen, but he, that descended from heauen, the sonne of man, whiche is in heauen. He saide not, Vvas, but the sonne of man (saith he) which is in heauen. In earth he spake, and saide himselfe to be in Heauen. To what pertaineth this, but that we vnderstande Christe to be one person, God, and Man, not two: leaste our faith be not a Trinitie, but a quaternitie? VVherefore Christe is one, the woordes, the soule, and the fleshe, one Christe: the sonne of God, and the sonne of man, one Christe. The sonne of God euer, the sonne of man in time: Yet one Christe, accordinge to the vnite of person was in Heauen, when he spake in earth. So was the sonne of man in Heauen, as the sonne of God was in earth. The sonne of God in earth in fleshe taken, the sonne of man in heauen in vnite of person. Thus saith S. Augustine.

The B. of Sarisburie.

It is true, That Chasties Bodie, and his Godheade are ioined inseparably, and therefore must be Adoured both togeather. For we maye not diuide the Godheade from the Manheade, and so imagine two sundrie Christes, the one to be honoured, the other to stande without honoure, as did the Heretique Nestorius. But as the Bodie, and Soule of man, beinge ioined both in one, are honoured both togeather: so must the Humanitie, and Diuinitie of Christe, beinge ioined bothe in one, likewise be honoured both togeather. Otherwise to saie, as the Heretique Nestorius

The. 166. Vntrue the, Often auouched, and neuer produced. For these woordes pertaine onely to Christe him selfe: And nothinge at al vnto the Sacrament.

\* A vaine addition. For S. Augustine saith, The Bodie of Christe it selfe is receiued of al men vnto life, and of no man vnto iudgement.

Cyrrillus in Aapologetico. In Edicto Imperatoris Iuliani Decreta saide, Iohan. 2.



Concil. Chalce-  
don. Actio. I.

saide, Thomas touched him, that was risen againe; and honoured him that raised him up, it were grate blasphemie. For the same, notwithstandinge the Bodie, and God-  
heade of Christe be joined in one Person, yet are they distincte, and sundrie Na-  
tures: The one finite, the other Infinite: The one in place, the other incompre-  
hensible without place: The one a Creature, the other the Creator. Neither is  
there any Godly honour betwixt unto the Bodie of Christe in respect of it selfe: but  
onely, for that it is joined in one Person with the Divinitie. All these things be  
true, and out of question.

Augustin. De  
Doctrina Chri-  
stiana. li. 3. c. 16.  
Origen. in Leui.  
hom. 7.  
Augustin. in  
Psalm. 98.  
Chrysost. in Io-  
han. hom. 47.

Likewise the wordes, that Christe spake in the fifth Chapter of S. John, and  
are here alleged by M. Hardinge, are undoubtedly true: howe be it not accordinge  
to the simple sounde and tenoure of the letter: For that, as S. Augustine saith,  
were, Flagitium, & facinus, An Heinous wickednes: And, as Origen saith: It woulde kil  
the soule. And therefore Christe him self expoundeth his owne meaninge touchinge  
the same, It is the spite, that geneth life: the Fleashe profiteth nothinge. The wordes,  
that I have spoken, be Spite, and life. Whiche wordes S. Augustine expoundeth thus:  
Spiritualiter intelligite, quæ locutus sum. Nō hoc Corpus, quod videris, māducaturi estis:  
Understande ye Spiritually the things, that I have spoken. Ye shal not eate this Bodie, that ye  
see. Likewise Chrysostome: Secundum spiritum verba mea audienda sunt: Qui secun-  
dum carnem audit, nihil lucratur, nihil utilitatis accipit: My wordes must be heard spi-  
ritually: VVho so heareth them Carnally, or, accordinge to the Fleashe, heareth nothinge, nor  
hath any profite by them. He saith further by waye of obiection against him selfe, Quid  
ergo est carnaliter intelligere? Simpliter, ut res dicuntur: neque aliud quicquā cogitare:  
And what is meante by these wordes, To vnderstande accordinge to the Fleashe?  
He answereth, It is to vnderstande simply, and plainly, even as things be spoken, and to  
thinke vpon nothinge els. Thus therefore Christe saide, to cut of their Carnal cogi-  
tations, The wordes, that I spake are spite, and life. As if he shoulde saie, Neither  
is my Fleashe meate, nor my Bloude drinke, to enter into your mouthes, and to feede your bo-  
dies. But if your soules be hungrie, I am spiritual meate, to feede you: yf your soules be  
thirstie, I am spiritual drinke to refresh you. To this purpose S. Chrysostome saith  
thus: Omnia tibi Christus factus est: Mensa, Vestimentū, Domus, Caput, & Radix &c.  
Christ is become al things vnto thee: Thy Table, thy Apparel, thy House, thy Heade, and thy  
Roote &c. S. Paule saith, As many of you, as are Baptized in Christe, ye have  
put on Christe: Beholde, how Christe is made thy Apparel. And wilt thou learne, how he  
is become thy Table? He saith, VVho so eateth me, I shal liue through me: And that he  
is thy House, he saith, VVho so eateth my Fleashe, dwelleth in me, and I in him:  
And that he is thy Roote, againe he saith, I am the Vine, and you are the Branches.  
So saith Gregorius Nyssenus, Christe vnto the stronge is stronge meate: vnto the weak  
ker sorte he is Herbes: and vnto infantes he is Milke. So saith Origen: Ne mireris: Quia  
verbum Dei & Caro dicitur, & Panis, & Lac, & Olera: & pro mensura credentium, vel  
possibilitate sumentium diuersè nominatur: Māneile not: For the worde of God is cal-  
led bothe Fleashe, and Breade, and Milke, and Herbes: and, accordinge to the measure of the  
beleevers, and the possibilitie of the receivers, is diuersly named. And likewise Gregorie  
Nazianzene: Quemadmodum Dominus noster Iesus Christus appellatur Vita, Via, Pa-  
nis, Viuis, Lux vera, & mille alia, sic etiam appellatur Gladius: Like as our Lorde Iesus  
Christe is called the Life, the VVay, the Breade, the Vine, the true Light, and a thousande  
thinges els, so is he also called the Sworde. For as Christe is Breade, euen so, in like  
manner of speache he is a Sworde, and none otherwise. Thus is Christe vnto vs  
a spiritual Table, a spiritual Apparel, a spiritual House, a spiritual Heade,  
a spiritual Roote, spiritual Meate, spiritual Herbes, spiritual Milke, spiri-  
tual Fleashe, Life, Waye, Breade, Vine, and Light. And to this ende Christe saith:  
My wordes be Spite, and life.

Chrysost. ad po-  
pul. Antiochen.  
hom. 21.

Galat. 3.

Iohan. 6.

Iohan. 15.

Gregorius Nys-  
sen. In vita Mo-  
sis.

Origen. in Exo.  
ca. 15. homi. 7.

Naxianzen. in  
Psalm. 44.

Wether.

Hitherto the woordes of Christe, that he here alleged, weigh very litle of *pp. Hardinges* side.

By sides al this, He saith, That whole Christe, both God, and Man, is Keally, Substantially, and Carnally in the Sacrament. This thinge, bicause he is not hable any way to proue, he presumeth of him self by authoritie, as though it were already proued. It shalbe good, to geue him a daie, to consider the mater, and to proue it better. In the meane season the substance of his reason standeth thus:

The Humanitie, and Diuinitie of Christe are ioined together in one Personne, Ergo, we must Adoure the Sacrament with Godly Honoure.

M. Hardinge. The. 16. Diuision.

Hereupon he expoundeth these woordes, It is the spirite that quickneth, or geueth life, the fleas he auaieth nothinge, thus: The fleas he profiteth nothinge, but the onely fleas he. Come the spirite to the fleas he, and it profiteth verie muche. For if the fleas he shoulde profite nothinge, the woorde shoulde not be made fleas he to dwell amonge vs. For this vnite of Personne to be vnderstanded in both natures (saith the greare learned Father Leo) We reade that both the sonne of Man came downe from heauen, when as the sonne of God tooke fleas he of that Virgin, of whome he was borne: and againe, it is saide, that the sonne of God was Crucified, and buried, where as he suffered these thinges not in the Godheade it self, in whiche the onely begotten is coeuerlastinge, and consubstantial with the Father, but in the infirmitie of humane nature. Vwherefore we confesse al in the Crede also, the onely begotten sonne of God Crucified, and buried, accordinge to that saieinge of the Apostle: For if they had knowen, they woulde neuer haue Crucified the Lorde of Maieslie.

Accordinge to this doctrine, Cyrillus writinge vpon s. Iohn saith, He that eateth the fleas he of Christe, hath life euerlastinge. For this fleas he hath the woorde of God, whiche naturally is life. Therefore he saith: I wil raise him againe in the last daie. For I saide he, that is, my Bodie, whiche shalbe eaten, wil raise him againe. For he is not other, then his fleas he. I saie not this because by nature he is not other, but because after incarnation, he suffereth not him self to be diuided into two sonnes. By whiche woordes he reproveth the heresie of wicked Nestorius, that went about to diuide Christe, and of Christe to make two sonnes, the one the sonne of God, the other the sonne of Marie, and so two persones. For which Nestorius was condemned in the first Ephesine Councel, and also specially for that he said, (167) We receiue in this sacrament onely the fleas he of Christ in the Breade, and his Bloude onely in the VVine, without the Godheade, because Christe saide, he that eateth my fleas he, and saide not, he that eateth or drinketh my Godhead, because his Godhead cannot be eaten, but his fleas he onely. Vvhiche heretical cauil Cyrillus dooth thus auoide. Although (saith he) the nature of the Godhead be not eaten, yet we eate the Bodie of Christe, whiche verily maie be eaten. But this Bodie is the woordes owne proper Bodie, whiche quickneth al thinges, and in as muche as it is the Bodie of life, it is quickninge, or lifegeuinge. Nowe he quickneth vs, or geueth vs life, as God, the onely fonteine of life. Vwherefore suche speeches vttered in the scriptures of Christe, whereby that appeareth to be attributed to the one nature, whiche apperteineth to the other, and contrarie wise: accordinge to that incomprehensible, and vspeakeable coniunction and vnion of the diuine and humane nature in one personne, are to be taken of him inseparably, in as muche as he is both God and Man: and not of this, or that other nature onely, as beinge seuered from the other. For through cause of this inseparable vnion, what so euer is apperteininge, or peculiar to either nature, it is rightly ascribed, yea and it ought to be ascribed to the whole personne. And this done, as the learned diuines terme it, Per communicationem idiomatum. And thus Cyrillus teacheth, howe Christe maie be eaten, not accordinge to the diuine, but humane nature, whiche he tooke of vs: and so likewise he is of Christen people adored in the sacrament accordinge to his diuine nature. And yet not accordinge to his diuine nature onely, as though that were separated from his humane nature, but his whole personne together God and Man. And his pretious fleas he, and bloude are adored for the inseparable coniunction of both natures into one personne, whiche is Iesus Christe God and man. Vvhom God hath exalted (as s. Paule saith) and hath geuen him a name, whiche is aboue al names, that in

The. 167. Vn-  
trueth For nei-  
ther was there  
any such errour  
defended by Ne-  
storius, nor any  
such Canon e-  
uer moued in  
that Councel.

Epist. ad  
Flavianum  
Constanti-  
nopolitanu  
Episc. C. 5.

1. Cor. 1.

In Iohan.

14. Ca. 15.

Vide Ana-  
thematis-  
mum. II.  
Item ad  
Theodosi-  
de recta fide  
& li. 2. ad  
Reginas  
de recta fi-  
de.

Philip. 2.

the



the name of Iesus every knee be bowed, of the Heauenly and the Earthely thinges, and of thinges be-  
neath, and that every tongue confesse, that our Lorde Iesus Christe is in Glorie of God the Father, that  
is, of equal glorie with the Father. And when God (saith S. Paule) bringeth his first begotten into  
the worlde, he saith, And let al the Angelles of God Adore him. S. Iohn writeth in his Reuelation,  
that he hearde al creatures saye, Blissinge, Honoure, Glorie, and Power, be to him whiche sitteth in  
the Throne, and to the Lambe for euer. And the former and twentie Elders fel downe on their faces,  
and Adored him that liueth vntil worldes of worldes.

Hebra. 1.  
Palm. 9.  
Apoc. 1.

The B. of Sarisburie.

Plin sapè respi-  
ciendum est ad  
Ticulum.

I maruel, M. Hardinge woulde bestowe so many waste woozdes to so smal pur-  
pose. These Authorities be al true, and, sauinge onely that of the Council of  
Chalcedon, touchinge Nestorius, al truely alleged. But every thinge, that is true,  
maketh not by and by proufe sufficient in every case. Plinie the Seconde geueth  
good sadde counsel, that, whosoever wil take in hande to write a booke, haue e-  
uermore a good eye vnto his Title, or to the purpose, whereof he writeth, leaste  
he happen to wander, and to renne at randon. As nowe, M. Hardinge seemeth  
to shoote faire, although a greate waye from the Marke. For in al these woozdes  
there is no manner mention, neither of the Sacrament, nor of the Adozation ther-  
of, nor of any other thinge thereto belonging. Onlesse M. Hardinge vpon occa-  
sion of these woozdes wil reason thus :

The Sonne of man came downe from Heauen :

ERGO, We must Adore the Sacramente.

Iohan. 6.

The woozdes of Cyrillus be likewise true. Christes Fleashe is ioyned with the Gods  
head, and therefore it Naturally geueth life. And, when Christe saide, I wil raise him vp  
at the last daie, He meante, euen as Cyrillus saith, that his Fleashe, that we eate,  
shal raise vs vp at the last daie. For, what soeuer fauoure, or mercie we haue from  
God, we haue it onely by the Fleashe of Christe. S. Augustine saith, Mortalis fa-  
ctus est Immortalis, ut, perfecta sua Morie, nos faceret Immortales. He that is Immortal, be-  
came Mortal, that through his Death he might make vs Immortal. Againe he saith,  
Nos non efficeremur participes Diuinitatis eius, nisi ipse factus fuisset particeps Mortali-  
tatis nostræ. We coulde not be partakers of his Godheade, onlesse he had benne partaker of our  
Mortalitie. Al these woozdes be true, as conteininge nothinge elles, but the expo-  
sition of these woozdes of Christe, He that eateth my Fleashe, and drinketh my Bloude,  
shal liue for euer.

Augustin. in

Psalm. 109.

Augustin. in

Psalm. 118.

But M. Hardinge, to make these woozdes of Cyrillus to serue his turne, hath  
imagined two greate errours: The one is, That Christes Bodie cannot be Eaten, but  
onely in the Sacrament: The other is, That onlesse we receiue Christes Bodie with our  
mouth, and swallowe it downe into our belly, we eate it not: As though either Christe,  
or these holy Fathers had meante a Carnal, or Fleashly Eatinge. This whole  
Doctrine is horrible, and ful of Desperation. For M. Hardinges position beinge  
true, That noman shalbe partaker of that blessed Resurrection, but onely suche as  
haue eaten Christes Bodie in the Sacrament, what then shal become of Christian  
Childzen, that haue departed this life, neuer hauinge receined the Sacrament:  
Who shal raise them vp againe at the last daie? Or dooth M. Hardinge beleue, that  
suche litle ones beinge baptized, and so the Members of Christe, shal neuer rise  
againe, but lie damned for euer, onely bicause they haue not receiued the Sacra-  
ment?

Verily, Christe in these woozdes, as it is witnessed by al the holy Fathers,  
speaketh not of the Sacrament, but of y Spiritual Eating with our Faith: and in  
this behalfe utterly excludeth the Corporal office of our Bodie. Therefore S. Au-  
gustine saith, Crede, & manducasti. Beleue, and thou hast Eaten. And againe, Illud  
mandu-

August. in sex.  
Capit. Iohannis.

Spiritual  
Eatinge.

Augustin. De  
Verbis Apostoll.  
sermo. 2.

Basil. in Psal. 33.

Basilus in ex-  
hortatione ad  
sanctum Baptis.

Augustin. citat

tur à Beda. In

1. Corin. 10.

Chrysost. in Epist.

ad Ephes. ho. 2.

manducare, refect est: Illud bibere quid est, nisi vivere? That Eatinge, is to be refreshed: and that drinke, what is it els, but to live? Likewise S. Basil saith: Est Spirituale os Interni Hominis, quo recipitur Verbum vite, quod est Panis, qui de Cælo descendit. There is a Spiritual mouth of the Inner Man: where with is receivd the woorde of life, which is that Bread, that came downe from Heaven.

And touching our risinge againe from the dead, he saith: To. Bœa. τὸ πάθος, ὡς καὶ ἐπὶ τοῦ ἀνδρός: Our Baptisme is a strength, or power to Resurrection. **Doct.** Augustine: Nemini dubitandum est, &c. No man may doubt, but every man is thereby made partaker of the Bodie, and Blood of Christe: when in Baptisme he is made the member of Christes Bodie. Likewise S. Chrysostome, In Baptisme we are Incorporated into Christ, and made Fleashe of his Fleashe, and Bone of his Bones. Thus by faith we take the Bodie of Christe, and that, not by way of imagination, or Fantasie, but effectually, verily, and in deede: and therefore Christe that raiſed vs up againe at the last day.

M. Hardinges errour, as I have saide, reacheth herein, that he imagineth, That Christes Bodie cannot be eaten, but onely in the Sacrament, and that by meane, and office of our bodily mouth. But, as it is before alleged out of Rabanus Maurus, The sacrament is receivd out wardely with the mouth of our Bodie: But the Bodie of Christe is received into the Inner Man, and that with the spiritual mouth of our soule. And thus bothe may the Sacrament be receivd without Christes Bodie, and also the Bodie of Christe may be receivd without the Sacrament.

Rabanus Maurus. li. 1. ca. 31.

Hitherto M. Hardinge hath not once touched one woorde of Adoration.

Concerninge Pistorius, M. Hardinge in the dyfte of his tale hath handsomely touched in a greate vntueth. For where as he saith, Pistorius helde this opinion, That in the Sacrament of the Beade, wee receiue onely Christes Bodie without his Bloude: and in the Cuppe, the Bloude of Christe alone without the Bodie: neither did Pistorius, notwithstandinge he weke an Heretique, ever holde this pœuſhe erreure, nor is there any satche recorde either in the Councel of Ephesus, that here vntuethly is alleged, or in any other olde Councel, or Ancient Father.

M. Harding vntuethly allegeth the Councel of Ephesus.

But the right of M. Hardinges cause hangereth of satche Euidence, as neuer was founde in any recorde. If there be any satche Canon to be founde in that whole Councel, or any mention thereof made in any of al the Ancient Doctours, let M. Hardinge shew it, that wee may beleue him. If, hauinge alleged it so constantly, and so often, he be hable vtterly to shewe nothinge, let him geue me leaue to thinke, that he abuseth the worlde with vaine Titles, and meaneth no trueth.

Although he might be holde, freely to blasse mæſter againſte Pistorius, as beinge an Heretique, yet he should not thus reporte vntueth of a General Councel.

But Cyrillus saith further, Wee cannot Eate the Godhead of Christe: It is his Manhead onely, that is Eaten. Hereby M. Hardinge thinketh, he is hable to overthrow our whole Doctrine of Spiritual Eatinge, that is wrought by faith. For thus he wil Reason.

By your Doctrine, Eatinge of Christes Bodie is beleeuinge:

But Cyrillus saith, wee cannot Eate God:

Ergo, By your Doctrine, wee cannot beleue in God.

Thus he thinketh, wee are driuen, to confesse a greate inconuenience. This reason seemeth to haue some shew. And therefore I beseeche thee, good Reader, to consider bothe the partes thereof, and also the answer.

Eatinge in common vse of speache, is the receiuinge of foode, and susteinance, and the turninge of the same into the substance of our bodies: and by a Metaphore,



To cate  
God.

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THE EIGTHE ARTICLE

As an extraordinarie kinde of speache, is often used for the Spiritual eatinge, and turninge of Heauenly Foode to the refreashinge, and nourishing of our Soules. By neither of these waies it can rightly be saide, That wee Eate the Godhead.

For neither can we receiue the Mysterie of Goddes diuine Nature, neither turne the same into the Substance of our Nature. But wee may Receiue, and Eate, and feede vpon the Humanitie, & Bodie of Christe, and become Boane of his Boanes, and Fleashe of his Fleashe, so as he may dwel in vs, and wee in him. Wherefore, notwithstandinge Christe be bothe God, and Man, yet wee haue not our feedinge, and life of Christe in respecte of his Godhead alone, but firste, and principally in respecte of his Humanitie, in that he was made Man, & became partaker of Fleashe, and Bloude, and was Crucified, and shedde his Bloude, and yelded vp his Sprite vpon the Crosse. This is our spiritual feedinge: herein standeth our whole life.

Therefore S. Paule saith: Quod nunc uiuo in Carne, in fide uiuo Filij Dei, qui dedit semetipsum pro me: That I liue nowe in the Fleashe, I liue in the Faith of the Sonne of God, that hath geuen him selfe for mee. And againe, God forbidde, that I shoulde reioice in any thinge, sauinge onely in the Crosse of Iesus Christe. Likewise S. Peter: There is none other Name giuen vnto men vnder Heauen, whereby they may be saved, but onely the Name of Christe Iesus. Thus, as Cyrillus saith, We haue our life, and feedinge, not of the Godhead, but of the Manhead of Christe.

And therefore it is very wel noted vpon the Decrees: Christus per hoc est Factus noster Panis, & Sustainatio, & Vita: quia assumpsit Carnem nostram: Christe in this is become our Breade, and our Sustainance, and our life, because he hath taken our Fleashe.

But M. Hardinge will say, accordinge to the iudgement of Cyrillus, We cannot eate the Godhead: yet neuertheless wee doo beleene in God: Ergo, Contrary to your Doctrine, Beleuinge, and Eatinge are not bothe one. Verily, it appeareth bothe by Cyrillus him selfe, and also by a general consent of other Olde Learned Fathers, that wee cannot neither knowe God, nor Beleue in God, nor Cal vpon God, as he is in him selfe, in his Diuine Mysterie, but onely, as it pleased him to become like vnto vs, and to take vpon him our Mortal Nature. S. Chrysostome saith: Illum, si in nuda Deitate venisset, non Cælum, non Terra, non Maria, non vlla Creatura sustinere posuisset: If God had come in his manifeste Diuinitie, neither the Heauen, nor the Earthe, nor the sea, nor any Creature coulde haue borne his Presence.

So S. Hilarie: Cognitus fieri Deus homini, nisi Assumpto Homine non potuit. Quia incognoscibilem cognoscere, nisi per Naturam nostram, Natura nostra non potuit: Onlesse God had taken Man, he coulde neuer haue beene knowne vnto man. For him, that cannot be knowne, our Nature, sauinge onely by meane of our owne Nature, coulde neuer haue knowne.

Likewise saith the Cyrillus: Christus non aliter erit Adorabilis, nisi credamus, quod ipsum Verbum Caro factum sit: Christe is not otherwise to be Adored, onlesse wee beleue, that the very Woorde was made Fleashe. Likewise saith S. Augustine: Respice altitudinem ipsius: In principio erat Verbum &c. Beholde the highnesse of him: In the beginninge was the VVoorde: and the VVoorde was with God: and God was that VVoorde. Beholde the Euerlastinge Meate: but the Angelles, and high powers, and the Heauenly Sprites feede vpon it. But what man can attaine vnto that Meate? VVhat harte can be meete for it? Therefore it was necessary, that that Meate shoulde turne into Milke, and so shoulde come vnto vs litle ones. It followeth: Quomodo ergo de ipso Pane paui nos Sapientia Dei? Quia Verbum Caro factum est, & habitauit in nobis: How then did the wisdom of God feede vs with that Breade? He answereth, Because the VVoorde was made Fleashe, and dwelled in vs. Againe he saith: Ita Verbum Incarnatum factum est nobis receptibile: Quod recipere non valeremus, si Filius æqualis Deo non se exinaniret Formam Serui accipiens: Thus were we hable to

receiue

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Dissen-  
sion.

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THE EIGHTH ARTICLE

might the fester growe together in conuulge:  
Now having sufficiently proved by the scriptures, and that which the King hath also declared  
and Godly Honours be done vnto Christes Body, where for euen is place his Diuine Maieslie to ex-  
hibite the same present: let vs see whether we can finde the same Doctrine affirmed by the Holie  
and Auncient Fathers

The B. of Saraburie

Whereas M. Hardinge thus checketh vs with some dissension, that hath bene  
bitwene Doctour Luther, and Doctour Zuinglius touchinge this mater of Ado-  
ration, I may iustly say vnto him, as one sometime saide vnto Philippus & Kinge  
of Macedonie, intreatinge a peace bitwene Peloponnesus, and the rest of Gre-  
cia: Goe firste, and conclude a peace in thine owne house at home. For at the same time  
his owne wife Olympias, and his owne sonne Alexander were knownen to liue  
in deadly dissension: And therefore he seemed no fitte instrument, to conclude a  
peace bitwene others.

M. Hardinge shoulde haue remembered, that the greatest Buttreffes, and Mil-  
lers of his Gospel, sithence the first beginninge of his Petue Doctrine, haue euer-  
more liued in Contradiction, and coulde neuer yet be reconciled. He shoulde haue re-  
membered, that his owne Doctours, and chiefest Doctours, Pope Innocentius and  
Scotus, teache contrary Doctrines: That Scotus is against Thomas: Ockam,  
against Scotus: Petrus de Alliaco, against Ockam: and the Dominales against  
the Reales: and not onely thus, but also Scotistes againste Scotistes, and Tho-  
mistes againste Thomistes, at Ciuile warre within one hande: and that touch-  
inge the very Wordes of Consecration, and other like maters bothe greates, and  
many: whereof to shewe the Particulars, it woulde be tedious. But the maters  
hange stil in mortal enemiitie, and are neuer like to be reconciled. Hauinge sutch  
Bloudy fieldes at home, M. Hardinge shoulde not be so ready to reproche others, for  
some one or other mater of dissension.

It were mutche to be wished, and God of his Mercie so graunte it, if it be his  
holy Will, that the Gospel of Christe may passe forth freely, without any sutch  
occasion of offense, or hinderance. Now be it, from the beginninge it hath bene so,  
therwise. For euen at the first plantinge of the Gospel, whiles the Martyrs bloude  
was yet warme, there were some that saide, I holde of Paule: some others, that saide,  
I holde of Peter: and thus were they diuided emonge them selues. S. Paule withstoode,  
and gaue saide Peter vnto his face: S. Hierome chargeth S. Augustine with Heresie:  
S. Augustine willethe S. Hierome to recante: S. Hierome despiseth S. Ambrose,  
and findeth faulte with S. Basile: S. Cyprian in iudgement is contrary to S.  
Cornelius: Pope Sabinius would haue burned al S. Gregories his Predeces-  
sours bookes. Hereby it appeareth, That Saintes haue bene againste Saintes:  
and Martyrs, against Martyrs, euen in maters, and cases of Religion.

And hercof Heretiques, and other wicked, and godlesse people haue euermore  
taken occasion to sclander the Gospel. Marcion the Heretique thought he had  
founde Contrarieties bitwene the Petue Testament, and the Olde: and therefore  
saide, He was hable to pzooue falseheade in the Scriptures. S. Hierome saith:  
Hunc locum nobis obiecit Iulianus Augustus, de dissonantia Euangelistarum: This place  
of the disagreeinge of the Euangelistes, the Heathen Emperour Iulianus charged vs withal.  
Againe he saith: Sceleratus Porphyrius, in primo libro, quem scripsit aduersus nos,  
obicit, Petrum a Paulo esse reprehensum, quod non recto pede incederet ad Euangelium:  
That wicked man Porphyrius, in the fustle Booke, that he wrote againste vs, layed to our  
charge, that Peter was rebuked of Paule, for that he walked not vprightly to wardes the Gos-  
pel. So Socrates, and Sozomenus saie, That the Christians, bicause of their  
Dissensions,

Demaratus.

1. Corin. 1.

Galat. 2.

August. Epist. 9.

Tertullian. de Ap.

contra Marcion.

Hieronym. in

Matthe. li. 1. c. 1.

Hieronym. in

Procedendo in Eu.

angelis Galatas.

so. 1. c. 1. c. 1.

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Diffcſions, were ſcoꝛned at of the Infidels in open aſſemblies, & market places, and pointed at with their fingers.

Notwithſtanding, ſutche diuerſitie of iudgement, as it is an offence vnto the weake, and an occaſion of il vnto the wicked, that ſeeke occaſions againſt God: Euen ſo vnto the Godly, it is occaſion of mutche good. For vnto them, that God hath called accoꝛdinge to his purpoſe, al thinges heaſpe, and further vnto good. Nicolas Lyra ſaith: Expoſitorum diuerſitas excitat attentionem. The diuerſitie of Expoſitors ſturreth by attention in the hearers, and cauſeth them to conſider, that men be men, and ſee vnperſitely, as in a Glaſſe, as hauinge receiued Faith onely by meaſure: and therefore to ſearch, and examine the Scriptures, and not to gloꝛie in men: that who ſo wil gloꝛie, may gloꝛie in the Loꝛde.

Theſe twoo woꝛthy members of Goddes Church, whom it liketh M. Hardinge thus to control, neuer differed, oꝛ diſſented in any fundatton, oꝛ Principle of the Chriſtian Faith: but onely of one certaine Concluſion, and Phraſe of the Scriptures.

Either of them knew, and confeſſed, that Chriſtes Bodie ought to be Adoured with godly honour, ſoꝛ that it is ioined in one perſon with the Diuinitie. But the one of them ſaith, Notwithſtandinge Chriſtes Bodie be Preſent in the Sacrament, yet it is not there, to that uſe, and purpoſe, to be honoured: neſther haue wee any warrant of Goddes woꝛde, ſo to honour it. So is Chriſtes Bodie in vs Naturally, Really, Coꝛpozally, Carnally, Subſtantiſſally, and in deede. Yet may wee not therefore one kneele downe to an other, ſo to Adoure Chriſte beinge there Preſente with godly honour. Thus the whole diſagreement of theſe twoo learned Fathers, ſtoode onely in this one pointe, of the manner of Chriſtes Preſence. Otherwiſe their whole hartes were ioined, and bent together to the diſcloſing of Falſehead, and Hypocriſie, and to the auancinge of Gods Gloꝛie.

Wee wonder not, as M. Hardinge thinketh, at his ſtrange terme, Concomitantia, whiche he hath here brought in, as a ſpecial ſtay of his ruinous Doctine: notwithſtanding S. Paule hath charged vs, to beware of ſutche Pew ſangled wicked woꝛdes: But wee wonder, to ſee the ſame terme ſo childiſhly applied to ſo baine a purpoſe. In deede theſe termes, Homouſios, Humanatio, Incarnatio, are not founde expreſſed in the Scriptures. Yet is the ſenſe, and meaninge of the ſame termes, as Epiphanius ſaith, eaſy euerywhere to be founde.

Neither was that name firſt diuiſed in the Councel of Nice. For longe befoꝛe the time of that Councel, it was vſed by Origen, and by other Ancient learned Biſhoppes: as appeareth wel by Socrates, whole woꝛdes be theſe: Doctos quosdam ex veteribus, & illuſtres Episcopos, Homouſij dictione vſos eſſe cognouimus: Wee knowe, that of the Olde writers, certaine Learned menne, and notable Biſhoppes haue vſed this woꝛde, Homouſion. And therefore S. Auguſtine ſaith not, This name, Homouſios, was inuented, or diuiſed, but, This name was Confirmed, and ſtabliſhed in the Councel of Nice. Therefore M. Hardinge as wel herein, as alſo elſewhere, hath repoꝛted vntruth.

As ſoꝛ Tranſubſtantiation, it is numbꝛed here emonge theſe woꝛdes, Homouſios, Humanatio, and Incarnatio, as Judas is numbꝛed emonge the Apoſtles. God wote, a very ponge name, newly brought at laſt into y woꝛlde, aboute twelue hundꝛed peeres after the Birthe of Chriſte, at what time Kinge John was Kinge of England: neither had it any manner Face, oꝛ fundatton in the Woꝛde of God. Yet was the ſame name geuen a long while, befoꝛe any ſutch Childe was thoroꝛly boꝛne. For, as it appeareth by the Councel of Florence, the Eaſt Church of Grecia, and Aſia receiued it not, noꝛ neuer woulde receiue it vntil this day: neithꝛ be the firſt Inuenters, and Diuiſers of it fully reſolued vpon the ſame.

2. Corin. 11.

Rom. 8.

Ni. Lyra in Pro-  
logo in Geneſim.

1. Corin. 13.

2. Corin. 10.

1. Corin. 3.

1. Corin. 10.

1. Timoth. 6.

Profanus ver-  
boru nouitates.βεβήλους  
και ωφωvίας.Epiphanius con-  
tra Semiarian.

Lib. 3.

ὁ δε νοῦς παv  
τα χε.

Socrat. li. 1. ca. 8.

Auguſt. contra  
Maximum. li.

3. ca. 14.

Firmatum  
eſt.Concil. Floren.  
ſeſſione vltima.



For this woorde, Transubstantiatio, signifieth a passinge, or turninge of one Substance into an other. But that, they thinke, were not tolerable to say, That the Substance of Breade is changed into the Substance of Christs Bodie. And therfore Duns him selfe utterly refuseth, and shunneth it: and thinketh it better, to holde, That the Breade departeth, and geateth it selfe away, & that then in place of it succedeth Christs Bodie. And this is now the Common Opinion of y<sup>e</sup> Scholes. But this kinde of change cannot in any wise be called, Transubstantiatio: but rather Cessio, Annihilatio, Successio, or Substitutio. Therefore M. Harding must goe, and seeke a new name: for Transubstantiation wil not serue so wel. Thus after twelue hundred yeres studie, they haue founde out a thinge: and yet can not hitherto tel, what to make of it. Yet must their determination herein be compared even with the Council of Nice. Merily Cardinal Beno, that was then alive, saith, That Pope Gregorie. 7. appointed three daies Fast, and a Solemne Procession, to the ende he might haue some signe from Heauen, for the certaintie hereof: and yet in the ende concluded without any reuelation at al.

Beno in vita  
Hildebrandi.

Now, touchinge this new Fantasie of Concomitantia, after they had once discussed a new Religion, it was necessary, for aide of the same, to diuise also newe wordes. Where as Christ saith, This is my Bodie: They say, This is my Bodie, and my Bloud. Where Christ saith, This is my Bloud, They say, This is my Bloud, and my Bodie: And in either parte, they say, is whole Christe, God, and Man. If ye demaunde how they know it, they say, not by the Worde of God, but by this new imagination of Concomitantia. So likewise M. Harding here confesseth, that he cannot proue the Adoration of the Sacrament by any warrant of the Scriptures but onely, I trow, by his Concomitantia.

M. Hardinge. The. 18. Diuision.

What the Apostles taught in their time concerninge this article, wee may iudge by that wee reade in Dionysius, that was S. Pauls scholar, and for that it is to be beleued. He adoreth and worshippeth this holy Mysterie, with these very wordes: Sed o diuinum penitus Sanctumq; Mysterium &c. But O diuine and Holy Mysterie, whiche vouchsafeth to open the coueringes of signes laide ouer thee, vtter thy light to vs openly, and plainly, and fil our spiritual eies with the singular and euident brightnesse of thy light.

Ecclesiast.  
Hierarch.  
Ca. 3.

The B. of Sarisburie.

I marvel, M. Harding would euer allege this place, for the Adoration of the Sacrament. For doth he thinke, that whatsoeuer thinge is so called vpon, is therfore Adoured with godly honour? Or hath he forgotten, that in his Church of Rome they vse thus to salute the holy Oyle, Ave Sanctum Oleum? Alhaile o Holy Oyle? Or hath he forgotten that he him selfe, in his Church, thus saluteth a Crosse of Woode: Ave Rex noster? Alhaile our Kinge? Or that he maketh his prayer, and petition to the same materiall Wooden Crosse in this wise, O Crux, aue, spes vnica, hoc Passionis tempore: auge pijs iustitiam, reijs dona veniam: Alhaile O Crosse, our onely hope, in this time of the Passion: geue thou increase of righteousness vnto the godly: and geue thou pardon vnto sinners. Or shal wee thinke therfore, either, that he geueth godly honour vnto a corruptible creature, or that Christe is there present hidden vnder the forme of woode: This might suffice, to answer this place of Dionysius. I thinke M. Hardinge doth remember, that Epiphanius saith: The Sacrament is a thinge Vnsensible, that can neither see vs, nor heare our prayer: And he knoweth that Pachymeres the Greeke Paraphrast in this sense expoundeth the wordes of Dionysius: O Diuinum, & Sacrum Mysterium. Affatur illud, tanquam rem animata &c. He speaketh vnto the sacrament, as if it were a thinge indurwed with sense, and life. And wel

Epiphanius in  
Anchorato.  
Pachymeres:  
ὡς ἐμψύχον  
αὐτὴν διαλέ-  
γεται.

wel. For so Gregorie the greate Divine saith: O magnum, & Sanctum Pascha: O greate, and holy Pascheouer. For our Lorde Iesus Christe as he is our Pascheouer, so is he that holy Myserie. And vnto him the Bishop directeth his speache. Vnto him beinge in Heauen, not vnto the thinge that presently lieth before him vpon the Table. And that this was Dionysius very meaninge, it appeareth by that immediatly wente before. Ingre diamur ab effectis ad causas: Let vs enter from these outworde effectes into the causes: that is to say, Let vs withdraue our eyes from the Visible Sacramentes, and spiritually let vs beholde Christe, whose Sacramentes they be, and who by the same is represented. In like manner Dionysius speaketh of the Consecration of the Wile: Adducamus vela, &c. Let vs remoue the veles, and beholde that Spiritual Brightnesse it selfe, &c. By whiche Spiritual Brightnesse, doubtles he meante Christe. Thus he teacheth vs, with our Bodily eyes to see one thinge, and with our Spiritual eyes to see an other: with our Bodily eyes, the thinges that be present: with our Spiritual eyes, the thinges that be absent. For the more likelihoode hereof, let vs consider, what wordes S. Andrew blith to the very Material Wooden Crosse of his Execution. Salue Crux &c. Ah haile thou Crosse, that here standest, thus longe lookinge for mee. I come merily vnto thee. For I know thy Secresie: I know thy Myserie. I see in thee the thinges, that are promised vnto me of my Lorde. Receiue thou me, O thou chosen Crosse, that art thus humble for my God, and heape the poore seruant vnto his Maister. Here are plaine wordes of Inuocation: Here is manifest Adozation. Yet, may the force of these wordes make vs beleue, that S. Andrew in dede gaue Godly Honour to a Crosse of tre:

Abdias in Andrea.

But, bicause M. Hardinge seemeth, to make some accompte of this place of Dionysius, let vs answere one Myserie, by an other. S. Ambrose speaketh thus to the Water of Baptisme: O Aqua, quæ humano aspersum sanguine, &c. O thou Water that haste washed the Worlde, stained with mans Bloude. O thou Water, that deseruedst to be a Sacramente of Christe. Thou beginnest, thou fulfillest the perfitte Myseries &c. Muste wee needes thinke, bicause S. Ambrose thus speaketh vnto, and calleth vpon the Water, that therefore either the Water had eares, and heard him: or Christe him selfe was there Corporally present in the Water: Doubtelesse, bothe Breade, and Water are Material Clementes, and boide of life: Therefore as S. Ambrose spake vnto the one, euen so, & none otherwile, did Dionysius speake vnto the other. But for as mutche as M. Hardinge seemeth, for Amphilocheus sake, to bryoke wel al Pewes, that come from Verona, let vs see, with what deuotion they teache vs there to cal vpon our Ladies girdle. The wordes of the prater are these: O Veneranda Zona, Fac nos heredes æternæ, & Beatæ vitæ: Et hanc nostram vitam ab interitu conserua. Tuam Hereditarem, tuum populum ô Intemeratæ Zona intemerata conserua. Habeamus te Vires, & Auxiliū: Mûrum, & propugnaculum: portum, & salutare Refugium. O Blessed Girdle, Make vs the Enheritours of Everlastinge, and Blessed life: and keepe our presente Life from destruction. O vnspotted Girdle of the vnspotted Virgin, Saue thine Enheritance, ô saue thy people. Be thou our Strengthe, our Healse, our VValle, our Porte, our Hauē, our Refuge. This prater beareth the name of one Euthymius, as it is supposed, an Ancient Learned Græke Father, set forth this laste yere by Aloysius Lipomanus the Bishop of Verona, and Printed bothe in Venice, & in Louaine in two great huge volumes of like stoffe. And leasse the mater should seeme to wante earnest, the god Catholique Father, and learned Bishop of Verona Lipomanus hath specially marked the place in the Margin in this sorte, O quàm magna, & mira petit à Veneranda Zona: O how greate, and how marueilous thinges he desireth of this Blessed Girdle. Al this notwithstandinge, I trowe, M. Hardinge wil not say, that either Euthymius, or Lipomanus woulde haue vs to woozhip our Ladies Girdle with Godly Honour.

Ambrosius in Lucam. li. x. c. 22.



M. Hardinge. The.19. Division.

Origen teacheth vs howe to Adoure and worship Christe in the sacrament, before we receiue it, after this forme of woordes: Quando sanctum cibum, &c. VVhen thou receiuest the holy Meate, and that vncorrupte banquet, when thou enioiest the Breade, and Cuppe of life, thou eatest, and drinkest the Bodie and Bloude of our Lorde: then our Lorde entreth in vnder thy rooffe. And therefore thou also humblinge thy selfe, folowe this Centurion or Capitaine, and saie, Lorde I am not woorthy that thou enter vnder my rooffe. For where he entreth in vnworthily, there he entreth in to the condemnation of the receiuer.

The B. of Sarisburie.

How easy a matter it is, to deceiue the ignorant? Origen in that whole place speaketh not one woorde, neither of Mischippinge the Sacrament, nor of Christes Real, or Corporal beinge therein, nor of Material entringe into our Bodies. But takinge occasion of the Centurion, that thought him selfe vnwoorthy, to receiue Christe into his house, he sheweth, by what waies, and meanes, Christe bleth to enter into the Faithful. And two special waies he expressely nameth in that place. The one, When any Godly man cometh to vs: The other, When we receiue the holy Communion. His woordes be these: Quando Sancti, & Deo acceptabiles Ecclesiarum Antistites, &c. VVhen holy Bishoppes, acceptable vnto God, enter into thy house, then by them the Lorde dooth enter. And be thou perswaded, that thou receiuest God him selfe. An other meane is, when thou receiuest that Incorruptible, and holy Banquet. Thus by this holy Fathers iudgement, as Christe entreth into vs by a Bishop, or holy man, euen so he entreth into vs by the receiuinge of the holy Mysteries. And so likewise he saith in the first Homilie of the same booke: Per Euangelistarū, & Apostolorum prædicationem, &c. God is with vs by the preachinge of the Euangelistes, and Apostles: by the sacrament of his holy Body, and Bloude: and by the signe of the glorious Crosse. By al these thinges God cometh to vs, and is in vs: as he him selfe saith, Beholde I am with you al daies, vntil the Consummation of the worlde. Thus in the Olde Testament, when the Arke of God was lifted vp, it seemed, God him selfe was lifted vp. And therefore in liftinge by thereof the Priestles saide, Exurgat Deus: Let the Lorde arise: & when the Arke was brought into the Campe, they saide, God him selfe was come: And when the Arke was taken, they saide, The Glorie of Israel was taken.

Neither maye we thinke, that Origen meante any Corporal, or Real entringe of Christe into our houses. His owne woordes, and exposition are to the contrary. For thus he writeth in the same place: Tantum dic verbo: Tantum veni verbo: verbum aspectus tuus est, opusq; est consummatum: Ostende Absens Corpore, quod Præsens spiritu consummare potes: Onely (O Lorde) speake thou the woorde: Onely come by thy woorde: thy woorde is thy sight, and a perfite woork: beinge Absent in thy Bodie, shewe, that thou arte hable to make perfite, beinge Present in sprite. So saith Christe, I and my Father wil come vnto him, and wil make our aboade in him. In whiche woordes we maye not conceiue any Material, or Corporal comminge. Therefore, when so euer Christe entreth thus into our house, whether it be by some Holy Man, or by the Sacrament of his Bodie, or by the signe of the Crosse, or, as S. Augustine saith, by Faith, or by the Sacrament of Baptisme, Origen teacheth vs to humble our hartes, & to saie at every such comming, or Presence, O Lorde, I am not woorthy that thou shouldest thus enter into my house. If M. Hardinge wil geather hereof, that Origen teacheth vs, to Adoure the Sacramente: then must he also saie, that Origen likewise teacheth vs to Adoure the Bishop, or any other Godly man, and that euen as God, and with Godly honoure.

M. Hardinge. The.20. Division.

What can be thought of S. Cyprian, but that he adored the inuisible thinge of this sacrament, whiche is the Bodie, and Bloude of Christe: seeinge that he confesseth the Godheade to be in the same, no lesse

Matth. 8.  
Luke. 7.

Origen. in di-  
uersos Euangelij  
locos. homi. 1.  
Cometh to vs.  
Matth. 28.  
Numeri. 10.  
1 Regum. 4.

Origen. in di-  
uersos Euang.  
locos homi. 5.  
Absens Corpore.  
Luke. 14.

Augustin. in  
Iohan. tractatu.  
30.

The inuisible  
thinge of the  
Sacramente is  
the Bodie, and  
Bloude of Christ  
beinge in Hea-  
uen.

In Sermo-  
ne de Cena  
Domini.

no lesse, then it was in the person of Christe, whiche he uttereth by these wordes: Panis iste quem Dominus discipulis porrigebat, &c. This Breade whiche our Lorde gaue to his Disciples, changed not in shape, but in nature, by the almightie power of God is made Fleashe. And as in the person of Christe the Manhoode was seene, and the Godhead was hidden, even so the Diuine essence hath vnspokeably infused it selfe into the visible sacrament.

The B. of Sarisburie.

This place of S. Cyprian is often alleged by M. Hardinge, as matter inuincible: and to answer it generally in euery place it would be tedious. Wherefore I thought it good to referre thee, gentle Reader, to the seconde Diuision of the tenth Article, and to the fourth Diuision of the 21. Article, where it shalbe answered more at large. Howe be it, thus muche we maie note by the waie, that S. Cyprian in this place speaketh not one worde of the Adoration of the Sacrament. As for M. Hardinges greasse, they importe no proufe. By the way, as S. Cyprian saith, The Diuine Essence, as M. Hardinge turneth it, infuseth it selfe into the visible Sacraments; so dooeth Paulinus saie of Water of Baptisme: Concipi vnda Dei: The Water conceineth, or receiveth God. And S. Augustine speakinge like wils of Baptisme: Sacramento suo Diuina Virtus assistit: The Diuine power of God is assistent vnto the Sacramente.

M. Hardinge. The. 21. Diuision.

In 2. cor.  
prior ad  
Corinth.

Chrysostome hath a notable place for the Adoration of Christes Bodie in the sacrament, in his Commentaries vpon S. Paule, where he affirmeth also the (169) Real presence, and the sacrifice. Let vs nor, let vs nor (saith he) be willinge impudently to telle our selues. And when thou seest that Bodie set forth, saie with thee selfe, For cause of this Bodie I am no longer earth and ashes, no longer captiue, but free. This Bodie fastened (on the Crosse) and beaten, was not overcome with Death. After this, he exhorteth al to adore and woorship our Lordes Bodie in the sacrament. \* This Bodie (saith he) the vwise Menne woorshipped in the stalle, and hauinge taken a longe iourney, beinge both wicked, and aliantes, with very greate feare, and tremblinge adored him. Vwherefore let vs followe at least those aliantes, vs, I saie, that are Citizens of Heauen. For they where as they saue but that stalle, and Cabben onely, and none of al the thinges thou seest no we, came not withstandinge with the greatest reuerence, and feare, that was possible. But thou seest it not in a stalle of beastes, but on the altar: not a woman to holde it in her armes, but a priest present, and the holy Ghost plentifully spreadde vpon the sacrifice. This Father in his Masse maketh a prayer in presence of the blessed sacrament, almost with the same wordes, that S. Basile did: Attende Domine Iesu Christe Deus noster, &c. Look vpon vs O Lorde Iesus Christe, our God, from thy holy habitacle; and from the Throne of the Glorie of thy Kingdome, and come to sanctifie vs: who fittest on high with the Father, and art here invisibly with vs: and make vs worthy by thy mightie hande, that we maie be partakers of thy vnspotted Bodie, and pretious Bloude, and through vs, al the people.

In the same Chrysostomes Liturgie, or Masse, a most euidēt testimonie of Adoration of the sacrament is thus uttered. Sacerdos adorat, & Diaconus in eo quo est loco, ter secretis dicentes: Deus propitius esto, &c. The priest adoreth, and the Deacon likewise in the place he standeth in, saieinge three times secretly: God be mercifull to me a sinner. So the people, and likewise at make their Adoration deuoutely, and reuerently.

In the same father is an other prayer, whiche the Greeke priestes doo vse to this date at the Adoration of Christes Bodie in the Sacrament: and it is expressed in these wordes, \* Domine non sum dignus, &c. Lorde I am not worthy, that thou enter vnder the filthie roose of my Soule. But as thou tookest in good parte to lie in the denne, and stalle of brute beastes, and in the house of Simon the Leprouse, receiuedst also a harlot, and a sinner like me cominge vnto the: vouchsafe also to enter into the stalle of my soule void of reason, and into my filthie Bodie beinge deade and Leprouse. And as thou didst not abhorre the foule mouthe of a harlot, kissinge thine vndefiled feet: So my Lorde God abhorre not me though a sinner, but vouchsafe of thy goodnes, and benignitie, that I maie be made

August. contra  
Donatist. li. 3.  
ca. 10.

The. 169. Vn-  
trueth. For S.  
Chrysostome  
affirmeth no  
Real presence:  
but onely auan-  
ceth our mindes  
into Heauen.  
\* This Bodie  
here represent-  
ed by this Sa-  
crament.

In the presence  
of the Sacrament  
but not to the  
Sacrament.

\* This Prayer is  
directed vnto  
Christe him  
selfe in vnto the  
Sacrament, nor  
to any thinge  
Really contain-  
ed in the Sa-  
cramente.

\* By a Mystical  
manner of spea-  
che Christe en-  
treth into our  
bodies, when we  
receiue the Sa-  
crament of  
Christe into  
our Bodies.



made partaker of thy most holy Bodie and Bloude.

The B. of Sacrificie.

The and weare, that is already made unto **D. Hardinge**, and **D. Hardinge** made also serue to that, is here alleged of Chrysostome. For some further declaration of Chrysostomes meaninge, it maye please thee, good Christian Reader, to vnderstande, that Chrysostome in the very same Homilie here alleged, writeth thus: Quid Significat Panis: Corpus Christi: V. What dooth the Bread signifye. The Bodie of Christe.

Chrysostom. in 1.  
Corin. homi. 24.  
Chrysost. in Ope-  
re Imperfecto  
homi. 11.

And in his Homilies vpon **D. Mattheo** he writeth thus: In his vass, uoluntatem et eum Corpus Christi, sed Mysterium Corporis eius communitur. In his vass, uoluntatem et eum Bodie of Christe, but a Myserie of his Bodie is therein contained. And therefore in the same Homilie vpon the Epistle to the Corinthians, he warneth the widdes of the people from the sensible Elementes of the Bread, and the Wine, and lifteth them up by spiritual cogitations into Heauen: Thus he speaketh vnto the people: Vbi Cadaver, ibi Aquila. Cadaver est Domini Corpus, propter mortem. Aquila autem appellatur, ut ostendat, ad aliam eam oportere contendere, qui ad hoc Corpus accedit: What is the Carcase, there are the Eagles. The Carcase is the Lordes Bodie, because of his Death. But Eagles be named, to shew, that he must flye on high, that wil come neare to that Bodie. Afterwarde he addeth thus: Ascende ergo ad Caeli portas, & diligenter attende: imo non Caeli, sed Caeli Caelorum. & tunc, quod dicimus, intueberis: Therefore goe up vnto the gates of Heauen, and marke diligently: Naie, I saie not to the gates of Heauen, but of the Heauen of Heavens: then shalt thou see the thinges, that I speake of.

Chrysostom. in 1.  
Corin. homi. 24.

Art. 8. in 1. 2.  
De Conf. Dist. 2.  
Semel mortuus.

Thus therefore that Godly Father Chrysostome dealeth with his people, as if they were already in Heauen, and willet them to beholde, not the Bread, and Wine, whiche are thinges corruptible, but the very Bodie, and Bloude of Christe: not the outward Sacrament, but the Substantie of the Sacrament: not the thinges that lie present before them, but the thinges, that touching Bodily presence, are awaie. For in the holy Communion there is none other sight laide before vs, but onely the Crosse, and Death of Christe, and that Lambe of God, that taketh awaie the finnes of the worlde. And the very cogitation hereof, saith S. Augustine, so moueth our hartes, as if we sawe Christe hanging presently before vs vpon his Crosse.

De Conf. Dist. 2.  
Semel mortuus.

De Conf. Dist. 2.  
Quia Corpus.

De Conf. Dist. 2.  
Quia Corpus.

In this wise therefore, hauinge remoued the peoples hartes into Heauen, and placed them euen in the sight of Christe, he saith further vnto them: For this Bodie sake thou art not longer dust, and ashes: This Bodie hath made thee free: This Bodie was broken for thee vpon the Crosse: This Bodie must wee adorne, as the V. Verse me did: This Bodie not worne vpon the Earth, but at the Right hande of God in Heauen: This Bodie, that thou seeest with thy sight, and touchest with thy faith, whereof the Sacrament that thou receivest, is a Myserie. So saith Cyprianus: Sacrum Dei tui Corpus Fide respice, mente continge, Cordis manusculpe: V. With thy Faith beholde the holy Bodie of thy God: touche it with thy minde: receiue it with the hande of thy Harte.

But **D. Hardinge** wil replie, Chrysostome saith, As Christe was in the stalle, so he is now vpon the Altar: and, as he was sometimes in the Womans Armes, so is he now in the Priestles handes. True it is, Christe was there: and Christe is here: but not in one, or like sorte of Beinge. For he was in the stalle by Bodily presence: vpon the holy Table he is by waie of a Sacrament. The woman in her armes helde him Really: the Priest in his handes holdeth him onely in a Myserie. So saith S. Paule, Christe dwelleth in our hartes: and no doubt, the same Christe, that laie in the stalle. It is one, and the same Christe: but the difference standeth in the manner of his Beinge there. For in the stalle he laie by presence of his Bodie: in our hartes he lieth by presence of Faith.

If this Exposition seeme to **D. Hardinge** ouer exquisite, or curious, then wil I saie

I saie further: Christ is so vpon the Table, as the Faithful people is vpon the Table. S. Augustine speakinge to the people saith thus: Vos estis in Mensa, vos estis in Calice: You are vpon the Table: you are in the Cuppe. But the people is not there Grossely, Really, and in dede, but in a Mysterie. Euen so is Christs Bodie vpon the Table, not Grossely, not Really, or in dede, but in a Mysterie. And as Chrysostome saith, The Priest holdeth Christe in his hande, euen so S. Gregorie saith, Abel helde Christe in his hande, and that foure thousande yeres before Christe was borne: and yet, not a bare signe, or a naked token, but the very same Christe, that Esaias saue, and that John Baptist pointed with his finger. For thus stande his woordes: Quem Iohannes in Ostensione, quem Esaias in locutione, hunc Abel Significando in manibus tenuit. Thus Chrysostome saith, the Priest holdeth Christe in his hande, as John Baptist helde him: as Esaias helde him: as Abel helde him.

Augustin. Chatur à Beda in. 2. Corinth. 10.

Gregori. in Isid. li. 29. ca. 38.

And, that this was Chrysostomes meaninge, it appeareth by the very forme, and order of his woordes. For he saith, Thou seest the holy Ghost: thou seest, & Touchest that princely Bodie. Thus he speaketh of a Spiritual seeinge, and touchinge, wherewith we see, and touche thinges, be they neuer so farre absent from vs. For otherwise, touchinge bodily sight, M. Hardinge knoweth, the Holy Ghost cannot be seene: and by his owne Doctrine, the Bodie of Christe is there Inuisible.

But least M. Hardinge take occasion hereof, to saie, This is a Fantastical, and a Vaine kinde of seeinge, Let him remember the woordes that S. Hierome writeth to Paula, and Eustochium, touchinge their abode at Bethleem: Magos tria deferentes munera in visione beatis oculis vidisti. Ipsa eadem munera Fide Deo obtulisti: Cum istdem Magis Deum Puerum in Præsepio adorasti: Thou sawest with thine happie eyes the Wise menne carrieinge their three sortes of presentes: Thou tookest the same presentes, and offeredst them vnto God by Faith: with the same Wise men thou Adornedst God beinge a Childe in the Manger. She sawe the Wise men, and yet sawe them not: She receiued their Presents, and yet receiued them not: She Adoured y Childe in the Manger, and yet the Childe was not there. Thus she did, not verily, or in dede: and yet not vaine, nor by waie of Fantasie notwithstandinge: but truely, and effectually, by Presence of Faith.

Hieronym. ad Paulam, & Eustochium.

Thus did the Wise menne see Christe: thus doo we now see Christe. Thus did they worship him: thus doo we worship him. They saw him, and worshipped him beinge in Earth: we see him, and worship him beinge in Heauen. They had him Bodily Present: we haue him, Bodily Absent, and Present onely to our Faith.

And in this behalfe S. Ambrose saith: Magis viderur, quod non viderur: It is best scene, that is not scene. That is to saie, We see more certainly with our Faith, then we can see with the eyes of our Bodie. For our Bodily eye maye deceiue vs: But the eye of our Soule, whiche is Faith, cannot deceiue vs.

Ambros. de his qui initiatur Mysteries. Ca. 3.

M. Hardinges reason hereof standeth thus: The Priest at the time of the holy Ministration saide, O God be merciful to me being a sinner: And, Looke vpon vs, O Lorde Jesus Christe our God, from thy holy Tabernacle, and from the Throne of thy Glorie: Ergo, he made his prayers, and gaue Adoration to the Sacrament. Of the same premisses he might mutche better conclude the contrary: The Priest withdrew his minde from these Sensible, and Corruptible Elementes, and Adoured Christe beinge in Heauen in his Tabernacle, and in the Throne of his Glorie, Ergo, he did not Adore the Sacrament.

M. Hardinge. The. 22. Division.

S. Ambrose after longe searche and discusion, howe that sayinge of the Prophete might be vnderstanded, Adore and worship ye his footstool, because it is holie: at length concludeth so, as by the

De Spiritu  
Sancto li. 3.  
cap. 1. Psal.  
96.  
Eli. i. 66.

foote-



footeftoole he vnderftandeth the Earthe, becaufe it is written, Heauen is my feate, and the Earthe is my footeftoole: And becaufe the Earthe is not to be Adored, for that it is a creature, by this Earthe, he vnderftandeth that Earthe, whiche our Lorde Iefus tooke in the Affumption of his Fleaf he of the virgin Marie, and hereupon he uttereth thofe plaine wordes for testimony of the Adoration: Itayper Scabellum Terra intelligitur, per Terram autem Caro Chrifti, quam hodie quoque in Myfterijs Adoramus, & quam Apostoli in Domino Iefu Adorant. And thus by the Footeftoole Earthe may be vnderftanded, and by Earthe, the Fleaf he of Chrift, whiche euen now aduies also we Adore in the Myfteries, and the Apostles Adored in our Lorde Iefus.

S. Auguftines learned handlinge of this place of the Pſalme, Adore ye his Footeftoole, becaufe it is Holy, maketh ſo euidently for this purpoſe, that of al other authorities whiche in greate number might be broughte for prouſe of the ſame, it ought leaſte to be omitted. The place beinge longe, I wil recite it in Engliſhe onely. His wordes be theſe: Adore ye his Footeftoole: becaufe it is Holy. See ye Brethren, what that is, he biddeth vs to Adore. In an other place the Scripture ſaith: Heauen is my ſeate, and the Earthe is my Footeftoole. Vvhat doothe he then bidde vs, Adore, and worſhip the Earthe, becaufe he ſaide in an other place, that it is the Footeftoole of God? And how ſhal we Adore the Earthe, where as the Scripture ſaith plainly, Thou ſhalt Adore thy Lorde thy God, and here he ſaith, Adore ye his footeftole? But he expoundeth to me, what his footeftole is, and ſaith: and the Earth is my footeftole. I am made doubteful, afraid I am to adore the Earthe, leſte he damne me, that made Heauen and Earthe. Againe I am afraid not to adore the footeftole of my Lorde, becaufe the Pſalme ſaith to me, Adore ye his footeftole. I ſeeke, what thinge is his footeftole, and the Scripture telleth me, The Earthe is my footeftole. Beinge thus waueringe, I turne mee to Chriſte, becauſe him I ſeeke here, and I finde, how without impietie the Earth may be adored. For he tooke of Earthe, Earth, becauſe Fleaf he is of Earthe, and of the Fleaf he of Marie he tooke Fleaf he. And becauſe he walked here in Fleaf he, and that very Fleaf he he gaue vs to eate to ſaluation, and noman eateth that Fleaf he, except firſt he adore it: it is founde out how ſuche a footeftole of our Lorde may be adored, and how we not onely ſinne not by adoringe, but ſinne by not adoringe. Doth not the Fleaf he quicken, and geue life? Our Lorde him ſelfe ſaide, when he ſpake of the condemnation it ſelfe of that Earthe: It is the ſpirit that quickeneth, but the Fleaf he profiteth nothinge. Therefore, when thou boweſt thee ſelfe, and falleſt downe to euery ſuche Earthe, beholde it not as Earthe, but that holy One, whoſe footeftole it is, that thou doeſt adore, for becauſe of him thou doeſt adore. And therefore here he added: Adore ye his footeftole, becauſe it is Holy. Vvho is holy? He for whoſe loue thou adoreſt his footeftole. And when thou adoreſt him, remaine not by cogitation in Fleaf he, that thou be not quickened of the ſpirit. For the ſpirit, ſaith he, quickeneth, and the Fleaf he profiteth nothinge. And then, when our Lorde commended this vnto vs, he had ſpoken of his Fleaf he, and had ſaide: Excepte a man eate my Fleaf he, he ſhal not haue in him life Euerlaſtinge.

The B. of ſariſburie.

S. Ambroſe, and S. Auguſtine, as they agree togeather for the expoſition of the Pſalme, ſo, touchinge the mater it ſelfe, neither doo they any wiſe diſagree from vs, nor any wiſe agree with M. Hardinge. They teache vs humbly to Adoure Chriſtes Fleaf he: but they teache vs not to Adoure the Sacrament of Chriſtes Fleaf he. Thus M. Hardinge hath taken a needeles labour, to proue a mater, that is already proued: but the thinge, that he ſhoulde haue proued, he toucheth not. This is to bolde abuſinge of the ſimple Reader, to beare him in hands, that theſe godly Fathers teache vs to Adoure the Sacrament, that ſpake not one woorde of Adouringe the Sacrament.

But M. Hardinge wil ſaie, vve muſt Adoure the Fleaf he of Chriſte. We graunt: we beleue it: it is our faith: we teache the people, as the olde learned Fathers did, that noman eateth that Fleaf he, but firſt he Adoureth it: and that he deadly offendeth God, and is wicked, and guilty of the Lordes Bodie, that Adoureth it not.

But as we Eate it, ſo we Adoure it. We eate it ſittinge in Heauen at the Right hande of God: Thither we liſte by our hartes, and there we Adoure it. S. Ambroſe

Vve eate Chriſt ſittinge in Heauen: And ſo wee Adoure him, not lying vnder Accidentes, but ſittinge in Heauen.

In Pſal. 81.  
Eſai. 66.

Deut. 6. 10.  
Matth. 4.

Iohan. 6.

**A**mbrose saith, Stephanus in terris positus, Christum tangit in Cælo: Steuen standinge in the Earth, toucheth Chryste beinge in Heauen. Againe he saith, Non Corporali tactu Christum, sed Fide tangimus: We touche Chryste by Faithe, and not by Corporal touching. And as we touche Chryste, so we see him: that is, with the Spiritual eyes of our Faithe: and not otherwise. So S. Ambrose saith in the place before alleged: Stephanus intra Cælos Dominum cernit absentem: steuen seeth Chryste beinge absente within the Heauens. And for proufe hereof, that al that Glorious sight was meere Spiritual, and not offered to the Corporal eye of the Bodie, S. Augustine saith, that S. Steuen stode then vnder a rooſe before the Iudges, and saue the Heauens open, when with his Bodily eyes he was not habile to looke vp, and to see the Heauens. There wee see Chrystes Bodie: there we Approache vnto it: there wee touche it: there we Taste it: there we eate it: there we Adoure it.

Ambrosi. in sermone. 8. De Maria Magdalena.  
Ambrosi. in Lucam. li. 10. Ca. 24.  
Ambrosi. in sermone. 8. De Maria Magdalena.  
August. De cognitione verae vite. Cap. 42.

And doo the M. Hardinge thinke, that the Religion of Chryste is so Grosse, and so sensible, that wee cannot Eate, or Adoure his Bodie, onlesse it lye Corporally Present before our eyes: Verily S. Augustine saith, Si Resurrexistis cum Christo, dicit Fidelibus, dicit Corpus, & Sanguinem Domini accipientibus, Si Resurrexistis cum Christo, que sursum sunt sapite, vbi Christus est in Dextra Dei sedes: Quæ sursum sunt quærite, non quæ super Terram. If ye be risen agayne with Chryste, S. Paule saith vnto the faithfull, and vnto them, that receiue the Bodie and Bloude of Chryste, If ye be risen agayne with Chryste, saue the thinges, that be aboue, where Chryste is sittinge at the right hande of God: Seeke the thinges, that be aboue, and not the thinges that be vpon the Earthe. And in this very place by M. Hardinge alleged he saith, Spiritualiter intelligite, quod locutus sum. Non hoc Corpus, quod videtis, manducaturi estis. Vnderstande you spiritually that I haue saide vnto you. You shal not Eate (with your bodily Mouthes) this Bodie of mine, that ye see. Thus S. Augustine in the same place expoundeth, and openeth his owne meaninge. Doubtlesse, as the wicked maye dishonour Chryste, so maye the Godly honour him. But the wicked, as S. Paule saith, do Crucifie the Sonne of God beinge in Heauen: and Chryste, beinge in Heauen saith vnto Paule beinge in the Earthe benethe, Saule, Saule, Why dost thou persecute me: Wherefore the Godly beinge in Earthe, may likewise Adoure, and Honour Chryste beinge in Heauen.

Augustin. in Psalm. 39.  
Coloss. 3.

Augustin. in Psalm. 98.

Hebra. 6.  
Actor. 9.

But they will replie, S. Ambrose saith, We doo Adoure Chrystes Fleashe in the Mysteries. Hereof groweth their whole error. For S. Ambrose saith not, We doo Adoure the Mysteries, or the Fleashe of Chryste Really Present, or Materially Contained in the Mysteries, as it is supposed by M. Hardinge. Onely he saith, We Adoure Chrystes Fleashe in the Mysteries: that is to saye, In the Signification of the Mysteries. And doubtlesse, it is our dutie to Adoure the Bodie of Chryste in the Wooorde of God: in the Sacrament of Baptisme: in the Mysteries of Chrystes Bodie, and Bloude: and where so euer we see any steppes, or token of it: but specially in the Holy Mysteries, for that there is liuely laide foorth before vs the whole storie of Chrystes Conuersation in the Fleashe. But this Adoration, as it is saide before, neither is directed to the Sacramentes, nor requireth any Corporal, or Real Presence. So S. Hierome saith, Paula Adorned Chryste in the Stalle: And, That he him selfe Adorned Chryste in the Grane: And S. Chrysostome teacheth vs, To Adoure Chrystes Bodie in the Sacrament of Baptisme. Yet neither was Chrystes Bodie then Really Present in the Stalle, or Grane: nor is it now present in the Water of Baptisme. Thus S. Ambrose saith, Wee Adoure the Fleashe of Chryste in the Mysteries.

Hieronym. ad Paulam & Eustochi.  
Chrysost. in Marcum Homil. 14.

M. Hardinge. The. 23. Diuision.

Againe, S. Augustine sheweth the maner, and custome of his time touchinge the adoration of Chryste in the sacrament, writinge thus ad Honoratum, vpon the verse of the 21. Psalme, Edent, pauperes



pauperes, & saturabuntur, that is, the poore shal eate, and be filled: and vpon that other, Manducauerunt & adorauerunt omnes diuites terræ, al the ritche of the earth haue eaten, and adored. It is not without cause (saith he) that the ritche and the poore be so distincted; that of the poore it was saide before, the poore shal eate and be filled: and here (of the ritche) they haue eaten, and adored al that be the ritche of the earth. For they haue ben brought to the table of Christe, and doo take of his Bodie and Bloude, but they doo adore onely, and be not also filled, for as muche as they doo not folowe him.

Like wise in his exposition vpon that Psalme: Al the ritche also (saith he there) of the earth haue eaten the Bodie of the humblenesse of their Lorde: neither haue they ben filled as the poore, vntil the folowing. But yet they haue adored, and wooshipped (170) It, that is, by adoration they haue acknowledged Christe their Lorde there present.

The B. of Sarisburie.

This place maye be passed ouer with the former answer. S. Augustine here speaketh of the Adoringe of Christe: and not one woorde of the Adoringe of the Sacrament. The whole diste of his take standeth in an Allegorie of Hungringe, Eatinge, Fillinge, and Adouringe. We Hunger Christe: we Eate Christe: we be Filled with Christe sittinge in Heauen: and likewise we Adoure, and wooship Christe sittinge in Heauen.

But S. Augustine saith, Comedunt Pauperem: They Eate Christe beinge poore. We knowe, that Christe is nowe no lenger in the Dispensation of his Pouertie: God hath exalted him, and geuen him a Name above al Names, and made al thinges subiecte to his feete. But S. Augustine calleth him Poore, for that he so humbled him selfe, and became obedient vnto the Deathe, euen vnto the Deathe of the Crosse. In this respecte of his Crosse, of his Deathe, of his Pouertie, wee embrace him: we liue by that Bodie, that was broken for vs: we be refreshed by that Bloude, that was shedde for vs. And thus we Eate Christe, and be releeued, and haue our life by him, onely in respecte of his Bloud theadinge, and of his Pouertie.

The Poore, that haue refused, and forsaken them selues, Eate Christe sittinge in Heauen, and are Filled with him. But the Ritche Eate him, and Adoure him likewise sittinge in Heauen: but they are not Filled. They see, that Christe is the very true Messias, that was looked for: they see, that al thinges are fulfilled, that were written of him in the Prophetes, and that his name is published vnto the endes of the worlde: they beleue, that there is none other name vnder Heauen, whereby they can be saued. Therefore they Professe his Name: they Beleue in him: they Eate him, and Adoure him. But they make some accompte of the Worlde: they forsake not them selues: they folowe not Christe: and therefore they are not filled with him. Thus dooth S. Augustine expounde his owne meaninge: Inde erat Piscator &c. Of those Poore was Peter, and John, and James, and Matthew the Publicane. They did Eate, and weare filled: for they suffred the same thinges, that they had Eaten. Christe gaue to them his Supper: he gaue to them his Passion: He is filled, that foloweth the same. Hitherto S. Augustine speaketh not one woorde of Adoration, either of the Sacrament, or of Christes Bodie, as beinge Really Presente in the Sacrament. Therefore M. Hardinge was the moze blame woorthy, thus to adde wordes of his owne vnto S. Augustine, and so utterly to falsifie, and to corrupte his meaninge. It is no good Catholique pointe, so to vse the Olde Fathers. Merily, where as S. Augustine writeth thus, Nec sicut Pauperes saturati sunt vsque ad imitationem: Sed ramen Adorauerunt: Neither were they filled as the Poore, euen vnto the folowinge: and yet not withstandinge they Adored: M. Hardinge addeth therto of his owne, a pretty litle (it) which he found not in S. Augustine: & so maketh it vp thus, But yet haue they Adoured, and wooshipped it: and, as if it were good text of S. Augustine, after ward he furnissheth it out with this Exposition, or Commentarie of his owne

The. 170. Vn-  
trueth, Stan-  
dinge in vntrue  
interpretation.  
M. Hardinge ad-  
deth (It) of his  
owne.

Philippin. 2.  
Hebræ. 2.  
Ephes. 1.

Act. 13.  
Roman. 10.  
Act. 4.

Augustin. in  
Psalm. 22.

Augustin. in  
eundem Psalm.

It.

stone: that is, They haue acknowledged by Adoration Christe their Lorde there present. His freendes will hardly thinke, there is so muche conninge in his dealinge. He cannot lightly lacke Authorities, as long as he can thus shape them of his owne. But S. Augustine knoweth not, neither this Commentarie, nor this texte: nor euer gaue M. Hardinge to vnderstande of this Corporal Presence: As it is saide, and proued before, we see Christe, and worship Christe sittinge in Heauen.

Certainely S. Augustine, who best knew his owne minde, saith thus: *Habes aurum: sed nondum renes Presentem Christum*: Thou haste golde: but thou holdest not yet Christe Presente. S. Augustine saith he: Christe is not here present. M. Hardinges Commentarie saith he: Christe is here presente. Nowe let the Reader consider, whether of these two he will beleue.

Augustin. Do-  
mini. quinta  
post Trinita.  
sermo. l.

M. Hardinge. The. 24. Division.

Furthermore writinge against Faustus the Heretike of the Manichees secte, amongst other thinges he sheweth, how the Ethnikes thought that Christen people for the honour they did before the Blessed Sacramente, that is of Breade and VVine consecrated, did honour Bacchus, and Ceres, whiche were false Goddesses honoured of the Gentiles for the inuention of VVine and Corne. VVhereof may iustly be gathered an argument, that in those daies faithful people worshipped the Bodie, and Bloude of Christ in the Sacrament vnder the Formes of Breade, and VVine. For els the Infidels could not haue suspected them of dooinge Idolatrie to Bacchus, and Ceres.

This Conclusio  
is not well con-  
sidered. For the  
Heathens neuer  
worshipped  
Bacchus, and Ce-  
res vnder the  
formes of Bread,  
and VVine.

The B. of Sarisburie.

This Cheaste hath neither sense, nor sauour in it: And therefore I marvel, that M. Harding beinge learned, and hauing, as he saith, lutch stoare, and choise of other, woulde euer vse this for an argument. For the very children in Grammar Schooles can tel him, that the Heathens, that Adoured Bacchus, and Ceres, as their Goddesses, yet notwithstandinge neuer gaue godly honour to Breade, and Wine. And Cicero him selfe, beinge an Heathen, was hable to say, *Quis tam stultus est, ut id, quo vescitur, credat esse Deum*: Who is so very a foole, that wil beleue, the thinge, that he eateth, to be his God: And in like sorte Iuuenal an Heathen Poete scorneweth at this folie: *O Sanctas gentes, quibus hæc nascuntur in agris Numina: O happy is that people, that hath Goddesses growinge in their fieldes.*

Cicero De Na-  
tura Deorum.  
Iuuenalis.

The Heathens in their rude Gentilitie thought, that Bacchus, and Ceres had firste founde out, and taught them the vse of Breade and Wine: where as before they leade of Alecoynes, and dranke water: and therefore in remembrance, and witnesse of so greate a benefite, they honoured the one with Breade, and the other with Wine. But that they euer honoured the Elementes of Breade, and Wine, I thinke, M. Hardinge is not hable wel to shew: Therefore he might haue formed his argument in this sorte: The Christians were thought to honour their sacramentes, as the Heathens honoured Breade, and VVine: But the Heathens neuer honoured Breade and VVine, with godly honour:

Ergo, The Christians neuer honoured their sacramentes with godly honour.

M. Hardinge. The. 25. Division.

One other most euident place touchinge this Honour and Adoration, wee finde in him rehearsed by Gratian. Li. Senten. Prosperi. VVe doo honour (saith he) \*in forme of Breade, and wine, whiche we see thinges inuisible, that is to say, Eleas he, and Bloude. \*Neither take wee likewise these two formes, as wee tooke them before Consecration. Sith that wee doo faithfully graunte, that before Consecration it is Breade and VVine, whiche Nature hath shapte: but after Consecration, Eleas he and Bloude of Christe, whiche the Blessinge (of the Priest) hath Consecrated.

The B. of Sarisburie.

\*By this woord  
Forme S. Augu-  
stine meaneth  
the Substance,  
and Kinde of  
Breade.

\*The Accidētes  
of the Breade  
are after Conse-  
cration, as they  
were before.

pm 2

firste



First, this Anatheme here alleged, is not to be found, neither in S. Augustine, in whose name it is brought; nor in the sentences of Prosper. As for Crotan, and Hardinge knoweth he is a Common Falsifier of the Doctors; and therefore his credit in such cases cannot be great. Notwithstanding touching the matter, we know, that Breade, Wine, and Water, of them selfe be nothinge els, but corruptible, and simple Creatures: If we conceiue none other wise of them, then they be of them selfe, then al our Sacramentes be in vaine. Therefore the goodly Fathers labour euermore, to draw vs from the outwarde visible Creatures, to the meaninge, & substance of the Sacramentes. And to that ende S. Augustine saith: In Sacramentis videndum est, non, quid sint, sed, quid significant. In Sacramentes we must consider, not, what they be in deede, but, what they signifie. So it is written in the Council of Nice: Vides Aquam? Cogita Diuinam Vim quæ in Aqua latet: Seest thou the Water of Baptisme? (It is not that, it was before) Consider thou that Heauenly Power, that lieth hidden in the Water. So Chrysostome saith: Antequam Sanctificetur Panis, panem nominamus: Diuina autem Sanctificante illi Gratia, mediante sacerdote, liberatus est quidem ab appellatione Panis: dignus autem habitus est Dominici Corporis appellatione: etiam si Natura Panis in illo remanserit. The Breade before it is Sanctified, is called Breade; but beinge sanctified by the Heauenly Grace, by meane of the Priest, it is deliuered from the name of Breade, and thought woorthie of the name of the Lordes Bodie: notwithstanding the Nature of Breade remaine in it still. Thus, as Chrysostome saith: The Breade remaineth still Breade, in his former kinde & substance: without any further Transubstantiation, or change of nature, as is now imagined. The wordes be plaine: M. Hardinge cannot denie them. And yet notwithstanding, it is not the thing, it was before: because it is also called the Lordes Bodie. So likewise saith S. Augustine: Quicumque in Manna Christum intellexerunt, eundem, quem nos, Spiritualem Cibum Manducarunt: As many, as in Manna vnderstode Christe, they did cate the same Spiritual Meate, that we Eate (that is, the very Bodie of Christe). And so vnto them Manna was Christes Bodie, and not the same thinge, it was before. And for better Declaration hereof, Bertramus saith: Christus vt nunc Panem conuerit in Corpus suum, ita tum Manna de Cælo datum, suum Corpus Inuisibiliter operatus est: Christe, as he now turneth the Breade into his Bodie, euen so then in like sorte the Manna, that fel from Heauen, Inuisibly be made his Bodie. Thus, as the Breade is Christes Bodie, euen so was Manna Christes Bodie: and that Inuisibly, and by the Omnipotent Power of God. Thus are the Elementes of Manna, of the Breade, of the Wine, & of the Water, changed, and are not as they were before: and therefore in euery of the same we Honour the Bodie of Christe Inuisible, not as really, and fleshely present, but as beinge in Heauen. This whole matter, and the causes thereof, S. Augustine seemeth to open in this wise: Signacula quidem rerum Diuinarum esse Visibilia &c. Let the newe Christened man be taught, that sacramentes be Visible Signes of Heauenly thinges, and that the thinges them selfe, that he seeth not, must be Honoured in them, and that the same kinde, and Element (Breade, Wine, or Water) is not so to be taken, as it is in dailely vse. Let him also be taught, what the VVoordes meane, that he hath heard: and what is hidden (and to be belieued) in Christe, whose Image, or Likenesse that thinge (that is, that Sacramente) beareth. He addeth further: Deinde monendus est ex hac occasione, vt, si quid etiam in Scripturis audiat, quod Carnaliter sonet, etiam si non intelligat, credat tamen Spirituale aliquid Significari: Moreover vpon occasion hereof he must be taught, that, if he heare any thinge euen in the Scriptures, that sounde Carnally, yet he thinke, there is some Spiritual thinge meante by it.

M. Hardinge. The. 26. Diuision.

Leauinge a number of places that might be alleged out of the Auncient Fathers, for the Confirmation of this matter, to auoide tediousnesse, I wil conclude with that most plaine place of Theodoretus, who speakinge of the outwarde signes of the Sacrament, saith, that notwithstanding they re-

maine

August. contra  
Maximinum, li.

3.  
Concil. Nicen.  
ὑποσημειωμένη.  
Chrysost. ad Ca-  
sarium Mona-  
chum.

Augustin. de V-  
tilitate Poeni-  
tentie.

1. Corinth. 10.  
Bertramus, De  
Sacramen. Eu-  
charistie.

Augustin. De  
Catechizandis  
Rudibus. ca. 26.

Dialo. 2.

maine after the Mystical Blessinge, (17) in the proprietie of their former Nature, as those that may be seene and felte, no lesse then before: yet they are vnderstanded, and beleued to be the thinges, whiche they are made by vertue of Consecration, and are woorshipped with Godly Honour. His wordes be these: *Intelliguntur ea esse, quæ facta sunt, & creduntur, & adorantur, ut quæ illa sint, quæ creduntur.* These Mystical signes (saith he) are vnderstanded to be those thinges which they are made, and so they are beleued, and are Adored, as beinge the thinges whiche they are beleued to be. VVith whiche woordes Theodoretus affirmeth bothe the Real Presence, and also the Adoration. The Real Presence, in that he saith, these outwarde signes, or Tokens after Consecration to be made thinges whiche are not seene, but vnderstanded, and beleued, whereby he signifieth the Inuisible thinge of this Sacrament, the Bodie and Bloude of Christe. Adoration he teacheth with expresse termes, and that because through power of the Mystical Blessinge, the signes be in existence, and in deede the thinges whiche they are beleued to be, soothely the Bodie and Bloude of Christe. For other wise God forbid, that Christen people should be taught to Adore, and woorship the insensible Creatures, Breade, and Wine. Of whiche he saith, that they are Adored, not as signes, nor so in no wise, but as beinge the thinges, whiche they are beleued to be. Now I reporte mee to the Christian Reader, whether this Adoration of the sacrament, whereby wee meane the Godly woorship of Christes Bodie in the Sacrament, be a new deuise, or no, brought into the Church but lately, aboute three hundred yeeres past, as M. Iuel maketh him selfe suer of it in his sermon.

The B. of Sarisburie.

By these wordes of Theodozet, M. Hardinge thinketh him selfe hable, to proue bothe Real Presence, and also Adoration of the Sacrament: and I doubt not, but the discrete Reader shal some perceiue, he hath proued as wel the one, as the other. Touchinge Real Presence Theodozetus speaketh nothing, no not one woorde. His manner of speerch seemeth rather to incline to Transubstantiation: wherevnto notwithstandinge Theodozetus is an enemy, and thinketh it a greate folie proceedinge of ignorance, as it shal appeare. And, where as Theodozetus imagineth twoo men to reason together by way of a Dialogue, a Catholique man, and an Heretique, M. Hardinge is faine for defence of his Doctrin, to take parte with the Heretique, and to vse his argumentes, as if they were Catholique. For thus the Heretique there saith, euen as M. Hardinge now saith: *Symbola Domini Corporis, & Sanguinis, alia quidem sunt ante Inuocationem Sacerdotis: Sed post Inuocationem mutantur, & alia fiunt.* The Sacramentes, or signes of Christes Bodie, and Bloude, are one thinge before the Blessinge of the Priest: But after the Blessinge they are changed, and made other thinges: And he speaketh of the change of Substance, euen as M. Hardinge doth. The Catholique man maketh answere: *Signa Mystica post Sanctificationem non recedunt a Natura sua. Manent enim in priori Substantia, & Figura, & Forma: May mary.* The Mystical signes after the Blessinge (of the Priest) departe not from their owne Nature. For they remaine in their former Substance, and Figure, and Forme. He saith further, Yet the same Breade, and Wine remaininge as they were before, are vnderstanded, and beleued, and Adored, as the thinges, that they are beleued.

Here, good Christian Reader, note by the way: M. Hardinge saith, The substance, and Substance of the Breade and Wine, is utterly abolished, & doone away: But the Catholique man saith: The same Nature, and Substance remaineth still, as it was before. If the Catholique mannes sayinge be Catholique, then M. Hardinges sayinge is not Catholique.

M. Hardinge will replie, But these signes are honoured. Euen so S. Augustine saith: *Baptisma, ubicunque est, veneramur: VVee honour Baptisme, where so euer it be.* But for farther answere hereto, vnderstande thou good Reader, that Theodozete was a Greeke Bishop, and that the Grecians neuer bled to geue goodly honour to the Sacrament vntill this day. Further vnderstande thou, that S. Ambrose, touchinge the Sacrament, writeth thus: *Venisti ad Altare: vidisti Sacramenta posita super Altare: & ipsam quidem miratus es Creaturam. Tamen Creatura solennis,*

¶ 3

The. 171. vnto-  
truth, for The-  
odoretus saith:  
*Manent in prio-  
ri Substantia.*  
By M. Hardinges  
constructio, the  
outwarde Sig-  
nes are Christes  
Bodie, and must  
be woorshipped  
with Godly  
Honour.

Theodozet. Dia-  
logo. 2. Inconfu-  
sus.

*Ut quæ sint illa  
quæ creduntur.*

Augustin. Epist.  
164.

Ambros. De Sa-  
cramēt. li. 4. c. 3.



solennis, & nota: Thou comest to the Altar: thou sawest the Sacramentes laid vpon the same: and diddest marvel at the very Creature. Yet is it a Creature vsed, and known. Here S. Ambrose calleth the Sacrament a Creature, and that twise together in one place. I thinke, M. Hardinge wil not haue vs beleue, that Theodoretus, being so godly a man, gaue godly honour vnto a Creature.

But Theodoretus saith, They are honoured. This is already answered in the last Obiection. For, as S. Augustine teacheth vs, In Sacramentes wee must consider, not, what they be in deede, but what they signifie. And in this sense they are Under-  
 stood, and Beleued, and Adoured, as by Signification beinge, or representing the thinges, that are Beleued. S. Augustine saith: Sacramenta sunt Verba Visibilia: Sacramentes be Visible Woordes. But Woordes are oftentimes put for the thinges, that are signified by the Woordes. So saith S. Hilarie: Verba Dei sunt illa, quae enuntiant: The V Woordes of God be the very thinges, that they vtter, or Signifie. So Christe saith: My V Woordes be, spite, and Life: bicause they be Instrumentes of Spite, and Life. And so Origen saith: Hoc, quod modo loquimur, sunt Carnes Christi: The very Woordes, that I now speake, are the Fleashe of Christe. Euen in this sorte the Sacramentes are the Fleashe of Christe: and are so Under-  
 stood, and Beleued, and Adoured. But the whole honour resteth not in them, but is passed ouer from them to the thinges, that be Signified.

M. Hardinge wil saie, By this Construction, Adorantur, is as muche to saie, as, Non Adorantur: They are honoured, that is, They are not Honoured: but onely leade vs to those thinges, that must be honoured. Herein is none Inconuenience. For so, it appeareth, Theodoretus expoundeth his owne meaninge. His woordes immediatly folowinge are these: Confer ergo Imaginem cum Exemplari, & videbis similitudinem. Oportet enim Figuram esse Veritatis similem: Compare therefore the Image, (that is, the Sacrament) with the paterne (that is, with Christes Bodie). For the Figure must be like vnto the Type. Theodoretus calleth the Sacrament, an Image, a Resemblance, and a Figure. I thinke M. Hardinge wil not say, that Images, Resemblances, and Figures be woorthy of Godly Honour. And hereunto very aptely agreeth S. Augustines Lesson, touchinge the same: Qui Adorat vile signum diuinitus institutum, cuius Vniuersum Significationem intelligit, non hoc veneratur, quod videtur, & transiit: sed illud potius, quod alia cuncta referenda sunt: He that woorshippeth a profitable signe appointed by God, and understandeth the Power, and Signification of the same, doeth not woorship that thing, that is seene with the eye, and passeth away: but rather he woorshippeth that thinge, vnto which al such things haue Relation. Here S. Augustine thinketh it no Inconuenience to saie, Wee woorshippe the signe, and yet woorthy it not. And this he speaketh, not onely of the Sacrament of Christes Bodie, but also of the Sacrament of Baptisme. For so he saith further in the same place: Sicuti est Baptismi Sacramentum &c. As is the Sacrament of Baptisme, and the Celebration of the Bodie, and Bloude of the Lorde. VVhiche Sacramentes every man, when he receiveth them, beinge instructed, knoweth, whereto they belonge, that he may woorship them, not with Carnal bondage, but with the freedom of the Spite. I might adde hereto the woordes of that moste sonde, and letwde Seconde Council of Nice: Venerandas Imagines perfecte Adoramus: & eos, qui secus confitentur, Anathematizamus: We doo perfittly Adore the reuerende Images: and doo accurse them, that professe otherwise: And yet afterwarde they saie: Honor Imagini exhibitus refertur ad Prototypū: The honour genen to the Image, (is not genen to the Image, but) redoundeth vnto the Paterne. Thus that Council saith: Images are honoured, That is to say, They are not honoured.

Now let vs examine, what Construction M. Hardinge maketh vpon these woordes.

Theodoretus saith: The Breade, and the VVine leaue not, or be not Changed from their

Augustin Contra Maximin.  
li. 3.

Augustin contra Faustū Manichae li. 19. c. 15.  
Hilari. De Trinitate li. 6.

Iohan. 6.

Origen in Numer. Homil. 23.

Augustin. De Doctrina Christiana. li. 3. ca. 9.

Augustin. in eodem Capite.

To woorship  
Baptisme.

their Former Nature: That is to saie, by this newe exposition, They vterly leaue their Former Nature.

They remaine still in their Substance: that is to saie, (saith the M. Hardinge) they remaine not in their substance.

Further M. Hardinge saith, The Accidentes of Breade, and Wine be the Signes of Chyistes Bodie: The Breade, and the Wine be no Signes.

The Visible Accidentes, are made the Inuisible Bodie, and Bloude of Chyiste: The Breade, and Wine are made nothings.

The Signes be made the very self thinge, that is Signified, & that in existence, and in deede. And so one thinge, at one time, and in one respect, is Substance, and Accidente: Visible, and Inuisible: and, as they terme it in the Scholes, Fundamentum, and Terminus: which was euer wonte to be called a Ponsler in Nature. So many Errours are scarcely sufficient to mainteine one Erroure.

Nowe, I trust, the Christian Reader wil soone consider, howe soundely M. Hardinge hath discharged his promise, and pꝛoued the Adoration of the Sacrament. Verily of al these Doctours, that he hath here alleged (Theodoretus onely excepted, in whome he woulde seeme to haue some colour of aide, who also is already clearly answered) there is not one, y any way may be thought to touche, either the wrongshipping of the outwarde Sacrament it selfe, or of Chyiste, as present in the Sacrament.

The greatest Doctours of that side saie, That, onles Transubstantiation be concluded, the people cannot freely worship y Sacrament, without occasion of Idolatrie. Nowe it is knowne, that Transubstantiation, is a newe Fantasie, newly diuised in the Council of Laterane in Rome. And D. Constal saith, y before that time it was free, & lawfull for any man to holde the contrary. Wherefoze it is likely, That before that time, there was no such Adoration. Otherwise, it muste needes haue bene with greate danger of Idolatrie. But after that, as it is saide before, Pope Honorius toke order, and gaue commaundement, that the people shoulde Adoure: Pope Urbanus added thereto a Newe Solemne Feast of Corpus Christi daie: And Pope Clement confirmed the same with greate Roare of Paradoxes. This is the Antiquitie, and Petite Degre of this kinde of Adoration.

M. Hardinge. The. 27. Diuision.

And where, as, vterly, to abolishe this Adoration, he allegeth greate danger of idolatrie, in case the Priest doo not truly consecrate: thereto maie be answered, that Iacob stood in no danger of confidence, for that by the procurement of Laban, he lay with Lia in steede of Rachel: neither for the same was he to be charged with aduocerie, because he meante good Faith, and thought him selfe to haue had the cōpany of his wife Rachel. So idolatrie is not to be imputed vnto him, that worshippeth Chyiste with Godly honoure in the Breade not consecrate, which of good Faith he thinketh to be consecrate. Touchinge this case, S. Augustine hath this notable sayinge. vve haue neede (saith he) to put a difference in our iudgement, and to knowe good from euill for as muche as Sathan changinge his shape, sheweth him selfe as an Angel of light, least through deceite he leade vs aside to some pernicious thinges. For when he deceiueth the senses of the Bodie, and remooueth not the minde from true and right meaning, where in eache man leueth a faithful life, there is no peril in religion. Or if, when he fauorh him selfe good, and dooth or saith those thinges, that of congruence pertaine to good Angels, although he be thought to be good, this is not a perilous or sickely erroure of Christian Faith. But when, as by these thinges he beginneth to bringe vs to thinges quite contrarie, then to knowe him from the good spirit, and not to goe after him, it slandereth vs muche vpon diligently to watche, and take heed. Thus S. Augustine. This muche for the adoration of the Sacrament, or rather of Chyiste in the sacrament, maie suffice.

Anno Domini.

1215.

Tonst. Libr. I. De  
SACRAMEN. EN-  
CHRISTIA. fo. 46.

Extra De Cele-  
bratione Missa-  
rum.

Clemen. li. 3. tit.

16. Si Dominu.

A very simple  
defense of ma-  
nifest Idolatrie.  
Euen so the I-  
dolaters  
thought their  
Idole of good  
Faith to be ve-  
ry God.



Doubtes  
touchinge  
Consecra-  
tion.

47

THE EIGHTH ARTICLE

The 2. of *Sanctuarie*.

The greate danger, and hozroure of Idolatrie that hereof riseth, *M. Hardinge* thinketh may easily be salued by the example of *Rachel*, and *Lea*: and thus he bryn- geth in Goddes myssical Prouidence for defence of open erreure: and thus teacheth vs in stæde of *Rachel* to take *Lea*, and to honour a Creature in stæde of God. Wherein it shalbe necessary bryefely to touche, howe many waies, enen by their owne Doctrines, the pooze simple people may be deceiued, and yeelde the honoure of God to that thinge, that in their owne iudgement is no God.

*Thom. par. 3. q. 83.*

*Iohan. De Bur- go. Pupilla oculi cap. 3.*

*Idem.*

*Idem.*

*Gerson contra Florentium lib. 4.*

*Extra. De Cele- bra. Missar. de Homine.*

*Summa Ange- lica. Eucharis- tia. 26.*

*Dist. 8. si qui.*

*Thom. in lib. 3.*

*senen. Dist. 9.*

*Thomas salis-*

*burienf. De Ar-*

*re predicandi.*

*cap. 25.*

Thus therefore they say, If the Priest chance to forgeate to putte wine into the Cuppe, and so passe over the Consecration without Wine:

Q<sup>d</sup>, if the Breade be made of any other, then wheaten flour, which may possi- bly, and easily happen:

Q<sup>d</sup>, if there be so mutche Water in quantitie, that it overcome, and alter the Nature of the Wine:

Q<sup>d</sup>, if the Wine be changed into Wineger, and therefore cannot serue to Con- secration:

Q<sup>d</sup>, if there be. xiiij. Cakes vpon the Table, and the Priest for his Consecration determine onely vpon twelue, in whiche case they say, Not one of them all is Con- secrate:

Q<sup>d</sup>, if the Priest dissemble, or leaue out the Wordes of Consecration: or, if he forgeate it, or minde it not, or thinke not of it: In euery of these, and other like defectes, there is nothings Consecrate, and therefore the people in these cases, ho- nouringe the Sacrament, by their owne Doctrines geneth the Glorie of God to a Creature: whiche is vndoubted Idolatrie.

And that the folie hereof may the better appeare, one of them wryteth thus, Quod si Sacerdos, &c. If the Priest hauinge before him sundrie Cakes at the time of Con- secration, doo minde onely, and precisely to Consecrate that onely Cake, that he holdeth in his hande, some saie, the rest be not Consecrate: but saie thou, as *Duns* saith, They be all Conse- crate. Pea further he saith, If the Priest doo precisely determine to Consecrate onely the one halfe parte of the Cake, and not likewise the other halfe, that then, the Cake beinge whole, that one parte onely is Consecrate, and not the other.

*Pope Gregorie* saith, If the Priest be a knowne aduouterer, or Fornicator, and con- tinue stil in the same, that his Blissinge shalbe turne into Cursinge: and that the people obey- inge not this most wholesome precept, committe Idolatrie.

In this case standeth the simple people: So many waies, and so easily they may be deceiued. For notwithstandinge they may in some parte knowe the priestes life, and open dealinge, yet howe canne they be assured of his secret Wordes, of his Intention, of his Minde, and of his Will: Q<sup>d</sup> if they cannot, howe canne they safely Adoure the Sacrament, without doubte, and danger of Idolatrie?

But they them selues see wel, it cannot be: and therefore haue devised a simple pooze healde of their owne. They saie, We maie not Adoure the Sacrament, but vnder a Condition, that is to saie, If it be Consecrate. And so saith *Thomas Salis- burienf*: Nullus quantumcunque sit simplex, vel quantumcunque sit discretus, debet precise credere, hoc esse Corpus Domini: Sed cum hac conditione, si in Consecratione ri- te sint acta omnia. Aliter enim asseret de Creatura, quod ipsa sit Creator: & ita esset Idolot- latria: Non enim, be he neuer so simple, or neuer so wise, ought precisely to beleue, that this is the Bodie of our Lorde, that the Priest hath Consecrate, but onely vnder this condition, If al thinge concerninge the Consecration be done, as appertaineth. For otherwise he shal auouch a Creature to be the Creator: whiche were Idolatrie. By this Doctrines *M. Hardinge* teacheth the people thus to kneele downe, and to Adoure the Sacrament: If thou be God in deede, then I wooship thee: But, if thou be not God, then I wil not wooship thee.

Thus

Thus, Arnobius saith, The Heathens in olde times were wonte to cal vpon Iup-  
piter: Sive tu Deus es, sive tu Dea es: Whether thou be a God, or a Goddesse, wee cal  
vpon thee. Thus Goddes people is leadde, to geue the honour of God, they cannot  
tel, vnto what: and to honour a Creature in steede of God.

Yet must al this be excused by the example of Rachel, and Lea. As if M. Harding  
woulde reason thus: Jacob by Goddes special Prouidence, knew Lea in steede of  
Rachel:

Ergo, Wee may safely Adoure a bare Creature with godly honour: and save  
vnto it: Thou art our God: Thou madest Heauen & Earth: wee haue none other  
God but thee: and al this without perill of Idolatrie. He woulde not thus dally,  
if he knew, what it were to bestow Goddes Glorie, vpon that thinge, that is no  
God. Certainely, this is not the worshipping of God in Spite, and Trueth.

Iohan. 6.

S. Martine was muche moze circumspecte in this case, as may wel appeare by  
that, is written of him. For when the Diuel came vnto him, & tooke vpon him to  
be Christe, and therefore required him, to bowe downe, & to geue him honour: Po-  
saite S. Martine: I cannot tel whether thou be Christe, or no, Onlesse I se Christ in the same  
shape, and forme, that he was Crucified in vpon the Crosse, I wil not Adoure him in any wise.

Sulpitius in  
Vita Martini.

S. Augustine saith: Audistis quia Messias Christus est: audistis quia Christus vnctus  
est. Non sic posuit Iacob Lapidem vinctum, vt veniret, & Adoraret: alioqui Idololatria est,  
non Significatio Christi: Ye haue hearde, that Messias is Christe: ye haue hearde, that Christe  
is the Anointed. Jacob did not erect the Anointed stone, to the intende to come, and to  
Adoure it. Otherwise, it is Idolatrie, and not a Signification of Christe. Theophilus beinge

Augustin. in  
Iohan. tracta. 8.

sometime demaunded, wherefoze he woulde not Adoure the Emperour, as the  
manner then was, with godly honour, made answer thus: Quia non ad hoc in-  
stitutus est Imperator, vt Adoretur, sed vt legitimo honore honoretur: Because the Empe-  
rour is not appointed, to the ende wee should honour him, as God: but that wee should geue  
him that honour, that vnto him apperteineth. So, if M. Harding wil likewise demaunde,  
wherefoze wee Adoure not the Sacrament with godly honour, the godly simple  
man may make him this answer: Because it was ordeined reverently to be receiued, and  
not to be Adoured: as a Sacrament, and not as God. For in al the Scriptures, and holy  
Fathers, wee haue neither Commaundement to force vs hereto, nor Example to  
leade vs hereto. Wee Adoure the Bodie of Christe, not onely for the turninge of  
an hande, while the Priest is hable to holde vp the Sacrament, & that with doubte  
of our selues, whether wee doe wel, or no, whiche thinge is vtterly vncomfortable,  
and dangerous, & ful of terrour to the conscience: But wee worship that Blisset,  
and Glorious Bodie, as that Blisset Party, S. Steuen bid, beinge in Headen at  
the Right Hande of the Power of God, and therefore without doubte, and danger:  
and that at al times, and for ever: and wee beleue, and confesse, that Iesus Christ,  
even in the Nature, and Substance of our Fleashe, is the Lorde in the Glorie of  
God the Father.

Theophilus con-  
tra Autolyicum.  
lib. 1.

FINIS.



THE NINTHE ARTICLE  
OF THE CANOPIE.

The B. of Sarisburie.

Of that the Sacrament, was then, or now ought to be  
hanged by vnder a Canopie.

M. Hardinge. The Division.

If M. Iuel woulde in plaine termes denie the reseruacion and keepinge of the blessed Sacrament, for  
whiche purpose the paxe and Canopie serued in the Churches of England, as of the professours of this  
new Gospel it is both in woordes, and also in deede denied: it were easie to prooue the same by no smal  
number of auctorities, suche as him selfe cannot but allow for good and sufficient. But he knowinge  
that right wel, guilefully refraineth from mention of that principal matter: and the better to make  
vp his heape of articles for some shew against the Sacrament, by actual reprooche the hanginge vp  
of it vnder the Canopie: thereby he wing him selfe like to Momus, who espieing nothinge reprove-  
able in faire Venus, founde faulte with her slipper.

The B. of Sarisburie.

This Article, as it is smal of it selfe, and therefore might the better be dissem-  
bled, and past ouer, were it not accessory to Idolatry, so it is warranted of M. Har-  
dinges side, by very simple, and slender proues, as shal appeare. It liketh M. Har-  
dinge for his entrie, to solace him self, and his frendes withal, to cal vs New Doc-  
tors: him selfe beinge not hable hitherto to allege any one of al y Olde Doctors  
without force, & fraude, plainly, & directly to serue his purpose. But these New  
Doctors are, neither so new, nor so much destitute of Antiquitie, as these menne  
woulde faine haue the worlde to beleue. For, touching the abolishinge of the Re-  
seruacion of y Sacrament, whiche M. Hardinge hath here drawn in, to heape out  
y mater, beinge otherwile not necessarily incident vnto this Article, they haue the  
Authorities, and Examplcs of good Ancient Olde Catholique Fathers for their  
Warrant in that behalfe. For S. Cyprian saith: Panis iste recipitur, non includitur:  
The Breade is receiued, and not shutte vp. Clemens, who, as M. Hardinge saith, was  
the Apostles fellow, writeth thus: Tanta in Altario Holocausta offerantur, quanta  
populo sufficere debeant: quod si remanserint, in crastinum non reseruentur: Let therbe so  
many Hostes, or so mutche Breade offered at the Altar, as may be sufficient for the people. If  
any thinge remaine, let it not be keapte vntil the morning. Origen, or Cyrillus saith, for  
one booke beareth bothe their names: Dominus Panem, quem Discipulis suis dabat,  
non distulit, nec iussit seruari in crastinum: The Breade, that Our Iorde gaue to his Disci-  
ples, he lengred it not, nor bade it to be keapte vntil the morninge. His reason is grounded  
vpon the order of Christes Institution: for that Christe saide not, Take, and Keepe,  
but Take, and Eate. S. Hierome saith: Post Comunionē, quæcunque de Sacrificijs su-  
perfuissent, illic in Ecclesia Communem Cœnam comedentes pariter consumebant: After  
the Communion was donne, what so euer portion of the Sacrifices remained, they spent it there  
together in the Church eatinge their common supper. S. Augustine likewise, seemeth  
to say the same: The Breade made to this purpose, is spent in receiuinge the Sacrament.  
Hesychius saith: That the Remanentes of the Sacrament were burnt immediatly in the  
fiere. Nicephorus saith: The same Remanentes in some places were geuen to Children,  
that went to Schoole, to be eaten by them presently in the Church: The like whereof is  
also decreed in the Councel of Matticon. So saith the Gabriel Biel, a Newe  
Doctor of M. Hardinges companie: Non dedit Discipulis, vt ipsum honorificè  
Conseruarent: sed dedit in sui vsum, dicens, Accipite, & Manducate: Chryste gaue not (the  
Sacræ

Cyprianus De  
Cœna Domini.  
Clemens Epist. 2.

Origen } in  
Cyril. } Leui.  
ho. 5.

Hieronym. I.  
Corin. II.  
Augustin. de  
Trinitate. lib. 3.  
cap. 10.  
Hesychius in  
Leui. li. 2. ca. 8.  
Nicephorus lib.  
17. ca. 25.  
Concil. Matif-  
con. 2. cap. 6.  
Gabriel Biel,  
lectione. 26.

Sacrament) to his Disciples, that they shoulde reuerently reserue it: but he gaue it for their use, saicing, Take, and Eate.

Thus many olde Doctours, and yet many moe wee haue on our side. Therefore M. Hardinge was somewhat ouerseene, for folowing of them, to cal vs fewe Doctours.

I knowe, the Sacrament in olde times in some places was reserued, as it maie appeare by Tertullian, S. Cyprian, S. Hierome, S. Basile, Eusebius, and others. S. Cyprian saith, women vsed to keepe it at home in their Cheastes: Tertullian saith, The Faithful vsed then to haue it in their priuate houses, & to eate it befoze other meates: S. Hierome saith, that Cruperius the Bishop of Tolouse vsed to carrie it abroade in a basket: S. Basile saith, That in Egypte, and specially about Alexandria, euery man for the most parte had the Sacrament in his house: Eusebius seemeth to saie, The Priest had it in his Chamber: S. Ambrose saith, Menne vsed then to carrie it aboute them, not onely by Lande, but also by Sea in their Papkins. Al these were Abuses of the holy Mysteries: and therefore afterwarde were abolished. Thus was then the Sacrament reserued, In priuate Houses, in Cheastes, in Baskettes, and in Papkins. Nowe, if M. Hardinge be hable, truly to shewe any suche like Ancient Authozitie for his Canopie, then maie he saie, he holdeth by the Olde Catolique Fathers. But, for as muche, as M. Hardinge hath leisure, to cal to minde his Olde Fable, of Pomus, Venus, and suche like: In deede they saie, Pomus was woonte to espie faultes, and to control al the Goddes without exception, euen the Greate Iuppiter, him self, that late in Rome in the Capitol: and therefore his office oftentimes was not so thankeful, as some others. But one greate faulte he founde with Vulcane, for the makinge of man, for that he had not sette a grate, or a windowe at his breaste, that others might pierce in, and espie some parte of his secrete thoughtes. If M. Hardinge had suche a grate, or windowe at his breaste, and menne might looke in, and see his conscience, I doubt not, but they shoulde see many moe sparkes of goddes trueth, then as nowe outwardly do appeare.

As for his faire Ladie Venus, whereby he meaneth his Churche of Rome, the woelde seeth, & he him self knoweth, she hath beene taken in open aduoutrie: & Phebus the Sonne of God, with the heauenly beames of his holy Word, hath reueiled it. O, Woulde to God, we had no cause iustly to saie with the Prophete Esai, Quomodo facta est Meretrix Ciuitas Fidelis? O howe is that Faithful Cittie become an Harlot? Merily Pomus shal not neede nowe to reproue her Slipper. He shal rather haue cause to saie, A planta pedis, vsque ad vericem capitis, non est in ea sanitas. From the Sole of the foote, to the toppe of the heade, there is no whole parte in her.

For so S. Bernarde complaineth of her miserable state in his time.

M. Hardinge. The.2. Diuision.

Whereto we saie, that if he, with the rest of the sacramentaries, woulde agree to the keepinge of the sacrament, then woulde we demaunde, why that manner of keepinge were not to be liked. And here vpon proufes made of defaulte in this behalfe, and a better waie shewed, in so smal a mater, conformitie to the better woulde soone be perswaded. In other Christen Countries (we graunte) it is kepte other wise, vnder locke and keie, in some places at the one ende, or side of the Aultar, in some places in a Chappel builded for that purpose, in some places in the vestrie, or in some in ward, and in secrete roome of the Churche, as it was in the time of Chrysostome at Constantinople. In some other places we reade, that it was kepte in the Bishoppes Palace, neare to the Churche, and in the holy daies brought reuerently to the Churche, and set vpon the Aultar, whiche for abuses committed, was by order of Councelles abrogated.

Thus in diuerse places, diuersely it hath ben kepte, euerywhere reuerently, and suerly, so as it might

Cyprian de lapsis, sermo. 5.  
Tertullian. ad Vxo-  
rem.  
Hieronym. ad Rusticum.  
Basilus ad Caesariam.  
Euseb. li. 6. c. 44.  
Ambros. de obitu Satyri.

Esai. x.

Esai. l.

Bernardus de Conuersione Pauli.



might be safe from iniurie, and villanie of miscreantes, and dispisers of it. The hanging vpon it on high, hath been the manner of Englands, as Linde wode noteth vpon the Constitutions provincial: on high, that wicked dispise might not reache to it: vnder a Canopie, for shew of reuerence and honour.

The B. of Sarisburie.

Here M. Harding sheweth, that this Reseruatiō of the Sacrament, in diuers Countries hath bene diuersely vsed: Under locke, and key: At the Altars ende: In a Chapel: In the Vestrie: In the Bishoppes Palace. And al this of the vsage of late yeeres: for of Antiquitie, sauinge onely the Epistle of Chrysostome to Innocentius, whiche also, as it shal appeare, maketh much against him, he toucheth nothinge. But amongst al these diuersities of keepinge, he hath not yet founde out his Canopie. And touchinge, that he allegeth of the Reseruatiō of the Sacrament in the Bishoppes Palace, it seemeth very litle to further his purpose. For, where as the Sacrament was reserued onely in the Bishops Custodie, it foloweth necessarily, that there, in other parish churches, and Chappels, was no such Reseruatiō. Chrysostomes epistle to Innocentius is good witness, that the Sacrament was Reserued to be receiued of the people, at the Communion the nexte day, or in very shorthe time after. For it was Reserued in bothe kindes, as it appeareth plainely by his wordes. But it is cleare, bothe by the iudgement of Reason, and also by their owne Cauteles in that behalfe, that the Wine in such sorte, and quantitie cannot be kepte any longe time without sowering. And the manner in Grecia was, during the time of Lente, to Consecrate onely vpon the Saturdays, & Sonnedaies, and yet neuerthelesse to Communicate of the same vpon the other weeke daies. For the ende of this Reseruatiō in olde times was, not that the Sacrament should be Adoured, but that it should be receiued of the people: and specially that persons Excommunicate, for whose sake it was reserued, bringe suddainely called out of this life, vpon their repentance might at al times receiue Communion, and departe with comforte, as the Members of the Church of God.

But, me thinketh, M. Hardinge doth herein, as Apelles the Painter sometime did, in setting out Kinge Antigonus physenomie. For vnderstandinge, that Antigonus was blinde of the one side, he thought it best to painte him out onely with halfe face, and so he conningly shadowed the deformitie of the other eye. Euen so M. Hardinge sheweth vs certaine varietie of keepinge the Sacrament, and other smal maters of like weight: but the danger of Idolatrie, and other like horrible deformities he dissembleth conningly, and turneth from vs. Lothe I am, to vse the comparisō: But S. Hierome saith it: Diabolus nunquam se prodit aperta facie. The Diuel neuer sheweth him selfe openly with his whole face.

In the olde times, when the Sacrament was kepte in Cheastes, in Papetkins, in Baskettes, and in Private Houses, there was no danger of Adozation. But vnder the Canopie wee see, not onely, that the effecte hath fallen out farre otherwise, but also that the very cause thereof was at the first to the contrarie.

For so saith the Linwode him selfe, Citius repræsentatur nostris aspectibus Adoranda: It is the rather offered vnto our sightes to be worshipped. If there were no cause els, yet is this it selfe cause sufficient, to abolishe this new order, of hanging vp the Sacrament vnder a Canopie. For therefore the Kinge Czechias tooke downe the Brazen Serpent, and brake it in peeces, notwithstanding God had specially commaunded Moses to erect it vp: bicause he saw it abused to Idolatrie.

Againe, they them selues, vpon smaller considerations, haue vtterly abolished the manner of Reseruatiō, that was vsed in the Primitiue Church. For they wil not now suffer, neither Lay people, nor Wemen to keepe it in their houses: nor Boyes to carrie it to the sick, as then the Boye did to Serapion: nor Infidelles,

Chrysostom. ad  
Innocentium.

De Con. Dist. 2.  
Presbyter. In  
Glosa.  
In sexta synodo  
Constantinop.  
ca. 52. τῇ θείᾳ  
λειτουργίᾳ  
τῶν προηγίων  
σμένωμ.

Hieronym. in  
Vita Malchi.

Guliel. Linwood  
li. 3 de custodia  
Eucharistiæ &c.

2. Regum. 18.

Euseb. li. 6. ca. 44

Abels, or men not Chyffened, to were it about them, as then did S. Ambroses brother Satyrus. I leane the Ruste, the Mould, the Canker, & the Breeding of wormes: whereby that holy, and reuerende Mysterie of Christes Death is oftentimes made lothesome, & brought into contempt. They them selues doe testifie, that suche thinges, not onely may happen, but also haue often happened. It is saide, that Alphonsus the Kinge of Arragon, for the preservation of his honour, & safetie, so longe kepte the Sacrament aboute him, that at last it putrified, & breedde wormes: which, when they had eaten vp, and consumed one an other, in the ende there remained onely one great worme, that was the last, and had eatē al his felowes. In suche cases they commaunde, that the wormes be burnt, and the ashes buried in the Altar. The Close it selfe vpon the Decrees saith thus, It is not necessarie to keepe the wine: And the Reason is this: Quia opus esset nimia cautela: Bicause wee shoulde neede to haue to muche a doo with the keepinge of it.

In the Council of Laterane it is confessed, that the Sacramente so kepte hath beene abused Ad horribilia, & nefaria facinora, To worke horrible, and wicked deedes. And M. Hardinge him selfe confesseth, that, for certaine like abuses, the same Reseruation was in some parte abolished in the Council of Bracara.

To be shorthe, touchinge the Canopie, Linwoode him selfe findeth faulte with it, as it appeareth in the Prouincial. For thus he writeth: Dicitur, quod in loco Mundo, & singulari debet seruari, It is saide, The Sacrament ought to be kepte in a cleane seueral place sequestred from other. Whereunto he addeth thus: Ex hoc videtur, quod vsus obseruatus in Anglia, vt in Canopio pendeat, non est commendabilis. Hereby it appeareth, That the order, that is vsed in Englande, of hanginge vp the Sacramente in a Canopie, is not commendable. Here M. Hardinge hath causes, bothe in general, why al manner suche Reseruation ought to be disliked, and also in special, why the Canopie can not be liked.

M. Hardinge. The. 3. Diuision.

If Princes be honoured with cloth of estate, Bishops with solenne thrones in their churches, and Deanes with Canopier of Tapstrie, Silke, and Arras, (as wee see in sundrie Cathedral Churches) and noman finde faulte with it: Why should M. Iuel mislike the Canopie, that is vsed for honour of that blessed Sacrament (172) wherein is contained the very Bodie of Christe, and through the inseparable ioining together of bothe Natures in Vnirie of person, Christe him selfe, very God, and very Man: with what face speaketh he against the Canopie vsed to the honour of Christ in the Sacrament, that sitting in the Bishoppes seate at Sarisburie, can abide the sight of a solenne Canopie made of painted Bourdes spreade ouer his head? If he had beene of Council with Moses, Dauid, and Salomon, it is like he would haue reprobued their iudgements, for the greate honour they vsed, and caused to be continued towards the Arke, wherein was cōteined nothing but the Tables of the law, Aarons rodde, and a pot ful of Manna. Kinge Dauid thought it very vsuetinge, and felte greate remorse in harte, that he dwelle in a house of Cedres, and the Arke of God was put in the middes of skinner, that is, of the Tabernacle, whose ourwarde partes were covered with beastes skinner.

And now there is one foinde amonge other \*Monstrouse and strange formes of Creatures, manners, and Doctrines, who beinge but duste and ashes, as Abraham saide of him selfe, promoted to the name of a Bishop, and not Chosen (I weene) to doo high seruice of a Man accordinge to Goddes owne harte, as Dauid was: thinketh not him selfe vnworthie to sitte in a Bishoppes Chaire vnder a gorgeous treasure or Canopie of gilted bourdes, and can not suffer the precious Bodie of Christe, whereby we are redeemed, to haue for remembrance of Honour doone of our parte, so muche as a little Canopie, a thing of smal price. (173) Yet was the Arke but a shadowe, and this the Bodie that the figure, this the trueth: that the Type, or signe, this the very thinge it selfe. As I doo not enuie M. Iuel that honour, by what right so euer he enjoyeth it, so I can not but blame him for \*bereuinge Christe of his honour in this blessed Sacrament.

The. B. of Sarisburie.

Princes vse to sitte vnder a Cloth of Estate: Bishoppes, and Deanes vnder painted Thrones, or

In

cloth

not commendable.

Ambros. De Obitu satyri.

Gerson contra Florentum. li. 4.

Cōcil Aurelian. De Conse. Dist. 2.

Presbyter. In Glosa.

Concil. Lateran. sub Innocē-

tio 3. Can. 20.

Concil. Bracara. ten. 3. Ca. 5.

Extra de Celebratione. Misericordia.

Galiel. Linwood li. 3. de custodia Eucharistiae.

The. 172. Vntruth. For

Chrysostome saith, In vasis

sanctis, non verum Corpus

Christi, sed Mysterium

Christi continentur.

\* Let your modestie be knowne to al men.

Philip. 4. The. 173. Vntruth. for Both

are Figures, Bothe Types,

Bothe Signes. Nazian. fa-

cthe, Figura Figuræ. De Pas-

chate. \* Christ wil saye,

In vaine ye wor-ship me &c. Matthæ. 23.



*Cloth of Arras :* Ergo (saith *M. Hardinge*) The sacrament ought to be hanged vnder a Canopie. I trow, It is not lawfull for al men, to vse suche argumentes.

*Durand. li. 2.*

In such sorte *Durandus* reasoneth: The Arke of the Couenant was caried by the Levites: Ergo, The Pope must be caried alofte vpon the Deacons shoulders. And againe, they seme by praicse, further to reason thus, The Pope is caried vpon mens shoulders: Ergo, The Sacrament must be caried before him, whither so euer he goe, vpon a faire white Jannet.

And, where as it liketh *M. Hardinge*, thus merily to spozte him selfe with Bishops sittinge vnder Painted Bourdes, Certainely, I reckon it muche fitter for the Church of God, to haue Painted Bourdes, then Painted Bishoppes, suche as he is, that claimeth to be the Bishop of al Bishoppes: and yet dothe not in deede any parte of the office of one Bishop. The Bishoppes Chaire, or Stalle, was appointed at the first, as a place most conuenient for him to reade, & to preache in. But what needeth moze: Suche vanitie of wordes should not be answered.

For the rest, God him selfe commaunded Moses, to make the Tabernacle, and also shewed him in the Mounte, in what order, and forme it should be made.

*Exodi. 25. 6. 27.*

Neither darst Moses, or his Workemen, to adde, or to minishe, or to alter any one thing of their diuise: or to do any thing moze, or lesse, otherwise then God had appointed him.

*1 Samuel. 7.*

When David of his Deuotion would haue builde a Temple vnto God, God forbade him by the mouth of his Prophete Nathan, and saide, Thou shalt builde me no Temple. Afterwarde Salomon set vpon to builde the Temple: not, when he would himselfe, but onely, when God had so willed him. Neither solowed he therein any parte of his owne fantasie, but onely that selfe same Plat, and Proportion, that God had geuen to his Father. For so saith David him selfe: Al this paterne was sent to mee in writinge by the hande of the Lorde, which made me vnderstande al the workmanship of the paterne.

*1 Paralipomen.*

12

Here marke, good Christian Reader: In euery of these Examplcs, God hath bidden our Deuotion, and hath taught vs to worship him, not in such sort, as may seme good in our eyes, but onely as he hath commaunded vs. Yet can *M. Hardinge*, by his conninge, applie euery of these same Examplcs, to proue thereby, that we may honour God in suche sorte, as we of our selues can best diuise.

*1 Cor. 13.*

This was euermoze the very rote of al Superstition. And therefore almighty God saith, My thoughtes be not, as your thoughtes: nor my waies, as your waies. VVho euer required these thinges at your handes: *M. Hardinge* would sayne, in al, that he taketh in hande, be called Catholique: and yet neuerthelesse mainteineth a mere Particular Deuotion, onely bled within this Realme, and that onely within these few late yeres, and neuer either bled, or known, in any other Christian Countre els: and therfore suche, as can in no wise be called Catholique.

But he saith, There is now founde one amonge other Monstruous, and strange formes &c. This, I trowe, is not that Sobrietie, & Modestie, that was promised at y beginning. Suche Eloquence would better become some other person, then a man professinge Learning, & grauitie. Herein I wil gladly geue place to *M. Hardinge*. It is rather a testimonie of his impatience, & inordinate Choler, then good proufe of the cause.

Certainely, if the Sacrament be bothe God, and Man, as here, I know not how godly, it is auouched, then is this but a very simple honour for so greate a Masse. Undoubtedly, this is a very strange, & monstrous Doctrine, to teache y people, that Christe being bothe God, & Man, and now Immortal, and Glorious, may Canker, and Putrefie, and breede wormes. The time was, when, who so had vttered such wordes of Blasphemie, had bene reckened a Monster amonge the Faithful. But this is the iust iudgement of God. He geueth men vp into a reprobate minde, to turne Goddes Trueth into a Lie, and to worship, and serue a Creature, forsakinge the Creator, which is God blessed for euer.

*Rom. 1.*

I trust, our Doctrine abridgeth not any parte of Christes Glorie. Wee ad-  
dore him, as he hath commaunded vs, sittinge in Heauen at the Right hande of  
the Power of God. And therefore, M. Hardinge, ye haue burnt your brethren,  
and scattered their boanes vpon the face of the Earthe, and wrought vpon them,  
what your pleasure was, onely bicause they would not be traitours vnto God,  
and geue his Glorie vnto a Creature.

Chrysostome expoundinge the complainte of Laban against Jacob, for stealing  
away of his Goddes, writeth thus: Quare Deos meos furatus es? O excellentem in-  
sipientiam: Tales sunt Dii tui, vt quis eos furari queat? Non erubescis dicere, Quare fura-  
tus es Deos meos? Wherefore hast thou stolen away my Goddes? O what a passinge Folie  
is this? Be thy Goddes suche ones, that a man may steale them? And art thou not asha-  
med to say, Wherefore hast thou stolen away my Goddes? This mater needeth no farther  
application. Verily the thinge, that M. Hardinge calleth God, and Pan, may sone  
be stolen away with Pixe, and Canopie, and al togeather. If Chrysostome were  
now aliue, he would say to M. Hardinge, as he saide to Laban: Art thou not asha-  
med &c. And, touching the honouring of Christe, he saith, Discamus Christum, prout  
ipse vult, venerari. Honorato namq; iucundissimus est honor, quem ipse vult, non quem  
nos putamus. Nam & Petrus cum honorare putabat, cum sibi pedes cum lauare prohibe-  
bat: Sed non erat honor, quod agebat, sed contrarium. Let vs learne to honoure Christe, as  
he hath willed vs. For to him, that is honoured, that honour is most pleasant, that he him selfe  
would haue, not that wee imagine. For Peter thought to honour Christe, when he forbade  
him to washe his feete. How be it, that was no honour vnto Christe, but contrarie wise, it was  
dishonoure.

To conclude, where as M. Hardinge, in the impatience of his heate, demaundeth  
of vs, VVith vvhat Face wee can finde faulte with the hanginge vp of the Sa-  
crament vnder a Canopie: Wee may easily answere him thus: Euen with the  
Same Face, wherewith Linwode founde faulte with the same: and with y Same  
Face, wherewith al Christendome, Englande onely excepted, hath euermore refus-  
ed, to do the same.

M. Hardinge. The. 4. Diuision.

Now concerning this article it selfe, if it may be called an article, wherein M. Iuel thinketh to  
haue great aduantage against vs, as though nothing could be brought for it (though it be not one of  
the greatest Keyes, nor of the highest mysteries of our Religion, as he reporteth it to be, the more to de-  
face it) of the Canopie, what may be founde, I leaue to others, neither it forceth greatly. But of the  
hanginge vp of the Sacrament ouer the altar, wee finde plaine mention in S. Basiles life written by  
Amphilochius that worthy Bisshop of Iconium. VVho telleth that S. Basile at his Masse hauing diuided  
the Sacrament in three partes, did put the one into the golden Dooue (after whiche forme the Pixe  
was then commonly made hanging ouer the altar. His wordes be these, Imposuerunt Columbæ  
aureæ pendenti super altare. And for further euidence, that suche Pyxes made in forme of a Dooue  
in remembrance of the holy Ghost, that appeared like a Dooue, were hanged vp ouer the altar, wee  
finde in the Actes of the General Councel holden at Constantinople, that the Clergie of Antioche accu-  
sed one Seuerus an Heretike, before Iohn the Patriarke and the Councel there, that he had rifled, and  
spoiled the holy Altars, and molted the Consecrated vessels, and had made away with some of them to  
his companions, Præsumpisset etiā Columbas aureas, & argenteas in formā Spiritus Sancti  
super diuina lauachra, & altaria appensas vna cum alijs sibi appropriare, dicens, non oportere  
in specie Columbæ Spiritum Sanctum nominare. VVhiche is to say, that he had presumed  
also to conuerter to his owne vse, beside other thinges, the golden, and syluern Dooues made to represent  
the holy Ghost, that were hanged vp ouer the holy Fontes, and Altars, saieinge that no man ought to  
speake of the holy Ghost in the shape of a Dooue.

Neither hath the Sacrament bene kepte in al places, and in al times, in one maner of Vessels. so  
it be reuerently kepte for the viage prouision for the sicke, no Catholique man wil mainteine strife,  
for the maner and order of keepinge. Symmachus a very worthy Bisshop of Rome, in the time of A-

¶ 2

nasianus

Cene. 32

Chrysostom. 19

Genes. hom. 57.

Chrysostom. ad

Populum Antio-

chenum, hom. 60.

\* Before it was  
the honouring  
of God: Now it  
is no great Keye  
of Religion.

A vaine Childish  
Fable vnder the  
name of Am-  
philochius.

Here be Dooues  
in deede: but no  
mention of any  
Sacrament.



nastius the Emperour, as it is written in his life, made two vessels of silver to reserve the sacrament in, and set them on the Altars of two Churches in Rome, of S. Syluester, and of S. Androwe. These vessels they cal commonly, Ciboria. Vve finde like wise in the life of S. Gregorie, that he also like symmachus made suche a vessel, which they cal, Ciborium, for the sacrament, with foure pillours of pure silver, and set it on the Altare at S. Peters in Rome.

The. 174. vntreuth, standing in vntreue translation,

In a woork of Gregorius Turonensis, this vessel is called, Turris in qua Mysterium Domini Corporis habebatur, A Tower wherein our Lordes Bodie was kepte. In an olde booke De Pœnitentia, of Theodorus the Greeke of Tarsus in Cilicia, sometime Archebis hop of Cantorburie, before Beda his time, it is called, Pyxis cum Corpore Domini ad viaticum pro infirmis: The Pyxe with our Lordes Bodie for the viage prouision for the sicke. In that booke, in an admonition of a Bis hop to his Clerg ie in a synode, warninge is geuen, that nothinge be put vpon the Altare in time of the sacrifice, but the Coffer of Reliques, the booke of the foure Euangelistes, and the Pyxe with our Lordes Bodie.

In the Fable of Amphilocheus, and no where els,

Thus we finde, that the Blessed sacramente, hath alwaies beene kepte, in some places in a Pyxe hanged vp ouer the Altare, in some other places other wise, euery where, and in al times safely, and reuerently, as is declared, to be alwaies in a readinesse for the viage prouision of the sicke. Vvhich keepinge of it for that Godly purpose, and with like due reuerence, if M. Iuel and the sacramentaries woulde admitte, no man wil be either so scrupulous, or so contentious, as, to strue with them either for the hanginge vp of it, or for the Canopie.

The B. of Sarisburie.

It is maruel, that M. Hardinge, in so shorte a tale, cannot auoide manifest contradiction. He holdeth, and teacheth, that this is the honouringe of Chyriste, God, and Man: and yet he saith, It is no greate Reue of his Religion. Merily, what so euer Reue he now make of it, greate, or smal, he bringeth in very smal Authorities, and proues, to make it good.

Concerninge the Canopie, wherein al this question standeth, he is wel contented, to yelde in the whole, as beinge not hable to finde it once mentioned in any manner Olde Writter. But the hanginge vp of the Sacrament, and that euen ouer the Altar, he is certaine, maye wel be proued by that solemne Fable, that we haue so often hearde vnder the name of Amphilocheus. Concerninge whiche Fable, (for a very childlike Fable it is, and no better) I must for shortenesse referre the gentle Reader, to that is written befoze in the First Article of this Book, and in the. 33. Diuision, as answere to the same. Yet thus muche shortly, and by the waye. First M. Hardinges Amphilocheus saith, that S. Basile, after he had saide Masse to Chyriste, and his twelue Apostles, immediately the same night, put one portion of the Sacrament in the Doone, that was then hanging ouer the Altar: & the nexte daye folowinge sente for a Goldsmith, & caused the same Doone to be made: the same Doone, I saye, that he put the Sacrament in, the night befoze. And so M. Hardinges Doone, was a Doone, befoze it was made. But Dreames, & Fables are worthy of Priuilege. Yet, least this tale should passe alone, it is accompanied with a Miracle. For after that time, when so euer S. Basile was at Masse, & lifted vp the Breade, the same Doone (so saith this Amphilocheus) bled euermore to rowse her selfe ouer the Altar, & moued, & stirred of her selfe hither, and thither: muche like to the Mathematical Doone, that Architas Larentinus made, that was hable to stie alone. If this Golden Doone had not beene endewed with Sprite, & Life, this tale had lost halfe his grace. Againe Bekham in his Prouincial geueth a straitte commaundement to al Priestes, that the Breade in the Pyxe, be changed and renewed euery senenth day, for aboldinge of putrefaction, or some other lothsome, that may happen. But M. Hardinges Golden Doone had a special vertue aboue al others, to keepe the Breade seuen yeres together without corruption, and the same at the last, mete to be geuen to a sicke man in his death bedde.

But

But there is mention made of Golden, and Silueren Domes in the Council of Constantinople. I graunte. Now be it, there is no mention made there of any Pyre, or Reseruation of the Sacrament. But if euery Dome there were a Pyre, or, as they cal it, a Ponsler, then hath M. Hardinge a greate aduantage. For seekinge out but one Pyre, he hath founde twentie, and that al togeather in one Church, some aboute the Aultar, some aboute the holy Fonte, and some els where. And yet I coulde neuer vnderstande, but euermore in one Church, were it neuer so bigge, one Pyre was thought sufficient: What paines M. Hardinge hath taken to furnish a Fable? God graunte vs to be simple as Doves, in obeysinge of Goddes Trueth: and wise as Serpentes in discerning, and eschewing lies.

The rest, that is alleged, of Symmachus, Gregorius Romanus, Gregorius Turonensis, & Theodorus, as it is not denied, so it is no parcel of this Question. The hanginge of the Sacrament, and the Canopie, wherein the greatest danger stoode, beinge remooued, somewhat may be considered touchinge Reseruation, when it shalbe thought necessarie. Wherein to counterpoise the credite of these foure obscure and late Doctours, we haue the authoritie of eight other Doctours counted Learned, and Ancient, Clemens, Cyprian, Origen, Cypil, Hierome, Augustine, Helychius, and Nicephorus, as it is already proued.

FINIS.





THE TENTH ARTICLE,  
OF ACCIDENTES WITHOVT SVBIECTE.

The B. of Sarisburie.

That in the Sacrament after the woordes of Consecration,  
there remaine onely the Accidentes and Shewes, without the  
Substance of Breade and VVine.

M. Hardinge. The. i. Diuision.

The. 175. Vn-  
trueth. For the  
Substance of the  
Breade and wine  
remaineth stil,  
as shal appeare,  
\* Vntrueth, as  
before.

The. 176. Vn-  
trueth. For this  
Doctrin was  
neither belee-  
ued, nor taught  
from the begin-  
ninge.

The. 177. Vn-  
trueth. For this  
Kinde of Real,  
and Material  
change is not  
affirmed by any  
Father.

In this Sacrament after Consecration, (175) nothinge in substance remaineth, that was before, neither Breade, nor VVine, but onely the Accidentes of Breade and VVine: as their forme, and shape, sauour, smell, coloure, weight and sutch the like, which here haue their beinge miraculously without their subiecte: for as muche as \* after Consecration, there is none other substance, then the substance of the Bodie and Bloude of our Lorde, which is not affected with sutch Accidentes, as the scholastical Doctours terme it. Vvhiche Doctrin hath alwaies, though not with these precise termes, (176) bene taught, and beleued from the beginninge, and dependeth of the Article of Transubstantiation. For if the substance of Breade and VVine, be changed into the substance of the Bodie and Bloude of our Lorde (177) (whiche is constantly affirmed by al the learned and Ancient Fathers of the Church) it foloweth by a necessarie sequele in nature, and by drifte of Reason, that then the Accidentes onely remaine. For witnesse and prouise whereof, I wil not let to recite certaine moste manifest saieinges of the olde, and best approued Doctours.

The B. of Sarisburie.

M. Harding graunteth, that this Doctrin hath no expresse Authozitie by precise termes, neither in the Scriptures, nor in the Ancient Councelles, nor in any olde Father, Greeke, or Latine: yet the olde Fathers bothe Grekes, and Latines, in their kindes were counted eloquent, and were thought hable to vtter their Doctrin in expresse, and precise woordes, if there had bene then any sutch Doctrin receiued in the Church. Wherefore findinge herein sutch wante of al Antiquitie, we may be bolde expressely, and in precise termes to say, This seemeth to be a very new Doctrin, restinge onely vpon a false Position, & a litle colourted with drifte of Reason: whiche Reason notwithstandinge neuer entred into mans head, within a whole thousande yeres, after that the Gospel had bene preached. By like Position, and by like drifte, the olde Heretiques the Manichees helde, that al, that outwardely appeared in Christe, was nothinge els, but Accidentes: that is, as M. Hardinge him selfe expoundeth it, the Forme, & Shape, the Coloure, the Weight, and so in daede nothinge els, but the Shew, & Appearance, and Fantasie of a Bodie. From sutch Doctours, it appeareth, these men haue receiued their new Doctrin. For Doctour Contal confesseth, It was first determined in the Councel of Laterane, which was holden in Rome in the yere of our Lorde a thousande, two hundred, and fiftene: and that, before that time it was euermore free for any man, without empeachment of his Faith, to holde the contrary.

Cuthbert. Ton-  
stallus de Eucha-  
rist. li. 1. pa. 45.

Gabriel Biel de  
Canon. lect. 40.

Scorus in 4  
senten. dif. 11. q. 2

Likewise M. Hardinges owne Doctour Gabriel Biel saith: Quomodo ibi sit Corpus Christi, an per Conuersionem alicuius in illud: an sine Conuersione incipiat esse Corpus Christi cum pane, manentibus Substantia, & Accidentibus Panis, non inuenitur expressum in Canone Biblic: In what sorte the Bodie of Christe is there, whether it be by the turning of any thing into that, or without any turning (or Transubstantiation) the Bodie of Christe beginne to be there together with the Breade, bothe the substance, and Accidentes of the Breade remaininge, it is not founde expressed in the Scriptures. So likewise Duns him selfe saith: De Sacramentis tenendū est, sicut tenet Sancta Romana Ecclesia. Nam verba Scripturę possunt saluari, secundum intellectum facilem, & Veriore, secundum apparen-  
tiam.

parētiā: Touchinge the Sacramentes, we must holde, as the holy Church of Rome holdeth, For the woordes of the Scripture might be saved (without Transubstantiation) by an easy, and truer vnderstandinge in appearance. Thus it appeareth by D. Toustal, that this Doctrine hath no ground of Antiquitie: and by Biel, and Scotus, that it hath no certaine Authozitie of Goddes woorde. Upon this fundation, whiche by their stone Confession is vncertaine, M. Hardinge buildeth by the whole certaintie of this Article.

But he wil replie, Christ saith, This is my Bodie. So the Arian Heretiques were hable to allege as many, and as plaine woordes of Christ: Pater maior me est, My Father is greater then I. Neither ener was there any Heresie so grosse, but was hable to make some simple shewe of Goddes woorde. But Christe saith not, This Breadye, is nowe no Breadye: Or, This Breadye, is Transubstantiate into my Bodie: Or, My Bodie is Really, and Fleashely contained vnder the Accidentes of this Breadye.

But contrarywise the Euangelistes doe witnesse, That Christe take Breadye: & S. Paule after Consecration sundrie times calleth it Breadye: & the holy Fathers expressely, and constantly affirme, that the Breadye remaineth stil in Nature, and Substance, as it did befoze.

Peuerthelesse, in that sense, and meaninge, that Christe spake in, that Breadye was Christes Bodie. For in this case we maie not consider, what Breadye is in it selfe, but what it is by Christes Institution. As the Bodie of Christe is his very Natural Bodie: So the Breadye in it selfe, is very Natural Breadye. And yet by waie of a Sacrament, the Breadye both is called, & also is Christes Bodie. So S. Paule

saith, The Rocke was Christe: And S. Augustine saith: Non dicit, Petra Significabat Christum: sed, Petra erat Christus: He saith not, The Rocke Signified Christe: but, The Rocke was Christe. The Rocke naturally, & in deede was a Rocke, as it was befoze.

Pet, bicause it gaue water, to refreache the people, by a Sacramental vnderstandinge the Rocke was Christe. So is it witten, Sanguis est Anima, The Bloude is the soule: Whiche woordes rightly vnderstanded are true: and yet to saie, that Naturally, and Really the Bloude is the Soule, it were an erreure. Vnto whiche woordes of Moses, S. Augustine, by waie of Exposition, resemblance these woordes of Christe, This is my Bodie. His woordes be these: Possum interpretari praeceptum illud in signo esse positum. Non enim dubitauit Dominus dicere, Hoc est Corpus meum, cum Signum daret Corporis sui: I maie expounde that commaundement to consist in a Signe. For our Lorde doubted not to saie, This is my Bodie, when he gaue a Signe of his Bodie.

And to come neare to the Institution of Christes Supper, S. Luke, and S. Paule saie, This Cuppe is the Newe Testament. Pet was not the Substance, and Nature of the Cuppe changed by any force of these woordes: neither was that Cuppe in deede, and Really the Newe Testament. Nowe, As the Rocke was Christe: The Bloude is the Soule: The Cuppe is the Newe Testament, remaininge notwithstandinge eche of them in their seueral Nature and Substance: Euen so is the Breadye, the Bodie of Christe: remaininge stil notwithstandinge in the Nature, and Substance of very Breadye. It is a Sacrament, that Christe ordeined: and therefore must haue a Sacramental vnderstandinge. Verily, as Water remaininge stil Water, is the Sacrament of Christes Bloude: So Breadye remaininge stil Breadye, is the Sacrament of Christes Bodie.

But the contrary hereof was determined in the Council of Laterane in Rome aboute the yere of our Lorde. 1215. Howe be it, the determination of that Council neither was General, nor was euer Generally received. For the Christians in Asia, and Grecia, and of al other partes of Christendome would neuer agree vnto it, as it appeareth by the Council of Florence: but euermore refused it, as an erreure. Yet what special power had that Council of Laterane, to alter the Faith

of the

1. Corin. 11.

1. Corin. 10.

Augustin. in

Leuiti. quæst. 57.

Deuteronom. 12.

Augustin. contra

Adimantum.

cap. 12.

Luc. 22.

1. Corin. 11.

Concil. Lateran.

sub Innocentio

3. Anno. 1215.

Concil. Florenti.

num, sessione

ultima.



**Breade**  
remai-  
neth.

423

THE TENE THE ARTICLE

Gelasius contra  
Eutychem.  
Chrysost. ad Ce-  
sarium Monach.  
Theodoretus  
Dialogo prim.  
Augustin. ad  
Infantes,  
Citatur à Beda,  
1. Corin. 10.

of the Church: and to change the sense of Goddes Woorde: and to make that Ca-  
tholique, that before that time was neuer Catholique: and to make that Heresie,  
that for the space of twelue hundred yeres, and more before was no Heresie: Cer-  
tainely, the olde Catholique Fathers of the Primitiue Church, and these younge  
Fathers of the Church of Laterane agree not together. For Gelasius saith:  
Non definire esse Substantia, vel Natura Panis & Vini: It ceaseth not to be the Substance, or  
Nature of Breade, and Wine. S. Chrysostome saith: Natura Panis in Sacramento rema-  
ner: The Nature of Breade remaineth in the Sacrament. Theodoretus saith: Christus  
Naturam (Panis) non mutat, sed Naturæ adijcit Gratiā: Christe changeth not the Nature  
(of the Breade) but vnto the same Nature he addeth Grace. S. Augustine saith: Quod  
videtis, Panis est, & Calix: quod vobis etiam oculi renuntiant: The thinge, that you see,  
is Breade, and the Cuppe: whiche thinge your eyes doo testifie. Here be the plaine testimo-  
nies of foure Ancient Catholique Fathers in this behalf. But these þe we Late-  
rane Fathers contrarywise saie: Here ceaseth the Substance, and Nature of Breade, and  
Wine: The Nature of Breade remaineth not: Christe changeth the Nature, and Substance of  
the Breade: Beleeue not the witnes of your eyes: The thinge, that you see, is not Breade.  
Thus these þe we Fathers, as it maie appeare, of purpose are contrary to þe Olde.  
Hereof we maie reason thus:

The Olde Catholique Fathers vnderstoode not this þe we fantasie of  
Transubstantiation:

Therefore they vnderstoode not the remaininge of the Accidentes without  
Substance.

Yet hath M. Hardinge chosen this, as the onely fundation of his whole cause.

M. Hardinge. The. 2. Diuision.

S. Cyprian that learned Bisshop and holy Marryr saith thus: In Sermonē de Cœna Domini.  
Panis iste, quem Dominus Discipulis porrigebat, non effigie, sed natura mutatus, omni-  
potentia verbi factus est Caro. This Breade, whiche our Lorde gaue to his Disciples, changed  
not in shape, but in Nature, by the almightie power of the woorde (he meaneth Christes woorde of  
Consecration) is made fleshe. Lo he confesseth the Breade to be changed, not in shape or forme, for  
that remaineth, but in Nature, that is to saie, in Substance. And to signifie the chaunge of Substance,  
and not an accidentarie change onely, to witte, from the vse of Common Breade, to serue for sacra-  
mental breade, as some of our newe Maisters doo expounde that place for a shifte: he addeth great  
weight of woordes, whereby he farre ouerpeiseth these mennes light deuise; saieringe that by the  
almightie power of our Lordes woorde, it is made fleshe. Verily they might consider, as they woulde  
seeme to be of sharpe iudgement: that to the performance of so smal a mater, as their sacramental  
chaunge is, the almightie power of Goddes Vwoorde, is not needeful. And nowe if this woorde,  
Factus est maie signifie an imaginatiue makinge, then why maie not Verbum Caro factum  
est, likewise he expounded, to the defence of sundrie olde hainouse heresies against the true Manhood  
of Christe? Thus the nature of the breade in this sacrament beinge chaunged, and the forme remai-  
ninge, so as it seeme breade, as before Consecration, and beinge made our Lordes fleshe by vertue of  
the woorde, the substance of breade chaunged in to that most excellent substance of the fleshe of Christ:  
Of that whiche was before, the accidentes remaine onely, without the substance of breade. The  
like is to be beleued of the wine.

\* This is a Blas-  
phemie. For no  
Sacram. can be  
made without  
the almighty  
power of God.  
VVith this Ex-  
ample M. Har-  
dinge fighteth  
against him self.

The B. of Sarisburie.

This place of S. Cyprian is often, and mutche alleged, as if euery woode ther-  
of were an argument: as in deede at the sight, and first appeatance, it seemeth  
vehement, and soundeth mutche: but beinge wel weighed and considered, it wil  
appeare in Substance, as it is. Certainly of Annihilations, of remouinge of Pa-  
tures, of Remaininge of Accidentes without Subiecte, whiche thinge M. Har-  
dinge

dinge hath taken to proue, it speaketh nothinge. For answere, first it is plain by these foure Ancient learned Fathers, S. Augustine, S. Chrysostome, Gelasius, and Theodoretus, that the Breade, and Wine after the Consecration, remaine in their Nature, and Substance, as they were before. Whiche thinge notwithstandinge, it is not the Nature of Breade, that worketh the effecte, and force of this Sacrament: That is, that Christe maie dwel in vs, and we in him: no moze, then it is the Nature of Water, in the Sacrament of Baptisme, that worketh the effecte thereof, and maketh vs flesh of Christs flesh, and Boane of his Boanes. And for better euidence hereof, to compare one Sacrament with an other, S. Basile saith, Gracia (Baptismatis) non est ex natura aquae, sed ex praesentia spiritus. The Grace of Baptisme is not of the Nature of the Water, but of the Presence of the sprite. And therefore Cyrill saith, Quemadmodum viribus ignis, &c. As water beinge vehemently heat by the strengthe of fire, heateth no lesse then if it were fier in deede, so the Water of Baptisme by the workinge of the holy Ghost, is reformed vnto a Diuine power (or Nature). So Chrysostome saith, Elizeus potuit vndarum mutare naturam, &c. Elizeus was hable to change the Nature of the Water, and made it hable to beare yron. Here Chrysostome saith, euen as S. Cyprian saith, that the Nature of the Water was chaunged: Yet the very Substance of the Water remained as before.

Likewise S. Ambrose speakinge of Goddes marueilous workinge in Baptisme, saith, Non agnosco vsum Naturae: Nullus est hic Naturae ordo, vbi est excellētia Gratiae. In this case I haue no skil of the vse of Nature: The order of Nature hath no rule, where as is the excellencie of Goddes Grace. Againe he saith, Est hoc illud magnum Mysterium, quod oculus non vidit, nec auris audiuit, nec in Cor hominis ascendit: Aquas video, quas videbam quotidie. Me istae habent mundare, in quas saepe descendi, & nunquam mundatus sum: Hinc cognosce, quod Aqua non mundat sine Spiritu. Is this that greate Myserie, that the eie neuer sawe, that the eare neuer hearde, that neuer entred into the harte of man? I see Water, that I sawe euery daye before. Is this it, that shal make me cleane? I haue gonne oftentimes into it, and was neuer the cleaner. Therefore vnderstande thow, that Water (of his owne Nature) without the holy Ghost cleanseeth not. And againe, Per predicationem Dominicæ Crucis, Aqua fit dulcis ad Gratiam. By the preachinge of our Lordes Crosse, the Water (by side his owne Nature) is made sweete vnto Grace. And in this respect S. Hilarie saith, Vno Christo per Naturam vnius Baptismi induimur. VVe put vpon vs, onely one Christe, by the Nature of one Baptisme. And Gregorie pphesie in like sort, Natura Aquae præcedere virga Fidei, &c. virā præstat. The Nature of Water (thus considered) the Rodde of Faith goinge before, geneth life. Otherwise he saith, Hoc beneficium nō Aqua largitur, &c. sed Dei præceptum, & Spiritus. Aqua verō subseruit ad ostendendam purgationē. It is not Water (of his owne Nature) that geneth this benefite: but the commaundement of God, and the Holy Ghost. The Water serueth, to shewe vs the cleansing of the Soule.

By these examples, I trust, it maie appeare, what S. Cyprian meante by the change of Nature. Verily, Origen that Ancient learned Father, touching the Breade in the Sacrament of Christs Bodie, writeth thus: Non materia panis, sed super illum dictus Sermo, est qui prodest, &c. It is not the Mater (or Substance) of Breade, but the vvoorde spoken ouer it, that doeth profite. And therefore S. Ambrose likewise saith, Quanto magis operatorius est Sermo Dei, ut sint, quæ erant, & in aliud commutentur? Howe muche more effectual is the vvoorde of God, that (the Breade and Wine) maie be (in Substance and Nature) the same, that they were before, and yet be changed into an other thinge?

Notwithstandinge this answere vnto the discreete Reader maie seeme sufficient, yet M. Hardinge forceth y mater further, with this wooorde, Factus est. If this wooorde, Factus est, saith he, maie signifie an imaginative makinge, the why maie not,

Ephes. 5.

Basilii De spiritu sancto. ca.

15. ἡ χάρις ἐν ἡμῖν τὸ πνεῦμα ὡς ἐστὶ τὸ ὕδωρ.

Cyrill. in Iohan. lib. 1. ca. 42.

Chrysost. de virtutibus. 7. vitij, hominis.

Ambrosius de illis qui initiatur Mysterijs. cap. 9.

Ambros. de illis qui initiatur Myster. ca. 4.

Ambros. de illis qui initiatur Myster. cap. 3.

Hilarius de Trinitate. lib. 8.

Gregorius Nyssenus. in vita Moyses.

Gregor. Nyss. de sancto Baptismo.

Origen. in Matthea. cap. 15.

Ambros. de sacramentis. li. 4. cap. 4.



Natura.  
Factus  
est.

Augustin. in Io-  
han. tractatu. 21.  
Leo de passione  
Serm 14.  
Beda. I. Cor. 10.  
Origen. in Can-  
tica, hom. 2.  
Ambr. I. Corin. 5.

Augustin. ad  
Quodvultdeum.  
Epistola Leonis  
ad Leonem Au-  
gustinum.  
Augustin. ad  
Quodvultdeum.

Tertullian. con-  
tra Marcionem.  
lib. 4.

Omnipotentia  
verbi,

Leo sermo. 4. de  
Natiuitate.

not, Verbum Caro factum est, be so expounded: What simple shiftes are these? Is M. Hardinge hable to allege no barre, but that maie be pleaded against him self: Or doeth he thinke, that this Latine Woorde, Facere, must needs signifie, Transubstantiare? S. Augustine saith, Nos Christi Facti sumus: We are made Christes. Leo saith, Corpus regenerati, Fit Caro Crucifixi. The Bodie of the man, that is Re- generate, is made the Fleashe of Christe, that was Crucified. Beda saith, Nos ipsi Corpus Christi facti sumus: We our selues are made the Bodie of Christe. Origen saith in like manner of speache, Spiritus Sanctus non in turturē Vertitur, sed Columba Fit. The Holy Ghost is not changed into a Turtle, but is made a doone. So S. Ambrose, Victa anima libidine Carnis, Fit Caro. The Soule beinge overcome with the pleasure of the fleashe, is made fleashe. And wil M. Hardinge vpon warrant of this one Woorde, conclude, that our Bodies be utterly Transubstantiate, and Substantially, and Really become the Bodie of Christe: Or, that the Holy Ghost is verily Transubstantiate into a Doone: Or the Soule into fleashe: Or in these very woordes, that he hath alle- ged, Verbum Caro Factum est: The woorde, that is, the Sonne of God, was made Fleashe, doeth he thinke, that the Sonne of God leaste the Nature of his Godhead, and was verily Transubstantiate into fleashe: Doubtles this were a monstrous Doctrine, & in olde times it was Cherinthus, and Ebions horrible Heresie. Merily Leo saith, Quamuis Iohannes scribat, Verbum Caro factum est, Verbum tamen non est verum in Carnem: Although S. John saie, The Woorde was made Fleashe, yet was not the Woorde turned (or Transubstantiate) into Fleashe. S. Augustine saith of the He- retiques called Timotheani, Ad confirmandam huiusmodi impietatem, qua Deum as- serunt verum esse à Natura sua, cogunt Euangelistæ testimonium dicentis, Et Verbum Caro factū est, quod ita interpretantur, Diuina Natura in Humanam versa est: These He- retikes, to confirme their wickednes, whereby they holde, that God was changed from his owne Nature, (and made man) racke the witnes of the Euangelist S. John saieinge, The Woorde was made Fleashe. Whiche Woorde they expounde thus, The Nature of God was changed into the Nature of man. Euen thus M. Hardinge saith, The Nature of Breade is changed in- to the Nature of Christes Bodie.

Where is then, that greate force of this woorde, Factus est, whersin M. Har- dinge seemeth to haue suche trust? He might better saie thus, The Woorde was made Fleashe, the Nature, and substance of the Woorde remaininge stil: So the Breade is made Fleashe, the Nature and substance of the Breade neuerthelesse remaininge stil. And in this fozte, the Olde learned Father Tertullian speaketh touchinge the same: Christus acceptum Panem & distributum Discipulis, Corpus suum illum Fecit, dicendo, Hoc est Corpus meum, hoc est, Figura Corporis mei. Christe takinge the Breade, and diuidinge it to his Disciples, made it his Bodie, saieinge, This is my Bodie: That is to saie, saith Tertul- lian, This is a Figure of my Bodie. Thus the holy Fathers expounde, what they meant by these woordes, The Breade is made Christes Bodie.

But S. Cyprian further allegeth to this purpose, The Omnipotent Power of God, whiche, saith M. Hardinge, Farre ouerpoiseth al these mennes light fantasies. Thu: he saith, as though that without this light fantasie of Transubstantiation, God coulde not be Omnipotent: or, as if there were such wonderful weight in his Outwarde Shewes, and Emptie Accidentes. But God worketh mightily, and sheweth his Power Omnipotent, not onely herein, but also in al other his holy Mysteries, as it is befoze declared in the fifthe Article, and the.3. Diuision. Leo saith, Christus de- dit Aquæ, quod dedit Mari. Virtus enim Altissimi, & obumbratio Spiritus Sancti, quæ fecit, vt Maria pareret Saluatorem, eadem fecit, vt Regeneraret vnda credentem. Christe gaue to the Water, that he gaue to his Mother. For the power of the Highest, and the ouershadowinge of the Holy Ghost, that caused Marie to beare the Saueour, the same Power hath caused the Water to Regenerate the belener. To like purpose saith Chrysostome,

Ut Sara, non Natura, sed Dei promissio fecit matrem &c. As the promise of God, and not Nature made Sara a Mother, euen so our Regeneration by Nature is nothinge. But the VVoor-  
des of God, whiche the Faithful know, beinge pronounced by the Priest in the Bathe of VVater,  
doo forme, and Regenerate him, that is Baptized, as it were, in his mothers wombe. So  
they were wonte to singe at the halowinge of the Fonte, Descendat Spiritus Sanctus  
in hanc plenitudinem Aquæ, totamq; eius Substantiâ Regenerationis fecunder effectum.  
Let thy Holy Ghost come downe into this fulnes of VVater, and let it fille the whole Substance  
thereof with the effecte of Regeneration. Thus Leo, Chrysostome, and other Olde  
Fathers, acknowledge the Omnipotentie of God in the Sacrament of Baptisme:  
yet did they not thinke it therefore necessary, to Transubstantiate the Nature, and  
Substance of the Water. The same S. Cyprian, (al be it in deede it is not S.  
Cyprian, but a farre later writer, as by good proues it dooth appeare) writinge  
onely of the Blessinge of the Holy Dyle, allegeth likewise the omnipotent Power  
of God aboue Nature. His wordes be these, Sanctificatis Elementis, iam non pro-  
pria Natura præbet effectum: Sed Virtus Diuina potentius operatur: adest Veritas Signo,  
& Spiritus Sacramento. It is not Nature, that geueth effecte vnto the Element of Oyle  
beinge sanctified, but the Power of God worketh more mightily. The Trueth is Present wth  
the Signe, and the Holy Ghost with the Sacrament. Therefore it was no good Catho-  
lique Diuines parte, so lightly to shake of these Pewe Maisters Sacramental  
changes, as maters of so smal weight. It appeareth by these Examplis, that God  
therein sheweth his Omnipotent Power: and yet without any Transubstan-  
tiation.

Chrysost. in Epi-  
stol. ad Galat.  
Cap. 4.

Totam substan-  
tiam.

Cyprianus de  
vñctione Chris-  
matis.

Howe if neither these wordes, Panis Natura Mutatus: nor these wordes,  
Factus est: nor these wordes, Omnipotentia Verbi: nor al these wordes togea-  
ther, be hable to prouue Transubstantiation, as it is cleare by that is saide already,  
then is M. Hardinges fundation not wel laide: and therefore we maie the better  
doubte of his Conclusion.

And, where as he saith, These Newe Maslers thinke it sufficient to acknowledge a  
Sacramental changinge, and to saie, that the Breade is changed into the Sacrament of Christs  
Bodie, and that onely for a shifte, it maie please him to remember, that Beda welneare  
niene hundred yeeres agoe, expounded the same in like sorte: and yet that notwithstandinge,  
was neuer counted neyther Shifter, nor Pewe Maister. His wordes  
be plaine: Panis, & Vini Creatura, in Sacramentum Carnis, & Sanguinis Christi, ineffa-  
bili Spiritus Sanctificatione transfertur. The Creature of Breade and vvine, by the ineffable  
Sanctification of the Sprite, is turned into the Sacrament of Christs Fleashe, and Bloude.

Beda in Octauis  
Epiphaniæ.

### M. Hardinge. The (3) Diuision.

fourte

De Confe.  
Dist. a. Ca.  
omnia quæ  
tangit.  
De Sacra-  
mentis. lib.  
4. cap. 4.  
De his qui  
iniciantur.

Nothinge can be plainer to this purpose, then the saieinges of S. Ambrose. Licet Figura Panis,  
& Vini videatur, nihil tamen aliud, quam Caro Christi, & Sanguis, post Consecrationem  
credendum est. Although, saith he, the forme of Breade, and VVine be seene, yet after Consecration  
we must beleue, they are nothinge elles; but the Fleashe, and Bloude of Christe. After the opinion of  
this Father, the shewe and figure of Breade and VVine are seene, and therefore remaine after Con-  
secration. And if we must beleue, that whiche was Breade, and VVine before, to be none other  
thinge, but the Fleashe and Bloude of Christe, then are they no other thinge in deede. For if they were,  
we might so beleue. For beleeve is grounded vpon trueth, and what so euer is not true, is not to be be-  
leued. Hereof it foloweth, that after Consecration the accidentes, and shewes onely remaine with-  
out the Substance of Breade and VVine. In an other place he saith as much. Panis iste, &c. This  
Breade before the wordes of the Sacramentes, is Breade: as soone as the Consecration cometh, of  
Breade is made the Bodie of Christe. Againe in an other place he saith most plainly, That the power  
of Consecration is greater, then the Power of Nature: Because Nature is changed by Consecration.  
By this Father it is euident, that the Nature (178) that is to say, the Substance of Breade, and  
vvine

This place is  
Countrefeite,  
and not to be  
founde in al S.  
Ambrose.

178 Vntueth,  
standinge in fal-  
se interpretatione  
as shal appeare.



Accidentes per-  
forme the Sacra-  
mente. A strange  
kinde of Di-  
uinitie,

VVine, by Consecration beinge chaunged into the Bodie, and Bloude of Christe, theire natural qualities, whiche be accidentes, continue vnto the performance of the Sacrament, remaine without the Substance of Breade and VVine.

The B. of Sarisburie.

Ambroses Bookes be extant, and knowen. Amonge them al, these wordes are not founde. Cratian the repozter of them, either of purpose, or for wante of discretion, as a man lvinge in a very barbarous, and corrupte season, allegeth of, ten one Doctoure for an other: the Greeke, for the Latine: the Newe, for the Olde: as maie soone appeare to the learned Reader. This writer, whome M. Hardinge woulde so faine haue to passe by the name of Ambrose, in this very place, purpose-ly depraue the wordes of Christe, alleginge that for Scripture, that is not to be founde so written in al the Scriptures. Whiche is not the manner of S. Ambroses dealinge.

But for contentation of the Reader, to answere that thinge, that seemeth woorthy of no answere, we must vnderstande, that the Breade, the Wine, & the Water, of their owne nature, without further Consideration, are nothinge els but vsual, and simple creatures. And therefore S. Augustine geneth this general rule touching the same, In Sacramentes we must consider, not what they be of them self, but what they signifie. So S. Ambrose writeth of the Water of Baptisme: Quid vidistis? Aquas vique: sed non solas. Apostolus docuit, non ea contemplanda, quae videntur, sed quae non videntur. VVhat sawest thou (in thy Baptisme) Water no doubt: but not onely Water. The Apostle hath taught vs, to beholde, not the thinges, that be seene, but the thinges, that be not seene. Otherwise touching the very Substance of the Breade, and the Wine, he saith, Sunt, quae erant: They be the same thinges, that they were. And immediately before, he calleth the Sacrament touching the Breade, & the Wine, whiche are the material partes thereof, a Common, and a Known Creature.

Yet neuerthelesse, touching the effects of the Sacrament, we consider not the corruptible natures, or outward Elements, but directe our Faith onely to the Bodie, and Bloude of Christe. S. Ambrose him self leadeth vs thus to saie, Ante Benedictionem Verborum Coelestium alia species nominatur: post Consecrationem Corpus Christi Significatur. Before the Blessinge of the Heauenly Wordes, it is called an other kinde: but after the Consecration, the Bodie of Christe is signified.

But M. Hardinge wil replie, This Ambrose saith, Figura Panis, & Vini videntur: The Figure of Breade, and VVine is seene: Therefore we must needs confesse, there are Accidentes without a Subiecte. If any Olde Writer, Greeke, or Latine: learned, or vnlarned, euer bled this word, Figura, in this sense, to wite, to signifie a shewe alone without any Substance, then maie M. Hardinge seeme to saie somewhat. If neuer any writer bled it so, then haue we good cause, to doubt his Conclusion. Verily, to leaue other olde writers of al sortes, S. Ambrose him self saith, Christus apparet in Figura Humana. Christe appeareth in the Forme, or Figure of a Man. And S. Paule saith to like purpose, Formam Serui accepit: Christe tooke vpon him the Forme of a Seruant. I thinke, M. Hardinge wil not warrant vs vpon the force of these wordes, that Christe had onely the shewe, and shewe, and not the very Substance, and nature of a Manes Bodie. For in so saieinge, he shoulde seeme openly to fauoure the Olde condemned Heresie of the Manichees. In saieinge otherwise, this word, Figura, cannot further his purpose.

But S. Ambrose saith, Nihil aliud credendum: VVe must beleue, there is nothinge els. Therefore, saith M. Hardinge, There is no Breade. I maruel, he hath no further insight, nor better skil in his owne Argumentes. For here he concludeth a plaine contradictio against him self. For if there be nothinge els, but the Bodie of Christ,

and

Augusti. contra  
Maximin. li. 3.  
Ambrosius de  
ijs, qui initian-  
tur Mysterijs.  
cap. 2.  
Ambrosius de  
Sacramentis. li.  
4. cap. 4.  
Ambros. de Sa-  
cram. li. 4. ca. 3.  
Creatura solen-  
nis & nota.  
Ambros. de ijs,  
qui initiantur  
Mysterijs. cap. 9.

Ambros. in Epi-  
stol. ad Colossen.  
cap. 1.  
Philippen. 2.

and wee must also beleue the same, then is there neither Foyme, nor Figure, nor Weight, nor Sauoure there: whiche is contrary to M. Hardinges owne first position: and yet by these wordes wee must needes beleue it. The meaning is, as it is before saide, that, according to the Doctrine of S. Augustine, in al Sacramentes wee sequester our mindes bitterly from y sensible Creatures; and with our Faith beholde onely the thinges, that thereby are represented.

For answere to the other twoo places of S. Ambrose here alleged, touchinge the changinge of Natures, and makinge of Christs Bodie, it may please the gentle Reader, to remember that y is answered before in the Seconde Division hercof, vnto the Wordes of S. Cyprian. I trowe M. Hardinge wil not say, that the Changinge of any thinge is streight way the Corruption of the same. Origen saith: Si mirabuntur Celi, utique non perit, quod mutatur: Al be it the Heavens shal be Changed, yet the thinge, that is Changed, is not therefore utterly abolished, and put away. The question betweene vs is not, whether the Bready be the Bodie of Christe, or no: but whether in plaine, and simple manner of speache it be fleshely, and really the Bodie of Christe. S. Augustine saith: Secundum Quendam Modum Sacramentum Corporis Christi, Corpus Christi est: After a certaine manner (of speache) the Sacramente of Christs Bodie, is the Bodie of Christe. And S. Ambrose him selfe herein seemeth wel, and sufficiently to open his owne meaning. For thus he writeth, as is before alleged: Post Consecrationem Corpus Christi significatur: post Consecrationem sanguis Christi Nuncupatur: In Typum Sanguinis Christi, nos Calicem Sanguinis Mysticum percipimus: Carnem, & Sanguinem, quæ pro nobis oblata sunt, significamus: Similitudinem preciosi Sanguinis bibis: Est Figura Corporis, & Sanguinis Domini: In Similitudinem accipis Sacramentum: After Consecration, the Bodie of Christe is Signified: After Consecration, it is Called the Bloude of Christe: Wee receive the Mystical Cuppe of Bloude, in Example of the Bloude of Christe: Wee Signifie the Fleashe, and Bloude of Christe, that were offered for vs: Thou drinkest the Likenesse of that Precious Bloude: It is a Figure of the Bodie, and Bloude of our Lorde: For a Likenesse, or Resemblance (of the Bodie of Christe) thou receivest the Sacrament. Thus many wates it seemed good to S. Ambrose, to qualifie the heate, and rigour of his other wordes.

Now, if M. Harding, as his manner is, wil cal al these, Paked Signes, and Bare Figures, let him then remember, he maketh spoyle, & game at S. Ambrose, his owne Doctour. But the Sacramentes of Christe, notwithstandinge they be Signes, and Figures, as they be commonly called of al the Olde Fathers, yet are they not therefore Bare, and Paked. For God by them, like as also by his Holy Word, woorketh mightily, and effectually in the hartes of the Faithful. Touching the force of Goddes word, S. Ambrose writeth thus: Vidimus, & oculis nostris perspeximus, & in vestigia Clauorum eius digitos nostros inseruimus. Videmur enim nobis vidisse, quem legimus, spectasse pendentem, & vulnera eius Spiritu Ecclesie scrutante tentasse: We haue seene him, and beholden him with our eyes, and haue thrust our fingers into the very holes of his nayles. For wee seeme to haue seene him, whom wee haue read, and to haue beholden him hanginge on the Crosse, and with the feelinge sprite of the Church, to haue searched his Woundes. So saith S. Cyprian: Cruci hæremus, & Sanguinem sugimus, & intra ipsa Redemptoris nostri vulnera figimus linguam: Wee cleaue to the Crosse, and sucke vp the Bloude, and thrust our tongues euen within the Woundes of our Redeemer. And in this respect S. Ambrose saith: Baptismus est Mysterium, quod oculus non vidit, nec auris audiuit, nec in Cor hominis ascendit: Baptisme is, (not bare Water, but) a Myserie, that the eye neuer sawe, the eare neuer heard, nor neuer entred into the harte of Man. In respect hereof, the Element of Water seemeth nothing. Euen so in respect of Christs Bodie, & Bloud, that are represented, the Bready & Wine seeme nothing. Thus, S. Ambrose saith, in either Sacrament the power of Consecration is greater, then the power of Nature: Thus by Consecration Nature is Changed.

Origen. regl  
Aexap. li. 1  
Ca. 6.

Augustin. Epist.  
23.

Ambrosi. de ijs  
qui in iustitiam  
Mysterijs ca. 9.  
Ambrosi. de Co-  
rinth. 11.  
Ambrosi. de Sa-  
cra. lib. 4. ca. 4.  
De sacra. li. 4.  
Ca. 5.

Ambrosi. in Ludo  
cam li. 5. Ca. 7.

Cyprian. de Coe-  
na Domini.

Ambrosius de ijs  
qui in iustitiam  
Mysterijs. Ca. 4.



Subſtance,  
and Na-  
ture not  
changed.

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THE TENTH ARTICLE

M. Hardinge. The 4. Diuiſion.

According to the which meaning Theodoretus ſaith: *Videri & tangi poſſunt, ſicut prius: intelliguntur autem ea eſſe, quæ facta ſunt, & creduntur: The Breade and VVine may be ſeene and felt, as before Conſecration: but they are vnderſtanded to be the thinges, which they are made, and beleued.* Dialogo. 4.

The B. of Sarisburie.

Anno. 1554

Here, good Chriſtian Reader, I beſeeche thee to conſider thus mutche by þ way. In the Vniuerſitie of Oxfoꝛde, and in the late Solemne Diſputation holden there againſt that godly Father, and Martyr of bliſſed Memory Doctour Cranmere the Archebiſhop of Canturburie, the Authoritie of this Father Theodozetus was vtterly reſuſed in open audience, ſoꝛ that he was a Grecian: & therefore not thought to iudge Catholiquely of the Sacramentes, according to the late Determination of the Church of Rome. Which thing notwithstanding, it appeareth, M. Hardinge hath now reconciled him, and made him Catholique. How be it, this thing ſeemeth very ſtrange, that one man, in the uttering of one Sentence, with out any manner altering, or change of Wordes, ſhould be bothe an Heretique, and a Catholique, bothe together.

Concerning the greateſt Subſtance hereof, this place of Theodozetus is anſwered befoꝛe, in the eighth Article, and in the. 28. Diuiſion. Here he ſaith: That the Breade, and the Wine are ſeene, and touched, as they were before. Hereof M. Hardinge concludeth thus: Ergo, there is neither Breade, nor VVine remaining, but onely Accidentes, and ſherwes without Subſtance. This Argument of it ſelfe is ſtrange, and wonderfull, and the moꝛe, ſoꝛ that it concludeth plaine contrary, not onely to the meaninge, but alſo to the expreſſe, and euident wordes of Theodozetus. Foꝛ thus his wordes lie: Qui ſe ipſum appellauit vitem, ille Symbola, & Signa, quæ videntur, appellatione Corporis & Sanguinis honorauit: non Naturam mutans, &c. He that calleth him ſelfe the Vine, honoured the Signes, and Tokens, (whereby he meaneth the Sacramentes) that be ſeene, with the name of his Bodie, and Bloude: not changinge the Nature thereof, &c. And againe: Signa Myſtica poſt Sanctificationem non recedunt a Natura ſua. Manent enim in priori Subſtantia: The Myſtical Signes after the Conſecration departe not from their owne Nature. For they remaine in their former Subſtance.

Theodoret. Dia-  
logo. 1. Immuta-  
bilis.

Theodoretus in  
Dialogo. 2.  
inconfusus.

Now let vs compare this terte with M. Hardinges Gloſe. Theodozetus ſaith, The Breade, and VVine departe not from their Owne Nature: M. Hardinge ſaith: They departe vtterly from their Owne Nature. Theodozetus ſaith: The Breade, and VVine remaine in their former Subſtance: M. Harding ſaith: There remaine onely the ſherwes, and Accidentes of Breade, and VVine, without any their former Subſtance. It is a bolde Gloſe, that thus dareth to ouerthrow the manifeſt meaninge of the Terte. I trowe ſutche dealinge ſhould be rectified by a Write of Errour.

Of theſe plaine wordes of Theodozetus, we may wel conlude thus againſt M. Harding: The Subſtance of the Breade, and Wine remaineth ſtil, as it was befoꝛe: Therefore the Accidentes, and ſherwes of Breade and Wine, be not there without their Subſtance. Foꝛ the reſt, How theſe Myſtical Signes be vnderſtanded, and beleued to be the Bodie, and Bloude of Chriſte, it is anſwered befoꝛe, in the eighth Article, and. 28. Diuiſion.

M. Hardinge. The. 5. Diuiſion.

VVe doo not in like ſorte (ſaith S. Auguſtine) take theſe two formes of Breade, and VVine after Conſecration, as wee tooke them before. ſithe that wee graunte faithfully, that before Conſecration it is Breade and VVine, that Nature hath ſhapte: but after Conſecration, that it is the fleſhe, and Bloude of Chriſte, that the Bleſſinge hath Conſecrated. In an other place he ſaith, that this is not the Breade which goeth into the Bodie (179) (meaninge for Bodily ſuſtenance) but that Breade of life, qui animæ noſtræ ſubſtantiam fulcit: VVhiche ſuſtaineth the ſubſtance of our ſoule.

The. 179. Vo-  
truthe, For Ra-  
banus ſaith:  
Sacramentū in  
alimentum Cor-  
poris redigitur.

In li. ſcot.  
Proſperi. de  
Cōſec. diſt.  
2. Ca. Noa  
autem.  
De verbis  
Domini ſe-  
cundū Lucā  
The Sermo. 28.

The B. of Sarisburie.

The former of these two places, may be easily discharged by that, is answered before to the wordes of S. Ambrose, in the 3. Division hereof. S. Augustine speaketh of the changinge, and auauncinge of the Natures of Breade, and Wine, vnto a Spiritual, and Diuine vse, and not of the abolishinge of the same. As for Accidentes, and shewes standinge without Subiecte, and Substance, he saith nothinge. True it is, The Breade, before the Consecration, was nothinge els but Bare, and Common Breade: nowe it is auanced, and made a Sacrament of Christs Bodie, and Bloude: not by Nature, but by Consecration, aboue Nature. Chrysostome saith: Oculis intellectus ista perspicimus, Nihil enim Sensibile tradidit nobis Christus &c. Sic & in Baptismo: Let vs beholde these thinges with the eyes of our minde: for Christe hath deliuered to vs nothinge, that is Sensible &c. So likewise in Baptisme, I thinke, M. Hardinge wil not denie, but the Water in Baptisme is a thinge sensible: likewise, that the Breade, and Wine in the holy Mysteries, or, at the least, the Accidentes, and shewes thereof, are thinges sensible. But S. Chrysostome withholdeth vs from the Breade, the Wine, the Water, and al other like thinges, that be sensible, to the consideration of the Bodie, and Bloude of Christ, that are not sensible: in comparison whereof, al the reste are consumed, and serue nothinge.

Chrysostom. in  
Matth. homi. 83.

Touching the seconde place, The wordes be written both in S. Augustine, and also in a Booke, that is commonly known by the name of S. Ambrose De Sacramentis: the meaninge whereof nothinge toucheth, neither the Breade, nor the Wine: but onely the Bodie, and Bloude of Christe, whiche thereby are represented. And therefore this place so vnadvisedly chosen, can litle further M. Hardinges fantasie of emptie Accidentes, hanginge, I know not howe, without Substance.

Ambros. de Sa-  
cramen. li. 5. c. 4.

The wordes be plaine of them selfe without further Exposition. Non iste Panis, qui vadit in Corpus: sed ille Panis vite eterne, qui animæ nostræ Substantiam fulcit: Not this Breade, that passeth into the Bodie: but that Breade of everlasting life, that strengthe- neth the substance of our Soule. M. Hardinge knoweth, that the Sacrament is recei- ued into our Bodies. Rabanus saith: Sacramentum ore percipitur, & in alimentum Corporis redigitur: The Sacrament is receiued with the mouth, and is turned to the nour- ishment of the Bodie. But the Bodie of Christe, as S. Cyprian saith, Est Cibus Mentis, non Ventris: Is meate for the Minde, not for the Belly. So S. Augustine saith: Panis iste interioris Hominis quærit esuriem: This Breade seeketh the hunger of the Inner Man. Intus bibendo felix sum: Drinkinge in my harte within, I am made happy.

Rabanus Man-  
rus lib. 3. ca. 31.Cyprian. de Cœ-  
na Domini.Augustin. in 100  
han. tract. 26.

Tertullian saith: Ruminandus intellectu, & fide digerendus est: That meate ought to be chewed with vnderstandinge, and to be digested with Faith. Likewise Chrysostome: Magnus iste Panis, qui replet Mentem, non Ventrem: This great Breade, that filleth the minde, and not the belly. Of this Breade S. Ambrose speaketh, and not of the Sa- crament, that is receiued into the Bodie. Wherefore it appeareth, M. Hardinge was not wel advised, how litle this place woulde make for his purpose. The Olde Father Origen saith: Accidit, vt simpliciores quidam, nescientes distinguere, quæ sint, quæ in Scripturis Diuinis interiori Homini, quæ verò Exteriori deputanda sint, vocabu- lorum similitudine falsi, ad ineptas quasdam Fabulas, & fragmenta inania se contrulerint: It happeneth, that simple folke, beinge not hable to discerne, what thinges they be in the Holy Scriptures, that are to be applied to the Inner Man, and what to the Vtter, bringe decei- ued by the likenesse of VVordes, turne them selues to vaine imaginations, and foolish Pa- bles.

Augustin. in 10-  
han. tract. 25.Tertullian. de  
Resurrectione  
Carnis.Chrysost. ex va-  
rijs locis in Mat-  
the. homi. 9.Origen. in Pro-  
logo in Cantica  
Canti.



M. Hardinge. The. 6. Division.

It is not Bare  
Bread: Ergo, it  
is Bread.

The. 180. Vn-  
truer the, Stan-  
dinge in wilful  
corruption of  
the Authours  
VVoordes, and  
meaninge, as  
shal appeare.

a Newly sette  
abroade, and  
iustly suspected.  
b In Cōparison  
of Christes Bo-  
die, that is re-  
presented, the  
Breade is no-  
thinge.  
c Such a super-  
natural change  
there is in the  
water of Bap-  
tisme, and in al  
Sacramentes.  
d Euen so The-  
ophylacte saith,  
Nos transele-  
mentamur in  
Christum.  
e These foure,  
Samaſa, Me-  
thonenſis, Ca-  
basila, and Mar-  
cus Ephesius are  
late VVriters,  
yoide of credit:  
yet al enemies  
to Transub-  
stantiation.

No man can speake more plainly heresof, then Cyrillus Hierosolymitanus, an Olde Auctour, who wrote in Greeke, and is extant, but as yet remaininge in written hande, and common to the sight of fewe learned men: his woordes be not muche vnlike the woordes of the schoole Doctours. Præbetur Corpus ἐν τύπῳ ἄρτος, in specie, siue figura Panis. Item, præbetur sanguis ἐν τύπῳ οἴνου. Christes Bodie (saith he) is geuen vs in forme, or figure of Breade. Againe, his Bloude is geuen vs in forme of VVine. A litle after these woordes he saith thus, μὴ πρόσχετε ὡς ψιλοῖς τῷ ἄρτι, καὶ τῷ οἴνῳ &c. Ne mentem adhibeas quasi Pani, & vino nudis: sunt enim hæc Corpus, & sanguis, vt Dominus pronunciauit. Nam tametsi illud tibi sensus suggerit, esse, scilicet, Panem & Vinum nudum, tamen firmet te Fides, & ne gustatum rem diiudices, quin potius pro certo, ac comperto habe, omni dubitatione relicta, esse tibi impartitum Corpus, & sanguinem Christi. Consider not (saith this Father) these as bare Breade, and VVine. For these are his Bodie, and Bloude, as our Lorde saide. For although thy sense reporte to thee so much, that it is bare Breade, and VVine, yet let thy Faith staie thee, and iudge not thereof by thy taste, but rather be right wel assured, al doubte put aparte, that the Bodie and Bloude of Christe is geuen to thee. Againe he saith thus in the same place: Hæc cum scias, & pro certo & explorato habeas, (180) qui videtur esse Panis, non esse, sed Corpus Christi, item, quod videtur vinum, non esse, quanquam id velit sensus, sed sanguinem Christi, ac de eo Prophetam dixisse, Panis Cor hominis confirmat: firma ipse Cor, sumpto hoc pane, vt pote Spirituali. VVhere as thou knowest this for a very certentie, that that which seemeth to be VVine, is not VVine, al be it the sense maketh that accõpte of it, but the Bloude of Christ. and that the Prophete therof saide, Breade strengtheneth the harte of man: strengthen then thee selfe thy harte, by takinge this Breade as that which is spiritual. And in the. 3. Catechesis this Father saith, Panis Eucharistiae post inuocationem Sancti Spiritus, non amplius est Panis nudus & simplex, sed Corpus &c. The Breade of the sacrament after praiser made to the Holy Ghost, is not bare, and simple Breade, but the Bodie of Christe.

No we, siue that by this Doctours plaine declaration of the Catholike Faith in this point, we ought to beleue, and to be verily assured, that the Breade is no more Breade after Consecration, but the very Bodie of Christe, and the VVine no more VVine, but his pretious Bloude, though they seeme to the eye other wise, though taste, and feelinge iudge other wise, and to be shorte, though al senses reporte the contrary, and al this vpon warrant of our Lordes woordes, who saide these to be his Bodie, and Bloude: and that (as he reacheth) not in the Breade and VVine: And further siue we are taught by Eusebius a Emisſenus, in Homilies of Easter to beleue terrena commutari, & transire, the earthly thinges to be chaunged, and to passe: againe, Creaturas conuerti in substantiam Corporis Christi, The Creatures of Breade and VVine to be turned into the substance of our Lordes Bodie and Bloude, which is the very Transubstantiation: and siue Chrysostome b saith Panem absumi, that the Breade is consumed a way by the Substance of Christes Bodie: c And Damascen, Breade and VVine Transmutari Lib. 4. de Orthodoxa fide ca 14. In Mar. 14. In Matth. 26. supernaturalliter, to be chaunged aboue the course of nature: and Theophylacte, the Breade d transilementari in Carnem Domini, to be quite turned by chaunginge of the Elementes, that is, the mater of Substance it consisteth of, into the Eleas he of our Lorde: and that in an other place, Ineffabili operatione transformari, etiam si Panis nobis videatur, that the Breade is transformed and changed into an other substantial forme, (he meaneth that of our Lordes Bodie) by vnspakeable workinge, though it seeme to be Breade. Finally, siue that the Greeke Doctours of late age, affirme the same doctrine, amonge whome c Samaſa vseth for perswasion of it the similitude, which Gregorie Nyssene, and Damascene for declaration of the same vsed before: which is, that in Consecration suche manner Transubstantiation is made, as is the Conuersion of the Breade in nourishinge, in which it is turned into the substance of the nourished: Methonenſis, like s. Ambrose, would not men in this mater to looke for the order of nature: seeinge that Christe was borne of a Virgin beside al order of nature, and saith that our Lordes Bodie in this sacrament, is receiued vnder the forme or shape of an other thinge, lest bloude shoulde cause it to be horrible: Nicolaus Cabasila saith that this Breade is no more a Figure of our Lordes Bodie, neither a gifte bearinge an Image of the true gifte, nor bearinge any description of the Passions of our Sauour him selfe, as it were in a Table, but the true gifte Cap. 37.

This Marcus Ephesius wilfully depraueth S. Basiles woordes.

Twoo sortes of Consecration: the one Perfite, the other Vnperfite.

gift it selfe, the moste holy Bodie of our Lorde it selfe, whiche hath truly receiued reproches, contumelies, stripes, whiche was crucified, which was kalled: Marcus Ephesius though otherwise to be reiected, as he that obstinately resisted the determination of the Council of Florence concerninge the proceeding of the holy Ghost out of the sonne, yet a sufficient witnesse of the Greeke Churches Faith in this pointe, affirminge the thinges offered to be called of S. Basile Antitypa, that is, the samplers, and Figures of our Lordes Bodie, because they be not yet perfectly consecrated, but as yet bearinge the Figure, and Image, referreth the Change or Transubstantiation of them to the holy Ghost, Donec Spiritus Sanctus adueniat, qui ea mutet: These giftes offered (saith he) be of S. Basile called Figures, until the holy Ghost come vpon them, to change them. VVhereby he sheweth the Faith of the Greeke Church, that through the holy Ghost in Consecration, the Breade and VVine are so changed, as they may no more be called Figures, but the very Bodie and Bloude of our Lorde it selfe, as into the same changed by the comminge of the holy Ghost. VVhiche change is a change in substance, and therefore it may rightly be termed Transubstantiation, whiche is nothinge elles but a turning or changinge of one Substance into an other Substance.

The B. of Sarisburie.

This Cyrillus Hierosolymitanus is an Olde Authour newly sette foorth. I wil not cal his credite into question: notwithstandinge many of his considerations be very mutche like to M. Hardinges iudgement in this Article, that is to say, like Accidens sine Subiecto: A shew of woordes without Substance. He seemeth bothe in woordes, and sense fully to agree with Chrysostome, Decumenius, and other Greeke Fathers, that neuer vnderstoode this M. Hardinges New Religion. He shutteth vp the Hearers bodily eyes, wherewith they see the Breade, and Wine: and bozoweth onely the Inner eyes of their mindes, wherewith they may see the very Bodie, and Bloude of Christe, whiche is that Breade, that came from Heauen. And herein, notwithstanding his woordes be quicke, and violent, the more to stirre, and enflame the hartes of them, vnto whom he speaketh, yet he him selfe in plainest wise openeth, and cleareth his owne meaninge. For thus he writeth: Ne consideres, tanquam Panem Nudum: Panis Eucharistiae non est amplius Panis Simplex, & Nudus: Consider it not, as if it were Bare Breade: The Breade of the Sacramente is no senger Bare, and simple Breade. Whiche woordes are naturally resolved thus: It is Breade: how be it not onely bare Breade: but breade, and some other thinge elles beside. So, where they of M. Hardinges side are wonte to say, Papa non est Purus homo: The Pope is not a Bare man, I trow, their meaning is not, That the Pope is no man: but onely, that he is a man, and yet besides that, hath another Capacitie, aboue the condition, and state of common men. Of these woordes of Cyrillus we may wel reason thus by the waye: The Sacrament is not onely, or Bare Breade: Therefore it is Breade, al be it not onely Bare Breade. And thus the same Cyrillus, that is brought to testifie, that there remaineth no Breade in the Sacrament, testifieth most plainly to the contrary, that there is Breade remaining in the Sacrament.

And although this answere of it selfe might seeme sufficient, yet (good Christian Reader) for thy better satisfaction, I praye thee further to vnderstande, that, as this Cyrillus speaketh here of the Sacrament of our Lordes Bodie, & Bloude, euen so, and in like phrase, and forme of woordes, he speaketh of the Oile, that they calle Holy, of the Water of Baptisme, and of other Ceremonies. Of the Oile he writeth thus, and further by the same expoundeth his meaninge touching the Sacrament: Vide, ne illud putes esse Vnguentum tantum. Quemadmodum enim Panis Eucharistiae, post sancti Spiritus Inuocationem, non amplius est Panis Communis, sed Corpus Christi: sic & Sanctum hoc Vnguentum, non amplius est Vnguentum Nudum, neque Commune, sed est Charisma Christi: Beware, thou thinke not, this to be Oile onely. For as the Breade of the Sacrament, after the Inuocation of the Holy Ghost is no senger Com-

Catechesis Mystagogica 4.

Cyrillus in Catechesi Mystagogica tertia.



mon Breade, but the Bodie of Chrifte: so this Holy oile is no senger Bare, or Common Oile, but it is the Grace of Chrifte. By these woordes there appeareth like change in the one, as in the other. As the Oile is the Grace of Chrifte, so is the Breade the Bodie of Chrifte: and as the Nature, and Substance of the Oile remaineth still, although it be not Bare, or Common Oile, so the Nature, or substance of the Breade remaineth still, although it be not Common, or Bare Breade.

Cyrrillus in Catechesi Illuminatorum. 3.

In like sorte he writeth of the Water of Baptisme: Non tanquam Aquæ Simplici studeas huic Lauachro: Ne Aquæ Simplicitati mentē adhibeas: Beholde not this Bathe, as Simple Water: Consider not the Simplicite of the Water. Of these conferences of places, wee may wel geather thus: The Water in the Holy Mysterie of Baptisme, notwithstandinge it be not Bare, and Common Water, yet neuerthelesse continueth still in the Nature, and Substance of very Water: So likewise the Breade in the Holy Mysterie of Chyistes Bodie, notwithstandinge it be not Bare, and Common Breade, yet neuerthelesse in Nature, and Substance is Breade still. But Cyrrillus saith, It is no Breade, it is no Wine, notwithstanding it appeare so vnto the senses: Chrysostome saith, The substance of Breade is consumed: Cennicenus saith, It is turned into the substance of Chyistes Bodie: and Damascenus, and Theophylactus, later writers of no greates credite, auouche the same.

Catechesis Mystago. 4.

It is plaine, that both Cyrrillus, and al other olde learned Fathers labour euermore with al vehemencie, and force of woordes, to sequester, & pulle their hearers from the iudgement of their senses, to beholde that Breade, that geueth life vnto the worlde. And therefore he calleth it Spiritual Breade: and of Chyistes Bloude he saith thus: Bibere vinum in corde tuo, Spirituale, scilicet, Vinum: Drinke that Wine (not with thy Bodily mouth, but) in thy harte: I meane that Spiritual Wine. Againe he sheweth, wherefore the Jewes were offended with Chrifte, and openeth the very cause of the grossenes of their error: Iudæi non audientes Verba Christi secundum Spiritum, Scandalizati abierunt retrō, eo quod existimarent sese ad humanarū Carnium esum incitari: The Jewes not hearinge Chyistes Woordes accordinge to the sprite, were offended, and wente from him, for that they thought, they were encouraged to eate Mannes Fleashe. Againe he saith: Gustate, & videte, quod suavis est Dominus. Num hoc Corporeo palato, vt istud diiudicetis, vobis præcipitur? Nequaquam: sed potius certa Fide: Taste, and see, that the Lorde is delectable. VVhat, are you commaunded to iudge this with your Bodily mouth? No, not so: but with vndoubted Faith.

Catechesis Mystago. 4.

The translatour hath turned it, Quod Christus est Dominus: beinge, as I iudge, deceived by the likenesse of these two wordes, Χριστός and Χρισός. In Catechesi Mystag. 5. Chrysostom. in Psalm. 22.

In this sense the Water in Baptisme geueth place to the Bloude of Chrifte, and of it self seemeth nothing: Likewise the Breade in the Sacrament of Chyistes Bodie geueth place to the Bodie of Chrifte, and in respecte thereof is viterly nothing. Whiche thinge concerning the Water of Baptisme, Paulinus seemeth to expresse thus:

Fonsq; nouus renouans hominem: quia suscipit, & dat  
Munus: siue magis quod definit esse per vsum,  
Tradere Diuino mortalibus incipit vsu.

Likewise Chrysostome: Non erit Aqua Potationis, sed sanctificationis: It shal not be VVater to Drinke (as it was before) but water of Sanctification (as before it was not). This is the very Substance of the Sacramentes in respecte wherof the corruptible Elementes of Breade, Wine, and Water, are consumed, & taken for nothinge. This thinge Chrysostome expretheth notably to the eye by this example: Lana cum tinguntur, naturæ suæ nomen amittunt, & tincturæ nomen accipiunt: & non vltra vocas Lanam, sed, vel Purpurā, vel Coccinum, vel Prasium: &c. VVool, when it is dyed, looseth the name of his owne Nature, and taketh the name of the Coloure. Thou callest it no senger wool, but Purple, or Scarlet, or greene, &c. Notwithstandinge, the very Substance of Wool remaineth still.

Chrysost. de Fide, & Lege.

And

Nothinge  
in compa-  
rison.

The Oile  
is Christ.

*Pachymeres in*

*Diony. de Eccle-*

*siast. Hierar. ca. 4*

*μύρον γὰρ*

*ὁ χρίστος.*

*ff. De rei Vendi-*

*catione. In rem.*

*Paulus.*

*August. contra*

*Maximin. li. 3.*

*Ambros. de ijs*

*qui initiantur*

*mysterijs. ca. 3.*

*Theophylact. in*

*6. ca. iohani.*

*Chrysostom. in*

*Gene. hom. 25.*

*2. Petri. 1.*

*Mercurius Trif-*

*megistus in*

*Æsculapio.*

*Chrysostom. in*

*iohan. hom. 39.*

*Bertram. de Sa-*

*cramen. Eucha-*

*Manna*

*made*

*Christes*

*Bodie.*

*Gregor. Nyssen.*

*de Sancto Bap-*

*tism.*

And so Pachymeres saith: The Holy Oile is no senger called Oile, but it is turned into Christe. His wordes be plaine: *Oleum enim est Christus: For the Oile is Christe. Not* meaninge thereby, that the Oile is no Oile, but onely, that in respecte of Christe, that thereby is signified, the Oile is Consumed, and appeareth nothinge. So Paulus, that famous learned Lawyer saith: *Res vna per prævalentiam trahit aliam:* One thinge by force of greater weight, draweth an other with it.

Thus therefore saith the Cyrillus: The Breade, that wee see, is now not Breade, but Christes Bodie: and the VVine, that wee see, is now not VVine, but Christes Bloude. As if he should say, These Elementes, or Creatures, are not so mutche the thinges, that they be in deede, as the thinges, that they represent. For so S. Augustine saith generally of al Sacramentes, as it hath bene alleged once, or twice before: In Sacramentes wee may not consider, what they be in deede, but what they signifie. And to the same ende S. Ambrose saith: *Magis viderur, quod non viderur:* It is better seene, that is not seene. And al this is wrought, bothe in the Mysterie of Baptisme, and also in the Mysterie of Christes Bodie, not by the worke or force of Nature, but by the Omnipotent power of the Sprite of God, and by the warrant of Christes Worde.

Thus Emilianus, thus Damascene, thus Theophylacte say, the Bread is changed into the Substance of Christes Bodie: I meane, even so, as the same Theophylacte saith: VVe oute selues are Transelemented (& Transubstantiated) into the Bodie of Christe. For thus he imagineth Christe to say: *Miscerur mihi, & Transelementatur in me.* And in like sorte Chrysostome speakinge of the Corruption, and Renewinge of the worlde, saith thus: *Opus erat quasi Reelementationem quandam fieri:* It was needeful, that the Elementes were (Transubstantiated, or) made new. So S. Peter saith: *Efficimur consortes Diuinæ naturæ:* VVe are made partakers of the Diuine Nature. And a Heathen wyter saith: *Homo transit in Naturam Dei:* A man is turned into the Nature of God.

Al these, and other like Phrases of speache, must be qualified with a sober, and a discrete construction: otherwise accordinge to the simple tenour of the wordes, they cannot stande. Therefore S. Chrysostome intreatinge of the Exposition of the Scriptures, saith thus: *Diuina opus est Gratia, ne nudis verbis insistamus. Nam ira Heretici in errorem incidunt, neque Sententiam, neque Auditoris habitum inquirentes. Nisi enim tempora, locos, auditorem, & alia huiusmodi consideremus, multa sequuntur absurda:* VVe have neede of Goddes Heavenly Grace, that wee stande not vpon the Bare VVoordes. For so Heretiques fall into error; neuer consideringe neither the minde (of the Speaker) nor the disposition of the Hearer. Onlesse wee weigh the Times, the Places, the Heares, and other like Circumstances, many inconueniences must needes follow. Merilly Bertramus an Ancient wyter saith: *Ipse, qui nunc in Ecclesia &c.* He that now in the Church by his Omnipotent Power spiritually turneth the Breade, and the Wine into the Fleashe, and Bloud of his Bodie, the same invisibly made his Bodie of the Manna, that came from Heauen; and of the VVater, that flowed from the Rocke, invisibly he made his owne Bloude. Thus, as the Fathers say, Manna was made Christes Bodie, or the Water in the Wildernesse was made his Bloude, even so they say, The Breade, and Wine are likewise made Christes Bodie, and Bloud.

Now, that it may thoroughly appeare, even vnto the simple, what the godly Fathers meante by suche extraordinary vse of speache, it shal not be from the purpose to reporte certaine wordes of Gregorius Nyssenus touchinge the same, and that in such order, as they are written. Thus therefore he saith: *Nam & hoc Altare &c.* This Altar, whereat wee stande, is by Nature a Common floane, nothinge differinge from other floanes, whereof our wallies be built, and our pavements laied: but after that, it is once dedicate to the honour of God, and hath receiued Blessinge, it is a holy Table, and an vn defiled Altar, afterwarde not to be touched of men, but onely of the Priestes,



and that with reuerence. Likewise the Breade, that first was common, after that the Myserie bath halowed it, is both called, and is Christs Bodie: like wise also the wine Christs Bloude. And where as before they were thinges of smal valewe, after the Blessinge, that cometh from the Holy Ghost, either of them both woorketh mightily. The like Power also maketh the Priest to be Reuerende, and Honorable, beinge by meane of a newe Benediction diuided from the common sorte of the people. Hereby we see, as the Altare, whiche in some places, bothe for steadines, and continuance, was made of stone, was changed from the former state, and yet remained stone stil: and as the Priest, or Bishop was changed from that, he was before, and yet remained in Substance one man stil: so by the iudgement of this Ancient Father, the Breade, and Wine are changed into Chyistes Bodie, and Bloude, and yet remaine Breade, and Wine in Nature stil.

And, for as mutche as M. Hardinge, to make good, and to mainteine this his p̄we Errour, hath here alleged togeather nient Doctours of the Greeke Church, as subscribinge, and wel agreeing thereto, vnderstande thou, good Christian Reader, for the better information, and direction of thy iudgement, that the Grecians neuer consented to the same, from the first preaching of the Gospel there vntil this date, as it is easie to be sene in the last action of the General Council holden at Florence. And Duns him selfe, hauinge occasion to intreate hereof, writeth thus: Ad hanc sententiam principaliter videtur mouere, quod de Sacramentis tenendum est, sicut tenet sancta Romana Ecclesia. Ipsa aurem tenet, Panem Transubstantiari in Corpus, & Vinum in Sanguinem: To this determination this thinge seemeth specially to leade, that we must holde of the Sacramentes, as the holy Church of Rome holdeth it. For Confirmation hereof he allegeth, not the Greeke Church, as knowinge, it had euermore holden the contrary, but onely the Particular Determination of the Church of Rome, concluded first in the Council of Lateran, in the yere of our Lorde a Thousande, two hundred, and fiftene, and neuer before.

And Isidorus the Bishop of Russia, for that after his returne home from the Council of Florence, he beganne to practise both for vnitie herein, and also in al other causes, to be concluded by twene his Churches, and the Church of Rome, was therefore deposed from his office, and utterly forsaken of al his Clergie. So wel they liked this p̄we diuise of Transubstantiation.

M. Hardinge wil reple, Cyrillus saith, εν τύπῳ ἄρτου, whiche he expoundeth, In specie, vel Figura Panis: In the Forme, or Figure of Breade: And this, as he imagineth, is as mutche, as Accidentes without Subiecte. What manner consideration lea- deth him hereto, I cannot tel. But it is most certaine, that by this very way, the Olde Heretiques were leade into their Errours. Marston the Heretique helde, that Chyiste appeared not in the very Natural Bodie of a Man, but onely in a fantasie, or shewe of a mannes Bodie. And to proue the same, he vsed M. Hardinges reason. For it is writte he: In Similitudinem hominum factus est, & Figura in- uentus ut homo: He was made after the Likenes of menne, and founde in Figure (whiche M. Hardinge expoundeth, in shewes, and Accidentes) as a man. And S. Ambrose saith: Nec sibi blandiatur virus Apollinare, quia ita legitur, Et specie inuentus, ut homo: Let not that Heretique Apollinaris flatter him selfe, for that it is thus written, He was founde in Figure, and Forme, as a man. Here we see, M. Hardinge is driuen to fighte with Olde Heretiques weapons: other wise his frendes woulde not iudge him Catho- lique. S. Ambrose saith, Chyiste appeared In Figura humana, In the Figure of a Man. Origen saith: Christus est expressa Imago, & Figura Patris: Chyiste is the expresse I- mage, and Figure of his Father.

Againe S. Ambrose saith: Grauior est ferri species, quam Aquarum Natura: The Forme of yron is heuier, then the Nature of the Water. And Gregorie p̄uene saith:

Concil. Florent.  
sessione vltima.  
Io. Scotus in 4.  
senten. dist. 10.

Concilium La-  
teranen. sub In-  
nocen 3. An. 1215.  
Romanus Patri-  
tus in historia  
de Nouo Orbe.

Philippin. 2.

Ambros. li. 7.  
Epist. 48.

Ambros. ad Co-  
lossen. 1.

Origen. περὶ  
ἀρχῶν li. 1. ca. 2.

Ambrosi. de ijs,  
qui imitantur  
Mysterijs. Ca. 3.

saith: *Sacerdos quod ad speciem externam attinet, idem est qui fuit: The Priest, as thou chinge his appearance, or outwarde Forme, is the same, that he was before. And wil M. Hardinge geather hereof, that Chryste, or a Peerce of pzon, or a Priest, is nothinge els, but an Accident, or a Shewe without Substance?* *Gregorius Nyss. sen. de sancto Baptismate.*

Wistdes al this, M. Hardinge is faine to falsifie Cyrillus, his owne Doctoure, and to allege his wordes otherwise, then he founde them. For, where as in the common Latine Translation it is witten thus: *Sciens, panem hunc, qui videtur a nobis, non esse Panem, etiamsi gustus Panem esse sentiat: Knowinge, that this Breade, that is seene of vs, is no Breade, al be it our taste doo perceiue it to be Breade: M. Hardinge hath chosen rather to turne it thus: Cum scias, qui videtur esse Panis, non esse, sed Corpus Christi: Knowinge, that the thinge, that seemeth to be Breade, is no Breade, but the Bodie of Chryste. Wherein he hath bothe shipte over one whole clause, and also corrupted the wordes, and meaning of his Authour. For Cyrillus saith: V With our outwarde cies wee see Breade, M. Hardinge saith: it appeareth, or seemeth onely to be Breade. Cyrillus saith: Our taste perceiveth (or knoweth) it to be Breade: This clause M. Hardinge hath leaft out, both in his Latine Translation, and also in the English. But speakinge of the Cuppe he turneth it thus: Al be it the sense make that accompre of it. Corrupte Doctrines must needes holde by Corruption. For it is certaine, Cyrillus meante thus, That as wee haue two sortes of cies, Corporal of the Bodie, and spiritual of the Minde: so in the Sacramentes wee haue two sundrie thinges to beholde: with our Bodily Eyes, the Material Breade: V With our Spiritual Eyes, the very Bodie of Chryste.*

M. Hardinge of purpose falsifieth and corrupteth the Olde Fathers.

And thus the Wordes of Cyril agree directly with these wordes of S. Augustine: *Quod videtis, Panis est: quod etiam oculi vestri renuntiant. Quod autem Fides vestra postulat instruenda, Panis est Corpus Christi: The thinge, that you see, is Breade: whiche thing your cies doo testifie. But touching that, your Faith woulde be instructed of, the Breade is Chrystes Bodie: in such sorte, and sense, as is saide before.* *August. in Sermone ad Infantiles.*

Samona, Pethonensis, and Cabasilas are very younge to be alleged, or allowed for Doctours. As for Marcus Ephesius, he seemeth wel to brooke his name. For his talke renneth altogeather Ad Ephesios. For where as S. Basile in his Liturgie, after the Wordes of Consecration, calleth the Sacramente *αὐτίτυπον*, that is to say, a Token, or a Signe of Chrystes Bodie: this Doctour Marcus imagineth of him selfe, that S. Basile speaketh thus of the Breade, before it be Consecrate. A very Childe woulde not so Childishly haue ghesled at his Authours meaninge. Yet M. Hardinge herein seemeth not mutche to mislike his iudgement. How be it he knoweth that the Breade before Consecration, is neither Sacrament, nor Signe of Chrystes Bodie: no more then any other common bakers Breade. Otherwise it should be a Signe, and signifie nothing: and a Sacrament, before it were Consecrate, and made a Sacramente.

Yet M. Steuen Gardiner seemeth to consider better, and more aduisedly of the mater. For he thinketh it likely, that Basiles Liturgie was disordred, and that sette behinde, that shoulde haue benne before: & that one ignorant Simple Scribe, corrupted al those bookes throughtout the whole worlde. M. Hardinge saith, S. Basile calleth the Breade *αὐτίτυπον*, a Signe, or Token, before it be perfectly Consecrate: As if there were two sortes of Consecration, the one perfect, the other Imperfect. And yet he knoweth, it is commonly holden in the Schooles, that the very beginning, and ende of Consecration is wrought, not by degrees, but in an Instant. Thus Consecration, is no Consecration: No Sacrament, is a Sacrament: That is a Signe, is no Signe: that is no Signe, is a Signe: Bookes be corrupted and disordred: That commeth after, that should goe before: and that is before, that shoulde come after. And yet al these shiftes wil scarcely serue to healepe out a Common Erroure.

Steph. Gardiner. ad Object. 185.



## M. Hardinge. The .7. Division.

The. 181. Vn-  
truth, for this  
Infallible Faith  
was vnknown  
to the Primi-  
tive Church,  
and openly re-  
fused of the  
Greeke Church  
in the Council  
of Florence.

See for this point of our Religion, wee have so good authoritie, (181) and beinge assured of the infallible faith of the Church, declared by the testimonies of these woorthie Fathers of diuers ages, and quarters of the worlde: wee may wel say with the same Church against M. Iuel, that in this Sacrament after Consecration, there remaineth nothinge of that, whiche was before, but onely the accidentes, and shewes, without the substance of Breade and wine.

## The B. of Sarisburie.

The certaintie of this Article, resteth onely vpon the most vncertaine ground of Transubstantiation. The Detewmination wherof, for so mutche as it is not mutche more then three hundred yeres olde, nor necessarily geathered of the force of Goddes Woorde, as Duns him selfe confesseth, nor euer, anywhere receiued, sauing onely in the Church of Rome, therefore is neither so Infallible, as M. Hardinge maketh it, nor so Ancient, nor so Catholique.

Time wil not suffer mee, to say so mutche, as might be saide to the contrary.

1. Corin. ii.

S. Paule acknowledgeth very Breade remaining still in the Sacrament, and that sutch Breade, as may be diuided, and Broken: whiche woordes cannot without Blasphemie be spoken of the Bodie of Christe it selfe, but onely of very Material Breade.

Matthei. 26.

Ex hac genera-  
tione vitis.

Chrysostom. in  
psalm. 22.

Chrysost. in

Matthae. hom. 83

Christe likewise after Consecration, acknowledgeth the remaininge of very Wine, and that sutch Wine, as is pressed of the grape. For thus he saith: I wil drinke no more of this Generation of the Vine. Chrysostome saith: In similitudinem Corporis, & Sanguinis, Christus nobis Panem, & Vinum, secundum ordinem Melchisedech ostendit in Sacramento: Christe shewed vs (not Accidentes, or Qualities, but) Breade, and Wine in the Sacrament, according to the order of Melchisedech, as a Likenesse, or Figure of his Bodie and Bloud. Againe he saith: Christus quando hoc Mysterium tradidit, Vinum tradidit. Non bibam, inquit, ex hac Generatione Vitis: quae certe Vinum producit, non Aquam: Christe, when he deliuered this Myserie, deliuered (not Shewes, or Accidentes, but) Wine. Christe saith (after Consecration) I wil no more drinke of this Generation of the Vine. Doubtlesse the Vine bringeth forth VVine, and not VVater.

Cyrillus in

Iohan. li. 4. ca. 14

Cyrillus saith: Christus credentibus Discipulis Fragmenta Panis dedit: Christe gave to his Faithful Disciples, Fragmentes, or Peeeces of Breade. I passe by S. Cyprian, S. Augustine, Gelasius, Theodoretus, and other Ancient and Holy Fathers: accordinge vnto whose moste plaine Woordes, and Authorities, if there be Breade remaininge in the Sacrament, then is there somewhat els besides Accidentes. What M. Hardinge may say, that saith so much, it is easy to see. but that Shewes, and Accidentes, hange emptie without the Substance of Breade, and Wine, none of the Olde Fathers euer saide.

Goddes Omni-  
potente Pover  
to beare vp Ac-  
cidentes.

And this is a matter to a Christian man not harde to beleue. For if it please God the almightie Creator in the condition, and state of thinges thus to ordeine, that substances created beare and susteine accidentes, why may not he by his almightie power conserue and keepe also accidentes without substance, siche that the very Heathen Philosophers repute it for an Absurditie to say, Primam causam non posse id praestare solum, quod possit cum secunda: that is to say, that the first cause, (whereby they vnderstande God) cannot doo that alone, whiche he can doo with the seconde cause, whereby they meane a Creature.

## M. Hardinge. The .8. Division.

## The B. of Sarisburie.

Cicero saith: A simple Poete, when he cannot tel, how to shifte his matters, imagineth some God suddainely to come in place a litle to astonne the people: and there an ende. So M. Hardinge

**M. Harding** findinge him selfe muche encumbred with his Accidentes, is faine to bringe in God with his whole Omnipotent Power, to holde them vp. Childezen in the Schooles are taught to knowe, that an Accident hath no Beinge without a Subiecte. Whiche rule beinge otherwise euermore true, hath Exception, as **M. Harding** saith, onely in this Sacrament, wherein be the Accidentes, and Shewes of Breadye, and Wine, & yet no Subiecte. For they are not in the Breadye: because (as he saith) that is gonne: noz in the Aler, for that cannot be seene: noz in Christs Bodie, for that is not rounde &c. So there is a white thinge, yet nothinge is white: And a rounde thinge, yet nothinge is rounde. Therefore, for as muche as these Accidentes neither are hable to stande alone, noz haue any subiecte there to rest in, for that cause, **M. Harding** saith, they be susteyned by the Power of God.

One saith: Nec Deus interfit, nisi dignus vindice nodus Inciderit: Neuer bring forth any God in a Tragedie, to plaie a parte, onles it be vpon some occasion of greate mater, meete for a God to take in hande. **S. Paule** saith: Deus portat omnia verbo virtutis sue: God beareth al thinges by the VVoorde of his power. And the heathen Poetes imagine, that Atlas holdeth vp the Heauens. But for God the Creatour, and Cause of al Causes, to come from Heauen, to holde vp Accidentes, it seemeth a very simple Seruice.

Hebra. I.

**M. Hardinges** reason standeth thus: God is Omnipotent:

Ergo, Accidentes in the Sacrament stande without Subiecte.

*M. Hardinge. The. 9. Diuision.*

And that this beinge of Accidentes without substance, or subiecte in this sacramente, vnder whiche, the Breadye not remaininge, the Bodie of Christe is Present, may the rather be beleued: it is to be considered, that this thinge tooke place, at the firste Creation of the worlde, after the Opinion of some Doctours. VVho doo affirme, that that first light, whiche was at the beginninge vntil the fourth day (182) was not in any subiecte, but susteyned by the power of God, as him liked. For that first light, and the same, were as whitenes, and a Bodie whited, saith **S. Basile**. Neither then was vvicke yet borne, who might teache them, that the power of God can not put an Accident without a subiecte. For so he saith in his booke De Apostasia Ca. 5. as **Cocleus** reporteth. Hereof it appeareth out of what roote the Gospellers of our Countrey springe. VVho smatchinge of the sape of that wicked tree, and hereby shewinge their kinde, appointe boundes, and borders to the power of God, that is infinite, and incomprehensible. And thus by those Fathers we may conclude, that if God can susteine and keepe Accidentes with substance, he can so doo without substance.

The. 182. VV. truth. For **S. Basile** plainly saith the contrary.

*The B. of Sarisburie.*

It is greate violence, to force an ancient Father, to beare false witness, and specially against him selfe. This reporte of **S. Basiles** meaninge is as true, as is that longe pœuise fable, so often alleged vnder the name of **Amphilocheus**, that is to wite, a vaine shewe without substance. And because **M. Hardinge** onely nameth **Damascene**, and **Paulus Burgensis** in his Margine, as beinge asafarde to touche their wordes, he may remember, that **Damascene** saith: Non aliud est ignis, quam lux, vt quidam aiunt: The Fire is nothinge els, but the light, as some men saie. And **Burgensis** saith: Quidam tradunt lucem fuisse nubem lucidam: some menne write, that the light was a bright Clowde. By these expositions it appeareth, that either the Fire, or the Clowde, was a Subiecte to receiue the light. Certainely neither **Burgensis**, noz **Damascene**, noz **Basile** euer saide, that the light stode without a Subiecte. Therefore that note in the Margine might wel haue benne spared. But it is an easie mater, with shewe of names to deceiue the simple.

**Damascen. li. 2. cap. 7.**  
**Burgensis in 1. Cap. Gene.**

**S. Basile** saith: The light was in the worlde before the Sonne was made. Therefore it was, and had his Beinge without the Sonne. His wordes stande thus: Aliud

**Basilius in Hex- quidem ameron. hom. 6.**

**Basilus hex- ameron. Hom. 6. Damasc. li. 2. ca. 7. Paulus Burgensis Gen. 1. lib. 2. Hist. Huiusmodi.**



quidem est, &c. The brightnes of the light is one thinge, and the Bodie subiecte vnto the same (that is the Sonne) is an other thinge. And saie not now vnto mee: It is impossible to diuide these thinges a sundre. For I saie not, that thou, or I canne possibly diuide the Bodie of the Sonne from the light. Yet notwithstandinge the thinges, that we maie parte a sundre onely by Imagination, the same thinges God the Creatour of Nature, is hable to sunder verily, and in deede. Heresof M. Hardinge gathereth his reasons thus:

The Light was not in the Sonne: Ergo, It was in Nothinge.

It was not in the Sonne: Ergo, It was not in the Ayre.

It was not in the Sonne: Ergo, It was an Accident without a subiecte.

This error commeth of the Equiuocation, or double takinge of this Worde Beinge in. For one thinge may be in an other, as in an Instrument, as the Light is in a Candle: whiche is the similitude, that Basile vseth. The same thinge may be in an other, as in a Subiect: as Light in the Aire. This diuersitie considered, now let vs weigh M. Hardinges reason.

The Light, saith he, was not in the Sonne, as in an Instrument to carrie it aboute the worlde: Ergo, It was not in the Ayre, as in a Subiecte.

This argument seemeth very Light. A man may easily, and sensibly with his fingers feele the folle of it in the Darke. Verily S. Basiles wordes to the contrary shine so cleare, that I maruel, M. Hardinge coulde not, or woulde not see them.

Basilius in Hes  
camer. homi. 2.

ἡ οὐκ ἐμὲν  
ἀόρατος, διὰ  
τὸ ἀφώτισον  
εἶναι τὸν αἶρα.  
ὅλον διόλα.

For thus he writeth befoze in the same Booke: περιλάμπετο δὲ αἶρα· μάλλον δὲ ἐγχετο αὐτῷ ὅλον διόλα· εἶχε τὸ φῶς. Illustrabatur aër: vel potius lumen sibi totum, & in totum permistum habuit: The Ayre was lightened: or rather it had the whole Light wholly mingled with it selfe. Againe he saith: The worlde was inuisible, because the Ayre was without lighte. S. Basile saith: The Light was in the Ayre, and that wholly through the whole, as in a Subiect: Yet M. Harding forceth S. Basile to say contrary to him self: The Light was onely an Accident without Subiecte, and was staid in nothinge. Howe Iudge thou, good Christian Reader, what credite thou maist geue to M. Hardinges wordes in reportinge of the Ancient Doctors.

But he saith: Goddes power is Infinite, and Incomprehensible. Therefore he is hable to susteine Accidentes. This erreure springeth of misundersandinge S. Basiles wordes. For where as S. Basile writeth thus: τότε δὲ κατὰ κίνησιν ἡλιακὴν, ἀλλὰ ἀναχομένῃς τὸ πρωτογόνῃς φωτὸς ἐκείνῃς, ἡμέρᾳ ἐγένετο: Dies tum fiebat, non per motum Solarem, sed diffuso illo primigenio Lumine: The day was made, not by the moouinge, or passinge of the Sonne, but by pouringe abroad the first Light: It appeareth, that in steede of (ἀναχομένῃς) whiche is (poured abroad) M. Hardinge by erreure read (ἀνεχομένῃς) whiche is, Borne vp, or sustained. But he may not wel mainteine his Accidentes by shiftinge of wordes, or by misundersandinge, or corruptinge of his Doctors.

Tertul. contra  
Paxan.

That is here alleged of Tertulise, and of his offspringe, as it sheweth matche Choler, so it maketh smal prouise. We knowe, that God is Omnipotent, and hable, not onely to susteine Accidentes, but also to restore the Dead from the graue, yea although he be petrified within him selfe, and fight against the Spirit of God. But Tertullian saith: Non, quia omnia potest facere, ideo credendum est, illum fecisse: sed, an fecerit, requirendum: Wee may not beleue, that God hath donne al thinges, because he canne doo them: But rather we must see, whether he haue donne them, or no. For Arguments taken of Goddes Omnipotent Power, were a readie Buckler in olde times, to serue Pyrears, and Eutyches, and other like Heretiques.

FINIS.

## THE ELEVENTH ARTICLE

OF DIVIDINGE THE SACRAMENTE

The B. of Sarisburie.

**Or that the Priest then Diuided the Sacramente in Thre partes, and afterwarde receiued al him self alone.**

M. Hardinge. The 1. Diuision.

Of the Priestes receiuinge the Sacrament him selfe alone, ymoughe hath bene saide before. This terme, Al, here smatcheth of spite. For if any deuoute person require to be partaker with the Priest, beinge woorthely disposed, and examined, he is not touned of, but with al gentleness admitted. And in this case, the Priest is not to be charged with receiuinge al alone. Albeit, respecte had to the thinge receiued, how many soeuer receiue, it is al, of al, and al of euery one receiued. Concerninge the breakinge of the Sacramente, and the diuidinge of it in three partes, First, it is Broken by the Priest, that wee may know our Lorde In fractione Panis, In the breakinge of the Breade, as the two Disciples acknowledged him, to whom Iesus appeared in the day of his Resurrection, as they were goeing to Emaus. And also that thereby the Passion of Christe may be represented to our remembrance, at whiche his Pretious Bodie was for our sinnes broken, rente, and torne on the Crosse. And this manner was vsed at the sacrifice in the Apostles time, as it is witnessed by Dionysius S. Pauls Scholar. Opertum Panem Pontifex aperit, (183) in frustra concidens &c. The Bishoppe (saith he) openeth the couered Breade, diuidinge it in peeces &c.

This Mystical diuinitie should be auouched by some Auncient Doctour. The. 183. Vntrue th, Standing in vntue translation.

The B. of Sarisburie.

I marvel, M. Hardinge woulde so slenderly passe this mater ouer, for that it is thought to make nutche bothe against his Transubstantiation, and also against his Priuate Masse, whiche are bothe heles and Lockes of his whole Religion. For first of al, the Breaking it selfe seemeth to argue, that there is very Breade there remaining to be Broken. And albeit, as it is reported by Petrus Lombardus, Some helde, that there is in the Sacrament a very Real Breaking, notwithstandinge there be nothing there to be Broken: Some, that the Bodie of Christe it self is there Broken, & that verily, and in dede, without any helpe or hist of Figure: and Some, that there is nothing Broken, but onely the Shewes, and Accidentes: and Some others, that there is no manner Breaking there at al, notwithstandinge vnto our eyes, and senses there appeare a Breaking: Yet the Holy Euangelistes witness plainely, That Christe tooke Breade, and Blessed it, and Brake it: and S. Paule saith: (Not the Accidentes of Breade, but) The Breade, that we Brake, is the Participation of Christes Bodie. And in the primitive Church, the very Supper of Christe, was commonly called the Breaking (not of Accidentes, but) of Breade. And Cyrillus calleth the Broken Portions of the Sacrament, Fragmenta Panis, Fragmentes, or Peeces of Breade.

Sentence 4. Dist. 15

Matthe. 26.

Luke. 22.

Mar. 14.

1. Cor. 10.

Act. 2.

Act. 20.

Cyrillus in 10.

han. 1. 4. ca. 14.

Gerard Lori-

chius De Missa

publica proro-

ganda. li. 3.

Durandus li. 4.

Dionys. Eccles.

Hierar. ca. 3.

Further, by this same Ceremonie Gerardus Loricchius, one of M. Hardinges Doctours, proueth, that euery Masse ought to be Common, & none Priuate. For thus he writteth: Diuiditur Hostia, vt non solum ipse sacerdos Missa officium faciens, sed & Ministri quoque, imo omnis populus astans, participet: The Hoste is Broken, that, not onely the Priest, that ministrerth the Masse, but also the Deacons, yea and al the people standinge by, may Communicate. Likewise saith Durandus: In Primitiua &c. In the Primitive Church the Priest receiued one portion, and the Deacons an other: and the thirde was ministred to al the People that was present. And therefore Dionysius saith, as M. Hardinge hath alleged him: Pontifex opertum Panem aperit, & in frustra concidit:

pp

The



The Bishop vncovereth the Breade, that stood covered, and cutteth it in peeces. Here note also by the way: Dionysius saith not, The Bishop cutteth the Shewes, or Accidentes, but the Breade in peeces. I graunte, this Tradition was vsed in the Apostles time: but it is vtterly broken, and abolished in the Church of Rome at this time: and therefore it standeth *M. Harding* in smal steede: onlesse it be to shew the world, how boldly he, & his Church haue broken the Traditions, and Orders of the Primitive Church of God. Neither is there any manner mention in Dionysius, either of the Breaking in three partes, or of any these Mystical Significations. Again the Wordes of Dionysius be otherwise then *M. Harding* reporteth them. For he saith not, In frustra concidens: Diuidinge it in peeces (whiche perhappes *M. Harding* would haue vs to vnderstande of three (but, In multa concidens: Cutting it in many peeces. And to that vse serued a knife, whiche, as it appeareth by Chrysostomes Liturgie, or Communion, was called Sacra Lancea. For in such sorte the Breade was cutte in peeces, not that one man might receiue the whole, but that it might suffice y Congregation. And therefore it is decreed in an epistle, that beareth the name of Clement, Let so many Hostes, or Portions be prouided, as may be sufficient for al the people.

This, I say, was the cause of this Ceremonie: and not, as *M. Harding* vainely Cheaseth, To know our Lorde in the Breaking of Breade.

*M. Harding. The. 2. Diuision.*

Now touching the diuidinge of the sacrament in three partes, it may appeare to be a Tradition of the Apostles, or otherwise a custome very auncient, for as muche as Sergius the Bishoppe of Rome, who liued with hin foure score yeeres of the sixe hundred yeeres after Christe, that *M. Iuel* referreth vs vnto, wrote of the Myserie of that Breaking, or Diuidinge the outward Forme of Breade, and declared the Signification of the same.

It is no smal argument of the antiquitie of this obseruation, that *S. Basil*, as *Amphilochius* writeth of him, diuided the sacrament in three partes at his Masse, as is aboue rehearsed. And, where as *Sergius* saith, that the portion of the hoste, whiche is put into the Chalice, betokeneth the Bodie of Christe that is now risen againe, and the portion whiche is receiued and eaten, he weth his Bodie yet walkinge on the earth, and that other portion remaininge on the altar signifieth his Bodie in the sepulchre: what, I pray you, is there herein, that any man should be offended withal? I acknowledge, that the Myserie hereof is otherwise of some declared, and of al to this ende, to put vs in minde of the benefites purchased to vs by Christe in his Bodie.

*The B. of Sarisburie.*

*M. Harding*, of good police, to winne credite, fathereth al his Mystical fantasies vpon the Apostles. Of *Sergius* the firste it is written, that he diuided the Agnus Dei to be songe, at the Breaking, and Distribution of the Mysteries: but of the Breaking of the same in three partes, notwithstandinge it be strongly avouched by *M. Harding*, yet of *Sergius* the first, there is written nothinge. In dede, *Gratian* allegeth this Decree in the name of *Sergius* the Pope: but without Date, or any manner further addition. And therefore it may as wel be *Sergius* the Seconde, that was called, *Os Porci*: Or *Sergius* the Thirde, that tooke *Formosus* his predecessor, beinge deade, out of the graue, and beheaded him, and threw out his Carke into the Tiber. Therefore this matter, for ought that maye appeare, beareth smal certaintie.

But let vs graunte, that *Gratian* meante *Sergius* the first: yet was he wel neare seuen hundred yeeres after Christe. Neither were it any greate inconuenience, to say, That, as he was hable to diuise these Mystical Significations, so he was also hable to diuise the number of partes, and manner of Breaking. But what

εις πολλά  
διελών.  
Liturgia Chry-  
sostom.

Clementis Epi. 2

The Myserie of Bre-  
aking of Ac-  
cidentes.  
The Fable of  
Amphilochius.

Platina.  
Vrpergensis.

De Consec. dist. 2.  
Triforme.

De Consec.  
Dist. 2. can.  
Triforme.

what greates Myſteries there may be in this Breakinge of outwarde Formes, and Accidentes, that M. Hardinge imagineth, I leaue vnto him ſelfe to conſider.

The Fable of Amphiloſchius hath bene ſix times alleged by M. Hardinge in this one booke, to ſundrye purpoſes: and yet he him ſelfe knoweth, it is but a very prettiſhe Fable: Who ſo liſteth to knowe it further, may finde it answered in the firſt Article, and in the 33. Diuiſion.

But where as this Sergius ſaith: Triforme eſt Corpus Domini: The Bodie of our Lorde is of three Formes, What ſo euer his meaninge therein were, his ſpeech is very ſtrange, or rather monſtrous. For the Bodie of Chriſte is not of ſo many Formes, but onely One, and Uniſorme. One of theſe portions, ſaith Sergius, ſignifieth Chriſte after his Reſurrection: The ſeconde, Chriſte walkinge in the Earth: The thirde, Chriſte lyinge in his grane. Al this, ſaith M. Hardinge, is holy, and Myſtical.

Howe be it, ſome there were, that liked not ſo greatly theſe imaginations: and therefore of them ſelues diuiſed others. Some ſaide, The firſte parte ſignifieth the Saintes in Heauen: The ſeconde, the Faithful, that be alieue: The thirde, the Soules in Purgatorie. Some ſaie, Theſe three partes ſignifie the three ſtates of Chriſte, Mortal, Deade, and Immortal: Some, That they ſignifie the three Subſtantial partes of Chriſte, his Godheade, his Soule, and his Bodie: Some others, that they ſignifie the three Perſones in the Trinitie, the Father, the Sonne, and the Holy Ghoſt. And I marvel, there was none, that coulde ſaie, they ſignifie the three Patriarkes, Abraham, Iſaac, and Jacob. Thus, hauinge bitterly loſt the very uſe of the Breakinge of the Myſteries, they reſeigne a bare Ceremonie thereof: and yet are ſo farre out of knowledge of the ſame, that they cannot agree amonge them ſelues, what to make of it: I meane, neither what they Breake, nor wherefore they Breake it. This Sergius diſagreeth from Bonauentura, from Durandus, and al others: yet he liketh M. Hardinge beſt of al.

*Durandus lib.  
4. Cap. 33.*

And what hurte, ſaith he, is there herein? Or wherefore ſhoulde any man here with be offended? Verily in the Houſe of God, that thinge is hurtful, that dooth no good. Al the Ceremonies of the Church ought to be cleare, and liuely, and hable to edifie. And if this Myſtical Ceremonie be not hurtful, why then dooth M. Hardinge him ſelfe breake it; and that, not of ignorance, or obliuion, but wittingly, and willingly, & as often as he ſaith his Maſſe. For Sergius ſaith, One of the three Portions ought to be reſerued vpon the Altar, vntill the Maſſe be donne: But M. Hardinge contrary, bothe to Sergius, and alſo to his Myſtical Significations, receueth al the partes together, and reſerueth none, and that by the Warrant of the Cloſe in that place, whiche is quite contrary to the Texte. Why dooth he thus diſſemble, and ſo openly mocke the worlde? If this Ceremonie be good, why dooth he breake it? If it be ill, why woulde he haue vs to keepe it? The ghealte, that M. Hardinge vſeth herein, ſeemeth very ſimple: Pope Sergius diuiſed theſe Myſtical meanings, ſeuene hundred yeres after the Apoſtles time: Ergo, this order of Breakinge came from the Apoſtles.

*1. Corinth. 14.*

*De Conſe. Diſt. 2.  
Triforme. In  
Gloſa.*

*M. Hardinge. The. 3. Diuiſion.*

Nowe that this cuſtome, or Myſtical Ceremonie, was not firſt ordeined by ſergius, for ought that can be gathered, but of him expounded onely touchinge the Myſterie of it, as vſed before his time, from the beginninge of the Church, no one Auncient Councel, or Authour founde, vpon whome it may be Fathered, of good reaſon, ſithe it hath ſo generally bene obſerued, we may reſerre the Inſtitution of it to the Apoſtles: and that accordinge to the minde of S. Auguſtine, whoſe notable ſayinge for that behalfe is this. Quod Vniuerſa tenet Eccleſia, nec in Concilijs conſtitutum, ſed ſemper re-

*The. 184. Vn-  
truth. For it was  
neuer generally  
obſerued.*



tentum est, non nisi autoritate Apostolica traditum, rectissime creditur: What, saith he, the vniuersal Church keepeth neither hath bene ordeined in Councelles, but hath alwaies bene obserued: of good right we beleue, it hath bene deliuered (to the Church) as a Tradition, by the auctoritie of the Apostles.

To conclude, if any sparke of Godlinesse remaine in our deceived Countryemen, and brethren, they wil not scorne and disphise this Ancient Ceremonie of Diuidinge the Sacrament in three partes at the Blessed Sacrifice of the Masse, whereof any occasion of euil is not onely not ministred, but rather contrarywise, whereby we are admonished, and stirred to, render our owne soules health, and to render thanks to God, for the greates benefite of our Redemption.

The B. of Sarisburie.

There is no mention made, neither in Olde Father, nor in Ancient Councel of this manner of breakinge of the Sacrament: Ergo, (saith M. Hardinge) It came firste vndoubtedly from the Apostles. The contrary hercof were mutche more likely. For he might rather haue saide thus: There is no mention made of it in any Olde Father, or Councel: Therefore, it came not from the Apostles.

And, where as he saith: It hath bene euerywhere vniuersally obserued, It is a greates vntrueth: as, God willinge, it shal appeare. And therefore S. Augustines rule serueth nothinge to this purpose.

For first, as M. Hardinge is deceiued in the manner of Breakeing, so is he also deceiued in the quantitie of the Breade, imagintnge, it was a little thinne rounde Cake, sutch as of late hath bene vsed in the Church of Rome: VVhiche (Durandus saith) must be rounde like a Pennie: either bicause Iudas betraied Christe for some like kinde of Coyne: or, bicause it is written, Domini est Terra, & plenitudo eius, The Earth is the Lordes, and the fulnesse thereof. But indeede it was a greates Cake, so large, and so thicke, that al the Congregation might receiue of it. Durandus himselfe saith: In Primitiua Ecclesia offerebant Vnum Magnum Panem, & omnibus sufficientem: quod adhuc Græci seruare dicuntur: In the Primitiue Church they offered one greates Cake, that was sufficient for al the people: whiche thinge, they say, the Greekes doo continue still. In Chrysostomes Liturgie, or, Communion, wee see bothe the forme of the Breade, & also the order of Cutting; or, Diuiding it with a knife. Centianus Heruetus in the Description thereof, saith: Est Panis Crassus, & Fermentatus, & Figura propemodum Sphærica: It is a Thicke Cake, and Leauened, and of forme in manner rounde. It appeareth by S. Gregorie, that it was a greates Cake, sutch as men vsed commonly at their Tables: whiche thinge appeareth also, by that the Heretiques called Artotyrite, added Cheese vnto it: and so ministred the Communion in Breade, and Cheese. And Paulinus sendinge sutch a Cake vnto S. Augustine, sent also this grætinge withal: Panem vnum, quem vnanimittatis indicio misimus Charitati iux, rogamus, vt accipiendo benedicas: This one loafe, or Cake, whiche I haue sent vnto you in token of vnitie, I beseeche you, receiuing the same, to blisse it. And perhaps Ignatius in respecte hereof saith: Vnus est Panis pro omnibus Fractus: There is one loafe, or Cake Broken for al. And S. Basile, Idem est virtute, siue vnam partem quis accipiat a Sacerdote, siue plures partes simul: It is al one in effecte, whether a man take one onely parte of the Priest, or many partes together. It is likely, he vseth these wordes, Parte, and Partes, in respecte of one whole. Durandus saith: That in his time, the Priest in some Churches Diuiding the Sacrament into three portions, receiue one him self, and ministred the other two to the Deacon, and Subdeacon. The like is recorded by Alexander de Hales, and sundrie others. Al this M. Hardinge dissembleth, and passeth by, and seeth nothinge, but a poppical Ceremonie.

Howe, this Cake beinge so large, so thicke, and so masse, and hable to suffice so many, wee may not wel thinke, that the Priests coulde conveniently diuide it into

Durandus. li. 4. in  
sexta parte Canonis.

Durand. li. 4.  
cap. 33.

Liturgia Chrysostomi.

Centianus Heruetus in S. Germani rerum Eccles. Theoria.

Gregor. Dialog. li. 4.

August. ad Quodvultdes. Epiphanius.

Inter Epist. Augustini. Epist. 31.

Ignatius ad Philadelphien.

Basilus ad Cæsariam Patriarcham.

Durand. li. 4. cap. 15.

Alexan. de Hales in 4. q. 37.

into three partes, and receiue al none. But rather, as I haue already saide, the Breakeinge thereof, is an inuincible proufe of the holy communion, and a manifest Condemnation of M. Hardinges private Masse. For it was not diuided into partes, to the ende to signifie these mystical Fantasies, that M. Harding, and others haue imagined: but to be Distributed, and deliuered to the people. Clemens Alexandrinus saith: Etiam Eucharistiam, cum quidam, vermos est, videntur, permittunt vnicuique ex populo, partem eius sumere: After that certaine (that is, the Priestles) haue Divided the Sacrament, they suffer every of the people to take a portion of it. So S. Augustine saith: Ad Distribuendum comminuitur: It is Broken, that it may be Distributed. And againe, Confringunt oblationes in Eucharistiam: They Divide the Oblations into the Sacrament (that the people may Communicate). So Dionysius: Vclatum Panem in multa concidens, & unitatem Calicis omnibus imperiens: Dividinge the Breade, that stood couered, into many partes, and deliuering the Vnitie of the Cuppe vnto al the people. In S. Bessles Communion, taken out of the Syrian Tongue, it is written thus: sacerdos frangit, & Signat: Diaconus proclamat, Communionem: The Priest Breaketh, and Signeth (the Sacrament): The Deacon crieth aloud, The Communion. And what needeth the witness of so many: S. Paule saith: Panis, quem Frangimus, nonne Communicatio Corporis Christi est: The Breade, that wee Breake, is it not the Communication of the Bodie of Christe: Whiche Wordes Anselmus expoundeth thus: Panis, quem nos Sacerdotes Frangimus, & quem vni in multas partes Diuidimus, ad designandam Charitatem accipiendum: The Breade, that we being Priestles doo Breake, and whiche Breade, beinge one Cake wee Diuide into many portions, to expresse the loue (or vnitie) of the receiuers. Likewise Loxchius: Panis, quem Frangimus, Participatio Domini est: hoc est, Fractio significat, nos esse vnum Corpus: The Breade, that we Breake, is the Participation of the Lorde: that is to say, The Breakeing signifieth, that al wee are one Bodie. It appeareth hereby, that the Sacrament was thus Diuided into partes, not to the intent wee should thereby learne new Mysteries, but that the people might receiue it.

To be more, this Ceremonie of this Breade beinge Broken, and so receiued, cannot be founde, neither in the Scriptures, nor in any of the Old Fathers, or Councelles: It beareth witness vnto the contrarye Transubstantiation, and also against private Masse: The best learned of that side cannot yet agree, neither whence it sprang first, nor what it meaneth: The people neither seeth it, nor knoweth it: They them selues, that so highly woulde seeme to sapour it, contrary both to Sergius Decree, and also to his mystical Exposition, in their Masses daily, and openly are bolde to breake it. Iohn hath thou, good Christian Reader, here of indifferently to iudge, whether M. Hardinge, or his Countreymen be deceiued. Merily S. Augustine saith, If the Causes that first moued, and leade men to misse such Ceremonies, can hardly, or not at al be known, when so euer oportunitie is offered, let them be cut of, and abolished without staggering.

## FINIS.

Clemens Alex-  
andrin. Stromat.  
li. i.

Augustin. ad  
Paul. n. Epist. 59.

August. ad

Quod uult deum

De Ophitis.

Dionysius Eccl.

Hierar. Cap. 3.

Liturgia Basilij

1 Corin. 10.

1 Corin. 10.

1 Corin. 10.

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## THE XII. ARTICLE.

## OF FIGURE, SIGNE, &amp;c.

The B. of Sarisburie.

**That, whosoever had saide, The Sacrament is a Figure, a Pledge, a Token, or a Remembrance of Christes Bodie, had therefore been iudged for an Heretique.**

M. Hardinge. The I. Division.

The. 18. Vn-  
trueti. For M.  
Hardinge was  
felowes haue  
both taught  
and written so:  
and therefore  
vnlearnedly.

In this Article wee doe agree with M. Iuel in some respects. For wee confesse, it cannot be auouched by scripture, auncient Councel, doctour, or example of the primitive Church, that who so ever had saide the Sacrament is a Figure, a Pledge, a Token, or a Remembrance of Christes Bodie, had therefore been iudged for an Heretique. No man of any learning ever wrote so vnlearnedly. Much lesse to impute heresie to any man for sayinge thus, hath been any of the highest mysteries, or greatest haies of our religion, with which M. Iuel goeth aboute to deface the truth. Wherefore this Article seemeth to haue been put in either of malice towards the Church, or of ignorance, or eny to fill up the heape, for lacke of better stuffe. Refusing the wordes of the auncient, and learned Fathers, we finde that oftentimes they call the Sacrament a Figure, a Signe, a Token, a Myserie, a Sampler. The wordes of themselves to this purpose in their learned tongues are these, Figura, Signum, Symbolum, Mysterium, Exemplar, &c. by which they meane not to diminish the truth of Christes Bodie in the Sacrament, but to signifie the secreete manner of his beinge in the same.

The B. of Sarisburie.

Cuthbert. Tonst.  
de Eucharist. li. 1.

Marcus Con-  
stantinus.

It appeareth, that these meanes Doctrine is mutche mutable, and subiecte to change. For notwithstandinge they be now grown into some better likinge of these termes, Figure, Signe, Signification, Token, &c. Yet not longe thence they seemed, to be otherwise resolved: And thought them selues hable to allege Theophylactus, Damascenus, Enchyrius, and other greates mater, to disprove y same. D. Constel, the more to make the mater obscure, saith thus, If the Sacrament be a Figure of Christes Bodie, then was a Figure Crucified for vs, and not Christ. And what sauer they were, that bled this word, Figura, in this mater of the Sacrament, D. Steuin Carpiet scornfully calleth them, Figuratores, Figures. And D. John White, late Schoolemaster, and after Bishop of Exeter writeth thus, in greates scorne against that most honorable learned Father D. Peter Martyr, touching y same, Audio mille locis Corpus, non audio (Peit) Signa, Troposq; tuos nec Symbola data cerebro: I here Bodie, Bodie, in a thousande places: But of Signes, Figures, Tokens, that came onely out of thy heade, I heare nothinge. Whiche wordes notwithstandinge, in al the Ancient learned Fathers, by D. Hardinges owne Confession, if he had had eares to heare, he might haue hearde. Therefore it was neither malice, nor ignorance, nor Increase of heape, nor Wante of other stuffe, but the fondenesse, and folie of D. Hardinges side, that added this Article to the rest.

Augustin. de  
Doctrina Chri-  
stiana. li. 3. ca. 5.

But, for as mutche as many, either of simplicitie, or of the greates reuerence, they beare towards that holy Myserie, haue perswaded them selues, that Christes wordes touching the Institution thereof, must of necessity be taken plainly, and as they sounde, that is to say, without Figure: and, for as mutche also, as S. Augustine saith, It is a dangerous mater, and a seruitude of the soule, to take the signe in steede of the thinge, that is Signified, Therefore to auoide confusion, least the Simple be deceiued, taking one thinge for an other, I thinke it necessarie, in few wordes, and plainly to touche, what the Ancient learned Fathers haue written in this behalfe.

And

And, to passe by, that Christe him self saith, Doo this in my Remembrance: And, that St. Paule saith, Ye shal declare the Lordes Death until he come: And likewise, to passe by a greates many other Circumstances, whereby the truth hereof maye one appeare, The nature, and meaninge of a Sacrament of the Olde Fathers is thus defined: Sacramentum est Sacrum Signum: A Sacrament is a Holy Token: Whiche Definition is common, and agreeth indifferently to al Sacramentes. Therefore St. Augustine saith: Signa, cum ad res Diuinas pertinent, Sacramenta appellatur: Signes, when they be applied vnto Godly thinges, are called Sacramentes. And the cause, why Sacramentes are ordeined, is this: That by meane of such the Visible, and Outwarde thinges, we maye be leade to the consideration of Heauenly thinges. Therefore Dionysius saith: Nō est possibile animo nostro, ad immaterialē illam ascendere Caelestium Hierarchiarum contemplationem, nisi ea, quae secundum ipsum est, materialia inductione vtiatur: It is not possible, for our minde, to lise vp it selfe to the spiritual contemplation of Heauenly thinges, onlesse it haue the Corporal leading of such the natural thinges, as be aboute it. Likewise againe: Nos Imaginibus Sensibilibus, quantum fieri potest, ad Caelestes conceptions adducimur: By Sensible Images we are leade, as much as maye, to Heauenly contemplations. And, touching this holy Myserie of Christes Body, and Blood, the cause of the Institution thereof was, as Chrysostome saith, to keepe vs still in Remembrance of Christes greates benefite, and of our Salvation. Whiche thinge St. Hierome openeth in this sorte: Vltimam nobis memoriam reliquit: Vt si quis peregrinē proficiscens, aliquod pignus apud eum, quem diligit, relinquit: ut, quodvis huiusmodi videret, possit eius beneficia, & amicitiam memorari: quod ille, si perfecte dilexit, non potest videre sine ingenti dolore, & sine fletu: He leaue vnto vs his last Remembrance. As if a man goinge a farre journey, leaue a token with his frende, to the ende, that he seeinge the same, may Remember his benefites, and his frendeship: which token that frende, if he loue vnfainedly, cannot see without greates motion of his minde, and without teares. So saith St. Basile: Quid vtilitatis habent haec Verba: Nempe, ut Edentes, & Bibentes, perpetuo memores simus eius, qui pro nobis mortuus est, ac Resurrexit: Vt hat profite, haue these woordes: Verily, that wee Eatinge, and Drinkinge, maye euermore be mindeful of him, that died for vs, and rose againe. So St. Ambrose: Quia morte Domini liberati sumus, huius rei memores, in Edendo, & Potando, Carnem, & Sanguinem, qui pro nobis oblata sunt, Significamus: Because wee are made free by the Death of our Lorde, beinge mindeful thereof, in Eatinge, and Drinkinge, wee signifie the Eleashe, and Bloude, that Christe offered for vs. Origen expoundinge these woordes of Christe, Onlesse ye Eate the Eleashe of the Sonne of Man, &c. saith thus: Agnoscite, Figuras esse, quae in Diuinis voluminibus scriptae sunt: & ideo tanquam Spirituales, & non tanquam Carnales examinare, & intelligite ea, quae dicuntur. Nam, si quasi Carnales ista suscipitis, ledunt vos, non alunt: Know ye, that these be Figures written in the Holy Scriptures: and therefore examine, and vnderstande ye the thinges that be spoken, as men Spiritual, and not as Carnal. For if ye take these thinges, as Carnal men, they hurt ye, and serue you not. Tertullian expoundeth Christes woordes in this wise: Hoc est Corpus meum: hoc est, Figura Corporis mei. This is my Bodie: That is to say, This is a Figure of my Bodie. St. Ambrose speakinge of the Sacrament of Christes Bodie, useth oftentimes these termes, a Figure, a Similitude, a Signe, a Token of Christes Bodie. St. Augustine, besides in many other places, saith: Christus adhibuit iudam ad Conuiuium, in quo Corporis sui Figuram Discipulis suis commendauit: Christe tooke Iudas vnto his Table, wher at he gaue vnto his Disciples the Figure of his Bodie. And writinge against the Heretique Pelagianus, he saith: Non dubitauit Dominus Dicere, Hoc est Corpus meum, cum daret Signum Corporis sui: Our Lorde doubted not to say, This is my Bodie, when he gaue a Token of his Bodie. So Chrysostome: Si mortuus Christus non est, cuius Symbolum, ac Signum hoc Sacramentum est: If Christe died not, whose Signe, and whose Token is this Sacrament: So St. Hierome: In Typo Sanguinis sui, non obtulit Aquam, sed Vinum: In token



versus Iouhna  
num. li. 2.

of his Floure, be offered not Water, but Wine.

I leave other like Authorities welneare infinite. Whelosefew may suffice for a  
taste. This was the Olde Fathers manner of wytyng: neither was there any  
man then, that euer controlled them theretofore, or called them Figurers.

M. Hardinge. The. 2. Diuision.

For the better vnderstandinge of suche places, where these termes are vsed in the mater of the  
Sacrament, the Doctryne of S. Augustine In Sententijs Prosperi, maye serue very wel, which is thus.

Hoc est quod dicimus, quod omnibus modis approbare contendimus, Sacrificium Ecce-  
fiz duobus confici, duobus constare, visibili Elementorum Specie, & inuisibili Domini  
nostri Iesu Christi Carne & Sanguine: Sacramento, (id est, externo Sacro Signo) & re Sa-  
cramenti, id est, Corpore Christi, &c. This is that we saie, (saith he) whiche by al meanes

We goe aboute to prouethat the Sacrifice of the Church is made of two thinges, and consisteth of  
two thinges, of the Visible shape of the elementes (whiche are Breade and Wine) and the inuisible

Elas he and bloude of our Lorde Iesus Christe: Of the Sacrament, (that is the outwarde signe) and  
the thinge of the Sacrament, to witte, of the Bodie of Christe, &c. By this we vnderstande, that this

woorde (Sacrament) is of the Fathers two wayes taken. Firsh, for the whole substance of the sacra-  
ment, as it consisteth of the outwarde Formes, and also wihal of the very Bodie of Christe verily pre-  
sente, as S. Augustine saith, the Sacrifice of the Church to consist (186) of these two. Secondly, it is

taken so, as it is distincte from that hidden, and diuine thinge of the Sacramente, that is to saie, for  
the outwarde Formes onely, whiche are the Holy signe of Christes very Bodie presente vnder them

contained: Whereof we must gather, that when so euer the Fathers doo cal this moste excellen sa-  
crament, a Figure, or a signe, (187) they woulde be vnderstanded to meane none other wise, then of

those outwarde Formes, and not of Christes Bodie it selfe, whiche is there presente not Typically, or  
Figuratiuely, but Really, and substantially: Onlesse perhaps respecte be had, not to the Bodie it selfe

present, but to the maner of presence, as sometimes it happeneth.

so is S. Basile to be vnderstanded, in Liturgia, callinge the sacrament, Antitypon, that is, a  
samplar, or a Figure, and that after Consecration, as the Copies that be now abroad, be founde to

haue. So is Eustathius to be taken, that greate learned Father of the Greeke Church, who so con-  
stantly defended the Catholique faith against the Arians, cited of Epiphanius, in 7. synodo: At-

beit concerninge S. Basile, Damascene, and Euthymius, likewise Epiphanius in the seconde Nicene  
Council, Acti. 6. and Marcus Ephesus, who was presente at the Council of Florence, woulde haue that

place so to be taken before Consecration. (188) As S. Ambrose also, callinge it a Figure of our Lordes  
Bodie and Bloude, li. 4. De sacramentis cap. 5.

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M. Hardinge, as he is content to yelde to these names, Figure, Signe, To-  
ken, &c. to be addeeth therto an Exposition of his owne, sutch, as, I beleue, he canne

hardly finde the like in any Ancient Father. Therefore it must be sutch a Figure,  
not as the Olde Doctors, and learned Fathers haue at any time vsed, but sutch,

as M. Hardinge canne best imagine: and therefore nowe, not the Olde Doctors,  
but M. Hardinges he we Figure. In deede Tertullian saith he: Hæretici nudas vo-

ces coniecturis, quod volunt rapunt. Heretiques by their Coniectural Chedisses, drawe bare  
woordes whiche they list. With sutch conditions, & wicked Heretique Pelagius was

contented to graunte Christe to be God: but by his lewde Exposition he made him  
no God. For thus he saide: Nō amideo Christo Diuinitate suam: Hoc & ego fieri possu-

si volo: It greueth me not, to confesse Christe to be God: I mee selfe can be God too, if I list.

The Pelagian Heretiques, notwithstandinge they were the enemies of Goddes  
Grace, yet beinge forced by disputatiō, and conference, were contented to yelde,

and to confesse the Grace of God. But by their phantastical Exposition, in the ende  
they

De Con.  
Dist. 2. ca.  
Hoc est,  
quod Dic-  
mus.

Li. 4. ca. 24.  
in caput  
Matth. 26.

The. 186. Vn-  
truth. For S.  
Augustine neuer  
saide so.

The. 187. Vn-  
truth. For none  
of the learned  
Fathers euer  
called the out-  
warde Forme a  
Sacramente.

Christes Bodie it  
selfe is a Figure.

The. 188. Vn-  
truth. For S.  
Ambrose saith:  
Post Consecra-  
tionem Corpus  
Christi signifi-  
cat.

Post Consecra-  
tionem Corpus  
Christi signifi-  
cat.

Post Consecra-  
tionem Corpus  
Christi signifi-  
cat.

Post Consecra-  
tionem Corpus  
Christi signifi-  
cat.

Tertull. contra  
Marcionem li. 4.

Cyrillus. li. 5.

Augustin. ad  
Innocentium  
li. 5.

they made it no Grace at al. In like manner M<sup>r</sup>. Hardinge, notwithstanding he be  
byden by force, to confesse the name of Figure, yet, as he gloaseth it, with his co-  
lours, in deede he maketh it no Figure. Sometimes, he saith, it is a Figure of  
Christes Bodie secretly beinge there: Sometimes, it is a Figure of the life to  
come: Sometimes, Common Bzeade is a Figure: Sometimes, the Accidentes,  
and outwarde forme of Bzeade is a Figure: Sometimes, Christes Bodie In-  
uisible, is a Figure of Christes Bodie Visible: Al hitherto M<sup>r</sup>. Hardinge. Some-  
times also, it is a Figure of the Church: So saith Iohannes: Sacramenta nostra sunt  
quodammodo per Figuram, ipsum Corpus Christi, cuius Sacramenta sunt, id est, Ecclesia:  
Our Sacramentes are in a manner, by a Figure, the very Bodie of Christe, whereof they be Sa-  
cramentes: That is to say, Our Sacramentes be the Church. Thus many waies these  
menne haue sought, to make vp a new kinde of Figure, such as neither Gram-  
marian, nor Rhetorician, nor Diuine euer vnderstande before. Significat: It signi-  
fiet, is as muche to say, saith M<sup>r</sup>. Hardinge, as, Continer, It containeth, It is a Figure,  
that is to say, It is the thinge it selfe: It is a Figure, that is in conclusion, It is no Figure.  
Yet al these Figures in the ende be not sufficient to expounde one Figure. Trueth  
is euer certaine, and simple: contrariwise falseheade is doubtful, and double.

How muche better were it, for these men to speake so, as the Olde learned Fa-  
thers were contente to speake: S. Augustine saith: De signis differens hoc dico,  
ne quis in eis auendar, quod sunt, sed potius quod signa sunt, hoc est, quod significant:  
Reasoninge of Signes, I say thus: let noman consider in them, that they be, but rather: & they  
be Signes, that is to say, that they doo signifie. Againe he saith: Cauendum est, ne Fi-  
guram orationem ad Literam accipias. Ad hoc pertinet, quod Apostolus ait, Litera oc-  
cidit: Wee must beware, that wee take not a Figurative speache according to the Letter. For  
thereto it pertaineth, that the Apostle saith, The Letter killeth. S. Hierome saith:  
Quando dico Tropicam locutionem, doceo, verum non esse, quod dicitur, sed Allegoria  
nubilo Figuratum: Vhen I name a Figurative speache, I meane, that the thing, that is spo-  
ken, is not true, but fashioned vnder the Cloude of an Allegorie. Likewise Chrysostome:  
Non alienum oportet esse Typum a Veritate: alioqui non esset Typus: Neque omnino  
adequare Veritati: alioqui & veritas ipsa foret: The Figure may not be farr of from the  
Truthe: otherwise it were no Figure: Neither may it be eauen, and one with the Truthe: O-  
therwise it woulde be the Truthe it selfe, and so no Figure.

These thinges considered, it may soone appeare, how faithfully, and how wel  
to his purpose M<sup>r</sup>. Hardinge allegeth this place of S. Augustine: Hoc est, quod di-  
cimus &c. This is it, that wee say, whiche wee goe about by al meanes to prooue, that the Sa-  
cristice of the Church is made of twoo thinges, and standeth of twoo thinges: of the Visible  
Kinde (or Nature) of the Elementes, and of the Inuisible Fleashe, and Eloude of our Lorde  
Jesus Christe: Of the Sacrament, the outwarde Holy signe, and the thinge of the Sacra-  
ment, whiche is the Bodie of Christe. Hereof M<sup>r</sup>. Hardinge geathereth, that the Bo-  
die of Christe lieth hidden vnder the Accidentes. S. Augustines wordes be true:  
But M<sup>r</sup>. Hardinge with his gheasles is muche deceiued. For of this worde, Specie,  
he concludeth, that the Substance of Bzeade is gonne, and nothinge remaininge,  
but onely Accidentes: and of this worde, Inuisibili, he geathereth, that Christes  
Bodie is there Really incloased. And so he maketh a Commentarie farre beside  
his terte.

But what woulde he haue saide, if he had seene these wordes of S. Hierome:  
Venit Philippus: Ostendit ei Iesum, qui Clausus Larebar in Litera: Philip came: and shewed  
him Jesus, that lay hidden in the Letter. Of these wordes in the Seconde Council of  
Nice: Christus ipse habitat in ossibus mortuorum: Christe him selfe dwelleth in Deade  
mens Boanes. Of these of Angelomus: Deus pater Filium suum vnigenitum in Li-  
tera Legis, Iudaeis nescientibus, absconditum habuit: God the Father had his onely begot-  
ten Sonne Iesus Christe, hidden in the Letter of the Lawe, the Jewes not knowinge it.

Woulde

In Confessione  
Petriconiensis.  
ca. 32.

Augustin. de  
doctrina Chri-  
stiana li. 2. ca. 1.  
Augustin. de  
doctr. Christi-  
ana lib. 3. ca. 5.  
Hieronym. in  
Apologia cōtra  
Rufinum.  
Chrysost. in Di-  
ctum Apostoli,  
Patres nostri  
omnes &c. vlti-  
mo.

De Conse. Diss. 2.  
Hoc est.

Hieronym. ad  
Paulinum.  
Concil. Nicen.  
actio. 3.  
Angelomus in 2.  
Regum. ca. 22.



August. in Io-  
han. Tractatu.  
46.  
August. Citatur  
a Beda. 1. Cor. 10.  
Chrysostom. in  
1. Corin. hom. 7.  
Origen. in E-  
pist. ad Roman.  
li. 4. ca. 4.

August. contra  
adversariu leg.  
et Prophet. li. 2.  
ca. 5.

Augustin. De  
Baptismo, Con-  
tra Donatist.  
li. 1. ca. 15.

Ambrosius de  
iis qui in initian-  
tur. ca. 9.

Augustin. in Io-  
han. tracta. 26.

Augustin. Cita-  
tur a Beda. 1.  
Corin. 10.  
Chrysostom. in Mat-  
thae. hom. 83.

Would he of these wordes conclude, that Chryste is Really hidden, either in dead mens Bones, or in the Prophets Grave, or in the Letter of the Lawe: Certainly S. Augustine speaketh not one woordes, neither here, nor els where, nei-  
ther of Accidentes without Subiecte, nor of any Real presence. And al his woordes here be not very darke, yet in other places both often, and plainly, he ex-  
poundeth him selfe. For thus he saith: *Mysteria omnia Interioribus Oculis videnda sunt, id est, spiritualiter*: A Mysterie must be considered with the Inner Eye, that is to say, Spiritually. And againe: *In sacramentis aliud videtur, aliud intelligitur*: In Sacra-  
mentes wee see one thinge, and wee understande an other thinge. So Chrysostome speaking of the Water of Baptisme: *Ego non aspectu iudico ea, quae videntur*: The thinges, that be seene in Baptisme, I consider not with my Bodily eye. And likewise Origen: *Bene Circumcisionem Signum appellauit, quia & in ipsa aliud videbatur, aliud intelligebatur*: He called Circumcision rightly a signe, for that in it one thinge was seene, and an other thinge was understood. Thus in Sacramentes wee see one thinge with our eye, and an other thinge with our minde. With our Bodily eye wee see the Breade: with our faith wee see the Bodie of Chryste. Thus the Sacrament consisteth of two partes: Of the whiche the one is before our eyes, the other in Heauen: and so the one Visible, and the other Inuisible. So saith the S. Augustine: *Non oportet esse contentum superficie Literae, sed ad intelligentiam peruenire*: Wee may not stande con-  
tent with the outwarde sight of the letter, but must goe further into the meaninge. S. Au-  
gustine meaneth not by these wordes, that the understandinge of the Scriptures lieth Really hidden under the Letter. He him selfe better expoundeth his owne meaninge in this wise: *In veteri Testamento oculi abarur nouum, quia occulte signi-  
ficabatur*: The New Testament was hidden in the Olde: because it was secretly (or In-  
uisibly) signified in the Olde.

Now let vs examine the groundes of M. Hardinges ghesse. S. Augustine nameth *Visibilem Speciem*, the Visible kinde of the Elementes: Ergo, saith the M. Hardinge, he meaneth onely the Accidentes, or our warde Formes of Breade, and Wine, and not the Substance. The weaknesse of this Conclusion proceedeth of the misunderstandinge of the termes. For S. Augustine in this place, useth not this woorde (Species) for the outwarde shew, but for the very Substance of the thinge it selfe. So S. Ambrose saith the twise together in one place: *Sermo Dei Species mutat elementorum*: The woordes of God changeth the Kindes of the Elementes. And againe: *Ante benedictionem alia Species nominatur*: Before the Consecration it is called an other Kinde. In these and other like places, M. Hardinge cannot wel say, that, Species, signifieth an Accident, or outwarde shewe.

Nether dooth this woorde, Visible, importe any such External Forme, as is here imagined: But onely excludeth the Bodie of Chryste, whiche is in Heauen, Inuisible to our Bodily eyes, and Visible onely to the eyes of our faith. And so the Water in Baptisme is called *Forma Visibilis*, a Visible Kinde, or Elemente, accordinge to the general Definition of al Sacramentes. So S. Augustine saith, *Aliud Iudaei habebant, aliud nos: sed Specie Visibili, quod tamen idem Significaret*: The Jewes had one thinge (for their Sacrament) & wee an other: in deede of an other Visible Forme, or Kinde, whiche notwithstandinge signified the same thinge, that our Sacrament doth signifie. Likewise he saith: *Quod videtur, Speciem habet Corporalem: quod intelligitur, fructum habet Spiritualem*: The thinge, that wee see, hath a Corporal shewe: but the thinge, that wee understande, hath fruite Spiritual. And in this sense Chrysostome saith of the Sacrament of Baptisme: *Christus in Sensibilibus Intelligibilia nobis tradidit*: Chryste in Sensible thinges, hath geuen vs thinges Spiritual.

By these wee see bothe M. Hardinges grosse erreure, and also, for what cause the Olde godly Fathers cal Chrystes Bodie Inuisible: That is, for that, beinge in Heauen

Heauen, we see it with our Faith, with our minde, and with the eyes of our vnderstandinge. Neither make M. Hardinge of this worde, Inuisible, reason thus, as he seemeth to doe: Christes Bodie is Inuisible: Ergo, it lieth hidden vnder Accidentes.

For S. Ambrose in like phrase of wordes, speaketh thus of Baptisme: *Sacri Fontis vnda nos abluit: Sanguis Domini nos redemit. Alterum igitur Inuisibile, alterum Visibile testimonium Sacramento consequimur Spirituali: The Water of the Holy Fonte hath washed vs: Christes Bloude hath redeemed vs. Therefore by a Spiritual Sacrament we obtaine two Testimonies: the one Inuisible, the other Visible. Here S. Ambrose saith: Christes Bloude in Baptisme is Inuisible. Yet may we not conclude thereof, that Christes Bloude is hidden vnder the Accidentes, or Shewes of Water. So Origen saith: Baptismus Iohannis videbatur: Christi Baptismus est Inuisibilis: Iohns Baptisme was seene: But Christes Baptisme is Inuisible.*

*Ambrosius de spiritu sancto lib. 3.*

*Origen. in Lucam. homi. 24.*

And, not withstandinge al these thinges be plaine to any man, that hath eyes to see, yet that the weakenes, and folie of these shiftes may thoroughly appeare, let M. Hardinge shewe vs wherein, & in what respects, his naked shewe of formes, and Accidentes canne be the Sacrament of Christes Bodie. For thus he saith, and doubleth, and repeateth the same, and maketh it the state, and grounde of this whole Treatie.

The Signe, or Signification of this Sacrament, as S. Cyprian saith, standeth in Refreshinge, and feedinge. So saith Rabanus Maurus: Quia Panis Corporis Cor confirmat, ideo ille congruenter Corpus Christi nuncupatur: Et, quia vinum Sanguinem operatur in Carne, ideo illud ad Sanguinem Christi refertur: Because Breade confirmeth the harte of the Bodie, therefore it is conueniently called the Bodie of Christe: And because wine woorketh Bloude in the Fleashe, therefore it hath relation to the Bloude of Christe. Likewise because Water washeth away the soile, and filth of the Bodie, therefore, as Gregorie Nyssene saith, Christe appointed it to the Sacrament of Baptisme, to signifie the inward Vasshing of our Soules.

*Cyprian. de Cœna Domini. Rabanus Maurus. li. 1. cap. 31.*

*Gregorius Nyssenus De sancto Baptismo. Mar. Antonius Constantius ad obiect. 66.*

Nowe, although M. Hardinge canne say many thinges, yet this thinge, I thinke, he wil not say, that our Bodies be feede with his shewes, and Accidents. For, if he so saie, as in dede they are giuen so to saie, then wil the very Natural Philosopher reprove his folie. For the Philosopher saith, as in dede true it is, Ex iisdem nutrimur, & sumus: We consist of the same thinges, wherewith we are nourished. Therefore if M. Hardinge wil saie, The Substance of our Bodie is feede with Accidentes, then must he likewise say, The Substance of our Bodie doth stande of Accidentes.

Hereof we may very wel reason thus: The Accidentes, or Shewes of Breade, and Wine feede not our Bodies, as Christes Bodie feedeth our Soules:

Ergo, The Accidentes, and Shewes of Breade, and Wine, are not the Sacramentes of Christes Bodie. Contrary wise S. Cyprian, Irenæus, Rabanus, and other Ancient Fathers saie, The Substance of the Breade feedeth our Bodie, &c.

*Cyprian. de Cœna Domini. Irenæus li. 4. ca.*

Ergo, The Substance of the Breade is the Sacrament of Christes Bodie.

*34 Rabanus. lib. 1. cap. 31.*

And againe, M. Hardinge standinge vpon this simple grounde, cannot possibly auoide many greates Inconueniences. For if the Shewes, and Accidentes be the Sacrament, then, for as much as in one Breade there be many Accidentes, as the Whitenes, the Roundenes, the Breadth, the Taste, &c. and euery such Accident is a Sacrament, he canne by no Close, or conuenance shifte him selfe, but in steede of one Sacrament, he must needs graunte a number of Sacramentes: and auoidinge one Figure, he must be driuen to confesse a great many Figures.

Touchinge S. Basile, M. Hardinge seemeth to confesse, that his bookes are disordered, and that nowe sette after Consecration, that sometimes was before: and



and yet he sheweth vs not, who hath wrought this treacherie. I trowe, they haue corrupted, and falsified their owne bookes.

But Basile calleth the Sacrament *Ἀντίτυπον*, that is, a Samplar, a Signe, or a Token of Christes Bodie befoze the Consecration: and so Damascenus, Euthymius, and one Epiphanius, and Marcus Ephesius, late writers haue expounded it. Here, marke wel, good Reader, the Pricenesse, and curiositie of this people without cause. Sooner then they wil confesse, as the Ancient Catholique Fathers doo, that the Sacrament is a Figure of Christes Bodie, they are contente to saie: It is a Sacrament, before it be a Sacrament: and so a Figure, before it be a Figure. For how canne the Sacrament be a Sacrament, or what canne the bare Beade signifie befoze Consecration? Or who appointed, or commaunded it so to signifie?

*Ambrosius de  
ijs. qui iniri-  
antur. Ca. 9.  
Ambrosius. l. Co-  
rinth. II.*

But to leaue these *M. Hardinges* *Petwe* Fantastical Doctors with their *My-  
stical* Expositions, *S. Ambrose* in his time thought it no Heresie to write thus: Ante Consecrationem alia Species nominatur: Post Consecrationem Corpus Christi Significatur: Before Consecration it is called an other Kinde: After Consecration the Bodie of Christe is Signified. And againe: In Edendo, & Potando, Corpus & Sanguinem Christi, quæ pro nobis oblata sunt, Significamus: He saith not, Befoze Consecration, but euen in receiuinge the Holy Communion, whiche he calleth, Eatinge, and Drinkinge, we signifie the Bodie, and Bloude of Christe, that were offered for vs.

Thus the Olde Fathers called the Sacrament a Signe, or Figure of Christes Bodie, after it was Consecrate. But befoze Consecration neither did they ener cal it so, not withstandinge these *Petwe* Doctors iudgements to the contrarie, nor was there any cause, why they shoulde so cal it. Yet were they not therefore counted Sacramentaries, nor maintainers of false Doctrine.

*M. Hardinge. The. 3. Diuision.*

*Christes Bodie is  
a Figure of the  
life to come:  
Prooued onely  
by the Portuise.*

And if it appeare strange to any man, that *S. Basile* shoulde calle the Holy Mysteries *Antitypa*, after Consecration, let him vnderstande that this learned Father thought good by that woorde, to note the greate secrete of that mysterie, and to shewe a distincte condition of present thinges, from thinges to come. And this consideration the Church seemeth to haue had, whiche in publique praier after holy mysteries receiued, maketh this humble petition, *Vt quæ nunc in Specie gerimus, ceterum Veritate capiamus*: That in the life to come we may take that in certaine truth of thinges, whiche now wee beare in shape, or shewe. Neither doo these wordes importe any preiudice against the trueth of the Presence of Christes Bodie in the Sacrament: but they signifie, and utter the moste principal trueth of the same, when as al ourwarde Forme, Shape, shewe, Figure, Samplar, and coouer taken away, wee shal haue the fruition of God himselfe in sight face to face, not as it were through a glasse, but so as he is in trueth of his Maiesie. So this woorde *Antitypon*, thus taken in *S. Basile*, furthereth nothinge at al the Sacramentaries false Doctrine against the trueth of the presence of Christes Bodie in the Sacrament.

*The B. of Sarisburie.*

*M. Hardinge* for feare of takinge, alreth, and misteth him selfe into sundrie formes: in like sorte, as the Olde Poetes imagine, that one *Proteus*, a suttie fellowe, in like case was wonte to do. Emonge other his strange diuises he saith, Christes Bodie is a Figure of the life, that is to come: and that he proueth onely by his portuise, without any other further Authozitie. But if a man woulde traueise this *Petwe* Exposition, how standeth *M. Hardinge* so wel assured of the same? What Scripture, what Doctoure, what Councel, what Warrant hath he, so to saie: Verily, that Christes Natural Bodie beinge nowe Immortal, and Glorious, shoulde be a Signe, or a Token of thinges to come, it were very strange, and

*Sabbato. 4.  
temporum  
Mensis  
Septemb.*

and wonderful: but that bare Foymes, and Accidentes shoulde so Signifie, yet were that a wonder mutche moze wonderful.

The praiser, that is vttered in the Churche, is good, and godly, and the meaning therof very comfortable: That is, that al Weles, and Shadowes beinge taken away, wee may at laste come to the Throne of Glozie, and see God face to face. For in this life wee are ful of imperfections: and as S. Paule saith: VVee knowe (ex parte) Vnperfiteley: wee Prophecie vnperfiteley. But, when that thinge, that is perfite, shal come, then shal imperfection be abolished. Now wee see as through a seeinge glasse in a riddle: but then wee shal see face to face. Therefore S. Augustine saith: Vita est Christus, qui habitat in Cordibus nostris: interim per Fidem: post etiam per Speciem: Christus is our life, that dwelleth in our hartes: in the meane while by Faith, and afterwarde by sight. So S. Ambrose: Umbra in lege: Imago in Euangelio: Veritas in celestibus: The shadowe was in the Lawe: the Image is in the Gospel: the Trueth shalbe in the Heauens. So S. Basile: Nunc iustus bibit aquam viuentem: & posthac abundantius bibet, quando adscribetur in Ciuitatem Dei: sed nunc in Speculo: & in enigmate, per modicam comprehensionem rerum Caelestium: tunc autem flumen vniuersum recipiet: Euen now the iuste man drinketh the Water of life: and hereafter he shal drinke the same more abundantly, when he shalbe receiued into the Cittie of God. Now he drinketh, as in a seeinge glasse, or a riddle, by a smal vnderstandinge of Heauenly thinges: But then he shal receiue the whole streame. This is it, that the Churche praiser, for, that al imperfection sette aparte, our Corruptible Bodies may be made like vnto the glorious Bodie of Christus.

Hereof M. Hardinge seemeth to reason in this wise: Wee shal see God face to face: Ergo, Christes Bodie is Really Present in the sacrament. Or thus, Wee shal see God face to face: Ergo, The sacrament Signifieth not Christes Bodie, but the life, that is to come. By such arguments M. Hardinge confoundeth al the Sacramentaries false Doctrine.

M. Hardinge. The .4. Diuision.

And bicause our aduersaries doo mutche abuse the simplicitie of the vnlearned, bearinge them in hande, that after the iudgement, and Doctrine of thauient Fathers, the sacrament is (189) but a Figure, a Signe, a Token, or a Badge, and containeth not the very Bodie it selfe of Christus, for proufe of the same alleginge certaine their saieinges vttered with the same termes: I thinke good by recital of some the chiefe such places, to shew, that they be vntreuely reported, and that touchinge the Veritie of the Presence in the Sacramente, they taught in their daies the same Faith, that is taught now in the Catholique Churche.

Holie Ephrem in a booke, he wrote to those, that wil searche the Nature of the sonne of God by mannes reason, saith thus: Inspice diligenter, quomodo sumens in manibus Panem, benedicit, ac frangit, in Figura immaculati Corporis sui, Calicemq; in Figura pretiosi Sanguinis sui Benedicit, & tribuit Discipulis suis: Beholde (saith he) diligently, howe takinge Breade in his handes, he blesseth it, and Breaketh it, in the Figure of his vnspotted Bodie, and blesseth the Cuppe, in the Figure of his precious Bloud, and geueth it to his Disciples. (190) By these wordes he sheweth the partition, diuision, or breakinge of the sacrament, to be doone no otherwise, but in the ourwarde Formes, whiche be the Figure of Christes Bodie Present, and vnder them contained. VVhiche Bodie now beinge glorious, is no more broken, nor parted, but is indiuisible, and subiecte no more to any Passion: and after the sacrament is broken, it remaineth whole, and perfite vnder eche portion.

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If wee abuse the simplicitie of the people, vttering plainely and simply the  
 Dq very

I. Corin. 13.

Augustin. Epist.  
120.

Ambrosius in  
Psalm. 38.

Basilius in  
Psalm. 45.

The. 189. vnto  
trueth, ioined  
with a sleuder.  
The Former  
parte was neuer  
our Doctrine:  
The Seconde as  
yet was neuer  
prooued.

Takeh Breade.  
Blesseth It.  
Breaketh It.  
The. 190. vnto  
trueth, ioined  
vvith vnadvised  
Corruption of  
the Authour.



very wordes of the Ancient Fathers, then did the Fathers them selves likewise abuse the simple people: for that they of al others, first uttered, and published the same wordes: and specially for that, they neuer qualified the same, with any of these *M. Hardinges New Constructions*.

*Celafius contra  
Eutychem.  
Irenaeus li. 5.  
Iustinus Martyr  
Apologia 2.  
Ambrosius de ijs  
qui initiantur.  
Cap. 9.*

But if we abuse the people, speakinge in such wise, as the Olde Catholique Fathers spake so longe before us, what then may we thinke of *M. Harding*, that commeth onely with his owne wordes, that weaileth, and falsifieth the wordes of the Holy Fathers, and by his strange Expositions maketh them not the Fathers wordes: *Celafius* saith: In the Sacrament there remaineth the Substance of Breade and VVine: What is to saye, saith *M. Harding*, There remaineth the Accidentes of Breade and VVine. *Irenaeus*, and *Iustinus Martyr* say, The Breade of the Sacrament, increaseth the Substance of our Fleashe: Their meaninge is, saith *M. Harding*, that the Accidentes of the Breade increase the Substance of our Fleashe. *S. Ambrose* saith: Post consecrationem Corpus Christi Significatur: After Consecration the Bodie of Christe is signified: *M. Harding* saith: No, not so: But after Consecration the life to come is signified. Now Iudge thou indifferently, good Reader, whether of us abuse the simplicitie of the people.

Now let vs see how he handleth this good Olde Father *Ephrem*. In deede here he maketh the darkenesse light, and the light, darkenesse. For *Ephrems* wordes be so plaine, as nothinge can be plainer.

Christe tooke Breade, and blessed it, and brake it, in Figure, or, as Christe him selfe uttereth it, in Remembrance of his Blessed, and Unspotted Bodie. But *M. Hardinges* Exposition vpon the same is so peruerse, and so wilful, as if it were fies for him, to glose, and fanzie what him listeth. *Ephrem* saith: Christe tooke and brake Breade: *M. Harding* saith, Christe brake Formes, and Accidentes, and brake no Breade. *Ephrem* saith, The Breade is a Figure of Christes Bodie: *M. Harding* saith: The Breade is no Figure of Christes Bodie. To be shorte, *Ephrem* saith, Christe brake Breade in Figure, or Remembrance of his Bodie:

Ergo, saith *M. Harding*, Christes Bodie is there present, vnder the Forme of Breade. But he regarde hath he to the simplicitie of the people. Certainly *Ephrem* saith not, neither that the Formes, or Shewes be broken: nor that the same Formes be Figures of Christes Bodie: nor that Christes Bodie is presently in them contained. And therefore *M. Harding* in his guileful construction of the same hath included greate Untruth.

*M. Harding. The. 5. Diuision.*

*The breakinge  
of Accidentes is  
a Figure.*

Againe by the same wordes he signifieth, that our warde breakinge to be a certaine holy Figure, and representation of the Crucifixeinge of Christe, and of his Bloude shedding. whiche thinge is with a more clearenesse of wordes set forth by *S. Augustine*, In sententijs prosperi, Dum frangitur hostia, dum Sanguis de Calice in ora Fidelium funditur, quid aliud quam Domini Corporis in Cruce immolatio, eiusque Sanguinis de Latere effusio designatur? While the Hoste is broken, while the Bloude is poured into the mouthes of the faithfull, what other thinge is thereby shewed, and set forth, then the sacrificinge of Christes Bodie on the Crosse, and the shedding of his Bloude out of his side? And by so dooing the commaundement of Christe is fulfilled, Doo this in my Remembrance.

*De Con.  
Dist. 2. can.  
Dum fran-  
gitur*

*The B. of sarisburie.*

Here hath *M. Harding* founde out a new kinde of Figures, farre differinge from al the rest. The Breakinge of the Accidentes, saith he, is a token of the Breakinge of Christes Bodie: and this he thinketh him selfe wel hable to prouoe by certaine wordes of *S. Augustine*. Wherein notwithstandinge he finde but smal

small helpe in the text, (for S. Augustine maketh no manner mention, neither of any Real, or Fleashe Presence, nor of Breaking of Formes, or Accidentes) yet is he somewhat relieved by the Glose. For the wordes thereof are these: Secundum hoc dices, Ipsa Accidemia frangi, & dare sonitum: Accordinge to this thou shalt say, that the very Accidentes, and Shewes are Broken, and geue a Cracke. Thus wee see, there is no inconuenience so greate, but these men can wel defende it.

De Conse. dist. 2.  
Cum frangitur.  
in Glosa.

But S. Augustine saith: Sanguis in ora Fidelium funditur: Ergo, saith M. Hardinge, Christes Bloude is there Presente. I maruelle muche, where M. Hardinge learned this strange Logique. For S. Hierome saith in like sorte: Quando audimus Sermonem Domini, Caro Christi, & Sanguis eius in auribus nostris funditur: When wee heare the Woorde of God, the Fleashe of Christ, and his Bloude is powred into our eares. Will M. Hardinge conclude hereof by his newe Logique, y. when we heare Goddes woorde, Christes Fleashe, and Bloude are Really Present: Here once againe, I must doe thee, good Reader, to vnderstand, that a Sacrament, according to the Doctrine of S. Augustine, beareth the name of that thinge, whereof it is a Sacrament. And for example he saith: Sacramentum Sanguinis Christi secundum quendam modum Sanguis Christi est: The Sacrament of Christes Bloude, after a certaine manner (of speache) is the Bloude of Christe. Againe he saith in the same Epistle: Consepulchrum sumus Christo per Baptismum: Non aut, Sepulturam significamus: sed propterea ait, Consepulchrum sumus. Sacramentum ergo tanta rei, non nisi eiusdem rei vocabulo nuncupauit: VVe are buried together with Christ by Baptisme: He saith not, VVe doo signifie our Buriall: but he saith plainly, VVe are Buried together. Therefore S. Paule would not call the Sacrament of so great a thinge, but onely by the name of the thinge it selfe. Likewise he saith: Solet res, quae significat, eius rei nomine significari, nuncupari Non dixit, Petra significat Christum, sed, tanquam hoc esset, quod vique per Substantiam non erat, sed per Significationem: The thinge, that Signifieth, is commonly called by the name of that thinge, that it Signifieth. S. Paule saith not, The Roocke signified Christe, but, The Roocke was Christe, as if the Roocke had been Christ in deede. Yet was it not so in Substance, and in deede, but by way of Signification. Thus therefore saith S. Augustine: VVhiles the Sacrament is broken, and the Sacrament of Christes Bloude, (whiche is called Bloude) is powred into the mouthes of the Faithful, what thinge els is thereby shewed, but the offering vp of Christes Bodie vpon the Crosse, and the sheaddinge of his Bloude from his side: Wherefore S. Augustine saith: Ita facit nos moueri, tanquam videamus Praesentem Dominum in Cruce: so it causeth vs to be moued, even as though we shoulde see our Lorde Present on the Crosse. This is S. Augustines vndoubted meaninge. These thinges considered, the wright of M. Hardinges argument wil some appeare. For thus he reasoneth: The sentinge of Christes Bodie, and the sheaddinge of his Bloude is expressed in the Mysteries: Ergo, Christes Bodie is there Really present vnder Shewes, and Accidentes.

Hieronym. in  
Psalm. 147.

Augustin. Epist.  
23.  
Roman. 6.  
Colossen. 3.

Augustin. in  
Leuiticum,  
quest. 57.

Augustin. in  
Psalm. 20.

M. Hardinge. The. 6. Division.

That it maye further appeare, that these woordes Figure, Signe, Image, Token, and suche other like sometimes vsed in aunciente Writers, doo not exclude the truth of thinges exhibited in the Sacrament, but rather shewe the secreete maner of th'exhibitinge: amongst al other, the place of Tertullian in his fourth booke contra Marcionem, is not to bee omitted, specially beinge one of the chiefe, and of moste appearance, that the sacramentaries bringe for proufe of their Doctrine. Tertullians woordes be these: Acceprum Panem, & distributum Discipulis suis, Corpus suum illum fecit, Hoc est Corpus meum dicendo, id est, Figura Corporis mei. The breade, that he tooke, and gaue to his Disciples, he made it his Bodie, in saieinge, This is my Bodie, that is, the Figure of my Bodie.

The double takinge of the woordes (sacramente) afore mentioned, remembered, and consideration had, howe the sacramentes of the Newe Testament comprehend two thinges, (1) the outward

The. 191. Vn-  
trithe. Foure  
vntuethes tog-  
gether pakke  
visible  
vp in one.



This is Vanitas Vanitatu.

Holy outwards  
Accidentēs.

(1) Visible formes that be (2) Figures, signes, and Tokens, and also, and that chiefly, a Diuine thinge vnder them (3) accordinge to Christes promise (4) covertly contained, specially, this bringe weyed, that this moste Holie Sacramente consisteth of these two thinges, to wiste, of the Visible Forme of the outwarde Elementes, and the Inuisible Eleas he and Bloude of Christe, that is to saie, of the Sacrament, and of the thinge of the sacrament: Tertullian maie seeme to speake of these two partes of the Sacrament iointely in this one sentence. For firste he speaketh most plainely of the very Bodie of Christe in the sacrament, and of the meruailouse tourninge of the Breade into the same. The Breade (saith he) that he tooke, and gaue to his Disciples, he made it his Bodie. Vvhiche is the Diuine thinge of the sacramente. Then fourth with he saith that our Lorde did it by saynge, This is my Bodie, that is, the Figure of my Bodie. By whiche woordes he sheweth the other parte, the sacrament onely, that is to saie, that Holy outwarde signe of the Forme of Breade, vnder whiche Forme Christes Bodie, into the whiche the Breade by Goddes power is tourned, is contained: whiche outwarde Forme is verily the Figure of Christes Bodie present, whiche our Lorde vnder the same contained deliuered to his Disciples, and nowe is like wise at that Holy Table to the faithfull people deliuered, where the order of the Catholike Church is not broken.

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If this place of Tertullian be the chiefe, and of greatest appearance for the Sacramentaries, as M. Hardinge saith, I maruel it is so courtesly answered. The wordes be bothe very setue, and also very plaine. But with this copious Commentarie of M. Hardinges glossinge, it will be very harde for the Reader, to finde out any parte of Tertullians meaninge. I will firste open the occasion of the writinge, and then lay forth the wordes. That donne, I doubt not but the sense will stande cleare, and easie of it selfe.

Marcion the Heretique, against whome Tertullian wrote, helde, and maintained this erroure, that Christe received of the Blessed Virgin, not the very Nature, and Substance, but onely the outwarde formes, and shewes of Mans Bodie. Out of whose springes M. Hardinge, and the reste of that side, as it may appeare, haue drawen their Doctrine of Accidentes standinge without Subiecte. This sonde Heresie Tertullian reproveth by this reason:

A Figure of a Bodie, presuppoeth a very Natural Bodie: For of a shewe, or a Fantasie, there can be no Figure.

But Christe gaue vnto his Disciples a Figure of his Bodie:

Therefore it muste needes folowe, that Christe had a very Natural Bodie.

As every parte of this Argument is true, so the proportion, and forme of the same importeth a necessary sequele in reason. The wordes stande thus: Acceptum Panem, & distributum Discipulis, Corpus suum illum fecit, Dicendo, Hoc est Corpus meum, id est, Figura Corporis mei. Figura autem non esset, nisi Veritatis esset Corpus. Ceterum vacua res, quæ est Phantasma, Figuram capere non potest: Christe takinge the Breade, and distributinge it to his Disciples, made it his Bodie, saieinge, This is my Bodie: That is to saie, This is a Figure of my Bodie. But a Figure it coulde not be, onlesse there were a Bodie of a truethe, and in deede. For a voyde thinge, as is a fantasie, can receiue no Figure. These wordes are plaine of them selfe: and if tructh onely might suffice, woulde require no longe Exposition.

Tertullian. contra Marcionem. li. 4.

Nowe, good Reader, marke wel M. Hardinges considerations touching the same: and thou shalte see, the Darkenes of Aegypte brought in, to cleare the shininge Sunne. Firste he saith, The Accidentes, and shewes maye wel be the sacrament. Yet againe he saith, Christes Bodie it selfe may be the sacrament. Thirdly he saith, Tertullian ioineth these two senses iointely bothe together. And so by his conninge he hath founde out two Sacramentes, in one Sacrament. Al this is M. Hardinges Close. For there is not one word thereof in the Texte, neither of Accidentes,

no;

noz of Chyistes Bodie as beinge a Sacrament of it selfe: noz of this combininge of twoo Sacramentes bothe in one. M. Hardinge saith, Tertullian speaketh of a marvelous turninge: But Tertullian speaketh no sutch woorde, neither of Miracle, noz of turninge. M. Hardinge saith, Tertullian speaketh of Holy Outwarde Formes: But Tertullian not once nameth any kinde of Formes. By M. Hardinges reporte, Tertullian saith, Under these Holy Formes Chyistes Bodie is Really Presente: But Tertullian him selfe speaketh nothinge of any Presence. Al these petite Gloses M. Hardinge hath diuised of his owne, as if it were lawfull for a Catholike man, to examine the olde learned Fathers vpon the Kacke, and to make them speake, what him listeth.

Tertullian onely saith thus, Chyiste tooke Breade, and made it his Bodie: And because these woordes seemed doubtful, and mighte be diuersely taken, he openeth his owne meaninge in this wise: This is my Bodie: That is to saye, A Figure of my Bodie. And touchinge this woorde, Fecit, in what sense it is vsed in the Holy Fathers, I haue spoken at large before in the Twenthe Article, and the Seconde Diuision. Yet a litle more to open M. Hardinges folie in this behalfe, whereas in these twoo seuerall Propositions, Hoc est Corpus, and, Hoc est Figura, this pronowne, Hoc, as Tertullian vseth it, hath relation onely to one thinge, as if he woulde saie, This Breade is my Bodie: and This Breade is a Figure: M. Hardinge, to make vp this pewe Construction, contrary bothe to Tertullians minde, and also to the natural course of the woordes, imagineth the same pronowne, Hoc, in the firste place to Signifie one thinge, and in the seconde place to Signifie an other thinge: As if Tertullian in the former clause had written thus, Hic Panis: This Breade is my Bodie: and in the seconde thus, Hæc Accidentia, These Accidentes are a Figure of my Bodie. And so, where as these twoo Propositions shoulde sounde bothe one thinge, the one beinge onely a declaration of the other, by M. Hardinges Exposition, they are made to sounde twoo diuerse thinges, the one nothinge like vnto the other. Thus M. Hardinge vseth the Ancient Fathers, in like sorte, as they saie, Proculus the cruel Gyant was wonte in olde times to vse his Prisoners: If they be longer, then his measure, he choppeth them shorter: If they be too shorte, he racketh them longer.

And where he saith, The Sacramentes of the pewe Testamente Containe Couertly vnder them the thinge it selfe, that they Signifie, and that accordinge to Chyistes promise, Verily this saieinge Couertly containeth a greate vntrueth. For, as he is not hable to allege any Ancient learned Father, that euer once mentioneth this priuse, and secrete beinge vnder sutch Couerte, so is he not hable to shewe, that Chyiste euer made him any sutch promise touchinge the same. And, notwithstandinge Baptisme be a Sacrament of the pewe Testament, yet contrary to M. Hardinges pewe Decree, it containeth not Couertly, and Really the thinge, that it Signifieth.

True it is, the pewe Sacramentes of Chyistes Institution are plainer, and clearer, then the Olde: as the Gospel is plainer, and clearer, then the Lawe. But the thinges Signified are no more contained in the one, then in the other. Therefore S. Augustine saith:

Idem in Mysterio illorum Cibus, & noster: The spiritual meate, that they had in the Olde Lawe, and the Spiritual meate that wee haue in the Gospel, in a Myserie is al one.

Augustin. in  
Psalm. 77.

And againe: Spiritualem escam comederunt eandem, quam nos: They did eate the same Spiritual meate, that we eate. And the whole difference betwene the Sacramentes of the Olde Testament, and the Sacramentes of the pewe, he openeth thus:

August. in Ioh.  
tracta. 26.

In illis Sacrificijs, quid nobis esset donandum, Figurate significabatur: In hoc autem Sacrificio, quid nobis iam donatum sit, euidenter ostenditur. In illis Sacrificijs prænuntiabatur Filius Dei pro impijs occidendus: in hoc autem pro impijs

August. ad Pe-  
trum Diaconum. ca. 19.



annuntiatum occisus: In the Sacrifices of the Olde Lawe, it was signified vnder a Figure, what thinge shoulde be geuen vnto vs: but in this Sacrifice it is plainly shewed, what thinge is already geuen vnto vs. In the Sacrifices of the Olde Lawe, it was shewed by a Figure, that the Sonne of God shoulde be slaine for the wicked: But in this Sacrifice it is declared, that he hath beene already slaine for the wicked. But the differences the olde Fathers finde betwene these Sacrifices: but of M. Hardinges Containing, or Couerte they know nothinge.

The reason, that M. Hardinge can geather hereof, standeth thus: Tertullian saith, The Sacrament is a Figure of Christes Bodie; Ergo, Christes Bodie is therein Couertly Contained vnder the Accidentes.

M. Hardinge. The. 7. Diuision.

That Tertullian in this place is so to be vnderstanded, we are taught by the greates learned Bishop S. Augustine, and by Hilarius, who was Bishop of Rome nexte after Leo the Firste. S. Augustines wordes be these: Corpus Christi & Veritas, & Figura est. Veritas, dum Corpus Christi & Sanguis in virtute Spiritus Sancti ex Panis & Vini substantia efficitur. Figura vero est quod exterius sentitur: The Bodie of Christe is bothe the Trueth and the Figure. The Trueth, whiles the Bodie of Christe and his Bloude, by the power of the holy Ghost, is made of the \* Substance of Breade and VVine. And it is the Figure that is without warde sense perceiued.

A Bastarde Authority in S. Augustines name.

\* Christes Bodie of the Substance of Breade.

M. Hardinge shunneth his owne Doctour.

VVhere S. Augustine here saith the Bodie and Bloude of Christe to be made of the Substance of Breade and VVine, be ware thou vnlearned man, thou thinke them not thereof to be made, as though they were newly created of the mater of Breade and VVine, neither that they be made of Breade and VVine, as of a mater: but that where Breade and VVine were before, after Consecration there is the very Bodie and Bloude of Christe borne of the Virgin Marie, and that in substance, in sorte and manner to our weake reason incomprehensible.

De Consec.  
Dist. 2. Ca.  
non. Vtri  
sub Figura

The B. of Sarisburie.

These wordes are Bastarde, and misbegotten, as nothinge resemblinge, neither the sense, nor the wordes of S. Augustine, but rather contrary to them both. They are alleged onely by certaine late writers, as namely by Gratian, by Peter Lombarde, and by Algerius, as other thinges also be without any greates choise, or iudgement. Onely S. Augustine, vpon whome they are fathered, and therefore shoulde best knowe them, knoweth them not. Howe be it, by what so euer name wee may call this petwe Doctoure, M. Hardinge findeth him so farre, and so ranke of his side, that he is faine to checke him of to mutche riot, and to call him backe. Beware, thou vnlearned Man, saith he, if thou take not very good heede, this Newe Doctour, whome I call S. Augustine, wil deceiue thee. This Augustine saith, Christes Bodie is made of the Substance of Breade: But say thou, Christes Bodie is not made of the Substance of Breade. This Augustine saith trise together in one place, Christes Bodie is created: but he was not wel advised, what he saide: Therefore saie thou, Christes Bodie is not created: beleeue not this Augustines wordes: he saith one thinge, and thinketh another. Thus this Doctour is sette to Schoole. But it may wel be doubted, whether wee ought to geue more credite to this younge S. Augustine, that cannot tel his owne tale, or to M. Hardinges Commentarie, that goeth so farre beside the Texte.

If these wordes be false, why dothe M. Hardinge here allege them? Why are they not rectified, either by Gratian, or by the Close, or at leaste by some note in the Margin? And why are they published for a Rule of our Faith? If they be true, why shoulde we shunne them? Or why shoulde we beware, and take heede of them, specially beinge offered without Figure, or Metaphore, or Beate of Speeches?

M. Har.

M. Hardinge. The 8. Diuision.

Dist. 2.  
Canon.  
Corpus  
Christi.

The woordes of Hilarius the Pope utter the same Doctrine: *Corpus Christi quod sumitur de Altari, Figurata est, dum Panis & Vinum videtur extra: Veritas autem, dum Corpus Christi interius creditur: The Bodie of Chryste, whiche is receiued from the Altar, is the Figure, whiles Breade and VVine are seene outwardly: and it is the truth, whiles the Bodie and Bloude of Chryste are beleueed inwardly.*

The B. of Sarisburie.

These woordes of Hilarie are partely answered befoze. His meaninge is this: The Breade, that wee see with our sense, is the Figure: but the very Substance of the Sacrament, that thereby is Signified, is the Bodie of Chryste in Heauen. The Breade is receiued with our Bodily mouthes: The Bodie of Chryste onely with our Faith. And thus these two woordes, Extra, and Interius, whiche Hilarie vseth, haue relation to our Mouth, and to our Faith: and so to the Sacrament, that is present befoze vs, and to the Bodie of Chryste, that is at the Right Hande of God. And in this sense S. Augustine saith: *Aqua exhibet Forinsecus Sacramentum Gratiae: & Spiritus operatur Intrinsecus Beneficium Gratiae: The Water outwardly sheweth the Sacrament of Grace: and Inwardly the Sprite woorketh the benefite of Grace.* And to come neare to the woordes of Hilarie, S. Augustine againe saith: *Habent Foris Sacramentum Corporis Christi: sed rem ipsam non tenent Intus, cuius est illud Sacramentum: Outwardly they haue the Sacrament of Christes Body: but Inwardly they haue not the thinge it selfe, whereof that thinge is a sacrament.* Further wee may saie, that Christes Bodie is in the Sacrament it selfe, vnderstandinge it to be there as in a Mysterie. But to this manner of Beinge there is required, neither Circumstance of place, nor any Corporal, or Real Presence. So Chrysostome saith: *Oleum Visibile in Signo est: Oleum Inuisibile in Sacramento est. Oleum Spirituale Intus est: Oleum Visibile Exterius est: The Visible Oile is in a Token: the Oile Inuisible is in a Sacrament. The Spiritual Oile is within: the Visible Oile is Without.* So Paulinus writeth to Cyprian: *In suarum literarum Corpore, Paulus Magister adfuit: Paule the Teacher was present in the Bodie of his Letters.* So S. Augustine: *Nouum Testamentum absconditum erat in Lege: The Newe Testament was hidden in the Law.* So the ancient Father Origen: *In vestimento poderis erat Vniuersus Mundus: The whole VVorlde was in the Priestes longe gowne.* So Chrysostome: *In Scripturis inserrum est Regnum Dei: The Kingdome of God is inclosed in the Scriptures.* So Paulinus writinge vnto S. Augustine: *In hoc Pane Trinitatis soliditas continetur: In this Cake the perfection of the Holy Trinitie is contained.* I ble purposely the more examples in this behalfe, for that I see, many of simplicitie are deceiued, thinkinge, that one thinge cannot possibly be in an other, onlesse it be contained in the same presently, really, and in deede. Yet it is written in that sonde Councel of Nice the Seconde: *Qui imaginem Imperatoris videt, in ea Imperatorem ipsum contemplantur: He, that seeth the Emperours Image, in the same seeth the Emperour him selfe.* Likewise saith Prudentius: *Legis in effigie scriptus per aenigmata Christus: Chryste written by Figures in the shew of the Law.* Therefore M. Hardinges error herein standeth in ouer grosse vnderstandinge of these woordes, Extra, and Interius. For by the former he can conceiue nothing els but Accidentes: by the Later, nothing but Christes Bodie vnder the same secretly hidden: whiche was neuer any parte of this holy Fathers meaninge.

M. Hardinge. The 9. Diuision.

Thus the Fathers cal not onely the Sacrament, but also the Bodie and Bloud of Chryste it selfe in the Sacrament, sometimes the truerthe, sometimes a Figure: the truerthe, that is to wit, the very and true Bodie and Bloud of Chryste: a Figure, in respecte of the manner of beinge of the same here present,

Extra.

Interius.

August. Epist. 23.

August. Epist. 92.

Chrysost. in Psal.

44.

Paulinus ad

Cyprianum.

Augustin. in

Quaest. super

Exod. li. 2.

Origen. Peri

archon. li. 2.

Chrysostom. in

Opere imper-

fecto ca. 23.

Inter Epist. Au-

gustini. Epist. 35.

Concil. Nicen. 2.

Action. 6.



A miserable shift. By this exposition how can Christes Bodie it selfe be a Figure?

Tertullian vnderstandeth not Christes words. The. 192. Vntrueth, notorious. For M. Harding knoweth, that al the olde Fathers expounded it so.

Outwarde Formes, and Accidentes are Christes Bodie it selfe. De Consecrat. Dist. 2. Corpus. Augustin. de Doctrina Christiana li. 2. ca. 1 M. Hardinge contrary to him selfe.

sent, whiche is Really, and Substantially, but Inuisibly vnder the visible forme of the outwarde Elementes. And so Tertullian meaneth by his, That is the Figure of my Bodie, as though Christe had shewed by the woordes (Hoc) that whiche was visible, whiche verily is the Figure of the Bodie, right so as that whiche is the Inuisible inward thinge, is the Truerth of the Bodie. VVhich interpretation of Tertullian in deed is not according to the right sense of Christes woordes, though he meaninge swarue not from the truerth. For where as our Lorde saide, This is my Body, he meante not so, as though he had saide, the outwarde forme of the sacramente, whiche here I deliuer to you, is a Figure of my Bodie vnder the same contained, for as mutche as by these woordes, Hoc est, he shewed not the visible forme of Breade, but the Substance of his very Bodie, into whiche by his Diuine power he tourned the Breade. And therefore (192) none of al the Fathers euer so expounded those woordes of Christe, but contrarywise, namely Theophylacte, and Damascene. He saide not, saith Theophylacte, This is a Figure, but This is my Bodie. The Breade, nor VVine, (meaninge their outwarde Formes) saith Damascene, \* is not a Figure of the Bodie and Bloude of Christe: Not so, in no wise. But it is the Bodie it selfe of our Lorde Deificated, siue our Lorde him selfe saith, This is my Bodie, not the Figure of my Bodie, but my Bodie: and not the Figure of my Bloude, but my Bloude, &c.

In Matthe. ca. 26. li. 4. ca. 14,

The B. of Sarisburie.

Here is imagined an other strange kinde of Figures. For Christes Bodie it selfe is now become a Figure. But Hilarius saith: Figura est, quod extra videtur: The Figure is that, is seene outwardly. And S. Augustine saith: Signum est, quod speciem ingerit oculis: A Signe is a thinge, that offereth a sight vnto the eies. Wherefore, by M. Hardinges iudgement, Christes very Bodie appeareth outwardely, and is seene in the Sacrament with our Corporal eies. If so, how then is it there secretly, as he saide before, and vnder couerte? If not, how then can it be called a Figure? In confessinge the one, he must needes denie the other. If Christes Bodie be a Figure, it is not in Couerte: If it be in Couerte, it is not a Figure.

He wil say, The Accidentes, and thewes are Figures of Christes Bodie there hidden. And againe, The same Bodie so Inuisibly hidden, is a Figure of y Bodie that died visibly vpon the Crosse. Thus, where as others may not once name any Figure in these cases, it is lawful for M. Hardinge, to heape Figure vpon Figure: & that not such Figures as haue bene vled by any the ancient Fathers, but such as he him selfe for a shift can best diuise.

Tertullian, saith M. Harding, supposeth, that Christe, when he had the Breade in his hande, and saide, Hoc, This, shewed onely the visible Accidentes, and Formes of Breade, as if Christ had saide, This Whitnesse, this Roundnesse, this Breadth, this Lightnesse &c. is my Bodie: By whiche skilful construction it must needes folow, that Christe had a Bodie made of Accidentes.

How be it, (saith M. Hardinge) this Interpretation of Tertullian in deede is not accordinge to the right sense of Christes woordes. Hereby it appeareth what affiance M. Hardinge hath in the iudgement of this learned Father. After so many faire woordes, he beginneth vtterly to mislike him, and concludeth in the ende, that he wrote, he knew not what: and tooke vpon him to expounde Christes woordes, and yet vnderstoode not, what Christe meante: and that, not in any deepe Allegorie, or other Spiritual, or secrefe meaninge, but euen in the very Literal Sense, and outwarde sounde of Christes woordes. And thus Tertullian is charged, not onely with Ignorance, but also with Presumption.

But if, as M. Hardinge saith, Tertullian vnderstoode not Christes meaninge, what if some man woulde likewise say, M. Hardinge vnderstandeth not Tertullians meaninge? And what if the simple Reader vnderstande not M. Hardinges meaninge? It were to mutche to say further, M. Hardinge vnderstandeth not his owne meaninge. Verily Tertullian not once nameth any one of al these M. Hardinges

Hardinges strange Fantasies, neither Foyme, nor Accident, nor Visible, nor Invisible, nor Outwarde Element, nor Secrete Presence, nor Really, nor Substantially, nor I know not what. He wrote, and meante plainly in these cases, as others the learned Fathers wrote, and meante.

And touching the woordes of Christe, This is my Bodie, he saith not, These shewes, or Accidentes of Breade, as M. Hardinge ful vnadvisedly expoundeth him, but, this Breade is my Bodie. Wherein he hath the consent both of the Scriptures, and also of the Ancient Doctors of the Church. S. Paule saith (Not the outwarde Foyme, or Accident, but) The Breade that wee Breake, is the Partici-  
pation of Christes Bodie. Irenaeus saith: Panis, in quo Gratia acta sunt, est Corpus Domini: The Breade, wherein thanks are given, is the Bodie of the Lorde. Origen saith: Dominus Panem Discipulis dabit, dicens, Hoc est Corpus meum. Our Lorde gave Breade vnto his Disciples, saieing, This is my Bodie. So S. Cyrillan: Vinum fuit, quod Sanguinem suum dixit: It was Wine, that he called his Bloude. So Chrysostome: Christus, cum hoc Mysterium tradidit, Vinum tradidit: Christe, when he gave this My-  
sterie, he gave Wine. Likewise Cyrillus: Christus Fragmenta Panis dedit Discipulis: Christe gave Fragemetes, or peeces of Breade to his Disciples. Thus Tertullian under-  
stande, and expounded the woordes of Christe. Wherefore it is great folie, to charge him with this new imagination of Accidentes, and so vnadvisedly, and without cause to reprove him, for speakinge that, he neuer spake. By these mee-  
may the better iudge of M. Hardinges owne Exposition. For thus he saith: vwhen  
Christe saide, Hoc, This, he shewed not forth the Visible Accident, or Foyme of Breade, but his  
very Natural Bodie. It appeareth, that M. Hardinge, either litle considereth, or not  
matche regardeth his owne woordes. For al the rest of his side holde for most cer-  
taine, that their Transubstantiation is not wrought, before the utteringe of the  
last Syllable. Whiche thinge notwithstanding, M. Harding contrarie to al his tes-  
timonies (I wil not say, contrarie to him selfe) saith, that the Breade is turned into  
Christes Bodie, onely at the utterance of the first Syllable. And so by this peine  
diuinitie, Christes Bodie is made Present, and the Sacrament is a Sacrament,  
before Consecration: & al is ended, before it be begonne: whiche in M. Hardinges  
Scholes, not longe sithence, was counted an errour aboute al errours: whiche to  
thiste, they were faine to diuise, Individuum Vagum.

Againe, if this Pronowne, Hoc, haue relation to Christes Bodie, then muste  
wee of force by M. Hardinges Fantasie, thus expounde the woordes of Christe:  
This is my Bodie: that is to say, My Bodie, is my Bodie: Whiche Exposition of M.  
Hardinges, M. Balcote saith, is vaine, and peeuish, and to no purpose.

And, where as M. Harding saith, None of al the Olde Fathers euer expoun-  
ded these woordes of Christe by a Figure, I marvel, he canne so boldly vtter, and  
publishe so greate vntrueth without blushing. For he knoweth right wel, that  
scarcely any one of al the Olde Fathers euer expounded it other wise.

Damasce, and Theophylacte, are very Younger Doctors, in comparison of  
them, that wee may iustly cal Olde: as standinge farre without the compasse of  
the first five hundred yeres, and other wise fraught with great errours, and sundrie  
folies. Therefore I thinke it not amisse, for shortness of time, to passe them by.  
Yet by the way, let vs a litle biewe M. Hardinges Logique. Thus he teacheth vs  
to reason: Tertullian by this Pronowne, Hoc, vnderstande the outwarde Accident  
or Foyme of Breade: Ergo, Christes Bodie it selfe is a Figure.

M. Hardinge. The 10. Diuision.

And the cause, why Tertullian so expounded these woordes of Christe, was, that thereby he  
might take advantage against Marcion the heretique: as many times the Fathers in heate of disputa-  
tion doe handle some places, not after the exacte signification of the woordes, but rather followe suche  
ways

1 Corin. 10.

Irenaeus li. 4.

ca. 34.

Origen in Mat.

Tractatu. 12.

Cyrillan li. 2.

Epist. uod. 1.

Chrysostom in

Matthe. hom. 8.

Cyrillus in Io-

hannem. li. 4.

Ca. 14.

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way, as serueth them best to confute their aduersarie: Vvhiche manner not reporting any vntueth, S. Basile dooth excuse in the settinge fourth of a disputation, not in prescribinge of a Doctrinie. As he defendeth Gregorius Neocæsariensis against the Sabellians, for that in a contention he had with Epist. 64. Aelianus an Ethnike, to declare the Myserie of the Trinitie, he vsed the worde, ὁμοῦς, in steede of ὁμοῖα. And the learned men, that be wel seene in the Fathers, knowe, they muste vse a discretion, and a iudgement betwene the thinges they write Agonisticas: that is to say, by way of contention or disputation; and the thinges they write, Dogmaticas, that is: by way of settinge fourth a doctrine, or matter of Faith. Neither in that contention did Tertullian so muche regard the exacte vse of wordes, as how he might winne his purpose, and drue his aduersaries denieinge that Christe tooke the true Bodie of man, and that he suffered death in deede, to confesse the truth, which he thought to bringe to passe, by deducting of an argument from the Figure of his Bodie, which consisteth in that, which is visible in the sacrament, to proue the veritie of his Bodie. And therefore in framing his reason by way of illation he saith: Figura autem non esset, nisi veritatis esset Corpus. There were not a Figure, onlesse there were a Bodie of truth, or a verie Bodie in deede.

Tertullian regardeth not the exacte vse of his wordes. O folie. VVhat needed him to proue this by a Figure, if he had thought, that Christes Bodie it selfe was Really present.

Here M. Hardinge courteously doubteth a launourable excuse for Tertullian, not thinking it best, being so Ancient a Father, and so neare to the Apostles time, or trerly to condemne him of ffolie. He viewed at this (saith he) in heate of contention, as he, and vnadvisedly, and vnder stood not what he saide, neither had any greate regarde to the exacte vse of his wordes. Now be it, Tertullian not onely spake thele wordes vpon the suddaine, but also leasurely, & with studie wrote them: and yet after wards quietly perusinge, and consideringe the same, was neuer hable to elpe this faulte.

Ambrosius in 2. ad Timotheu. 2.

But, that suche cases of heate may sometimes happen, we haue ouer good trial in M. Hardinge: wdom, as it now appeareth, contention hath caused, so many waies, and so farre to overreache the truth, and so haue so smal regarde, to that he writeth. S. Ambrose saith: Apostolus impudoratos appellat eos, qui contentionibus nituntur. Necessè est enim, vt contentio extorqueat aliquid, etiam multa, quæ dicuntur contra conscientiam: vt virtus in animo perdat, foris victor abcedat: Non enim patitur se vinci, licet sciat verà esse, quæ audit: The Apostle calleth them impudent: that holde by contention. For it cannot be chosen, but that contention must force a man to saye some thinge, or rather many thinges, against his Conscience: that he lose in his minde within, so the intent outwardly he may seeme to haue the victorie. For he will not suffer him selfe to be conquered: no, although he knowe, the thinges, that he heareth, be neuer so true. Afterwarde being thus caried away with contention, and more regarding the owne Reputation, then the Truth of God, as Lactantius saith, they take reasons, and shifts, to colour their errour. So Seneca writeth of the Poete Diuide, Non ignorauit vitia sua, sed amauit: He was not ignorant of his owne faultes, but rather had a fauour to them.

Lactan. Videri volum, non tantum cum venia, sed etiam cum ratione peccare.

Basile. Epist. 4.

Touthinge Gregorius Neocæsariensis, S. Bastes excuse is good. So S. Augustine writing against the Pelagians, seemeth sometime, to leane to farre to the contrary, and to become a Pantheist: as also writing against the Manichees, he seemeth sometimes to be a Pelagian. The like S. Basile writeth of one Dionysius, that contendinge ouer earnestly against the Heretique Sabellians, seemed to fall into the contrary Heresie.

Chrysostom. in Iohan. hom. 45.

Thus the holy Fathers in the way of Disputation, doe oftentimes to enlarge their talke about the common course of truth: but specially when they intreate of the Nature, & effecte of the Holy Sacramentes: to thende to withdraw the eyes of the people from the Sensible, & Corruptible Creatures, that they see before them, to the contemplation of thinges Spiritual, & be in Heauen. In this sort S. Chrysostome saith: Figimus dentes in Carne Christi: Wee fasten our teeth in the Fleashe of Christ.

And

And againe, Videmus Dominum nostrum in Cunis iacentem, & fascijs inuolutum: We see our Lorde lyinge in his Cradel, and swathed in bandes. And againe: Turba circumstans ruber sanguine Christi: The companie standinge aboute is made red with the Bloude of Christe. Likewise againe he saith: Hic Sermo sanguine infectus omnes aspersit: These wordes beinge stained with Bloude, haue sprinkled al menne. So likewise S. Bernarde: Totum Christum desidero videre, & tangere: & non id solum, sed accedere ad sacrosanctum eius Lateris vulnus, ostium Aræ, quod factum est in Latere, ut totus intrem usque ad Cor Iesu: I desire to see whole Christe, and to touche him: and not onely so, but also to come to the Holy Wounde of his side, whiche is the doore, that was made in the side of the Arke: that I may wholly enter euē vnto the harte of Iesus. Thus the Holy Fathers haue euermore vsed vpon occasion to force, and auance their wordes aboue the tenour of common speache.

Nowe marke, good Christian Reader, how handesomely M. Hardinge applyeth these thinges vnto his purpose. Certainely Tertullian in these wordes, euen by M. Hardinges owne iudgement, enlargeth nothings, nor vseth any such contentious, or fiery speache quer, and aboue the Trueth: but rather contrarywise he abateth, & minisheth, as muche as he possibly may, of the Trueth. For the thinge, that M. Hardinge saith, Is Christes very Natural Bodie, Tertullian saith: It is a Figure of Christes Bodie: The thinge, that in dede, and vndoubtedly is the Substance of Breade, that Tertullian, by M. Hardinges exposition, calleth a Shewe, or Accident of Breade: To be shorte, that thinge wherein resteth al thinge, Tertullian in Conclusion maketh nothings. Yet M. Hardinge fauourably excuseth him, for that he wrote *ὡς ὡς*, as did Gregorius Neocesariensis: and therefore thzough heate of Contention seemeth sometwhat to ouerreache the trueth. Thus he, that calleth Christes Bodie a Figure: Substance, Accidente: and abaseth his talke, and speaketh lesse, then he shoulde do, by M. Hardinges Diminutie, amplifieth, enlargeth, ouerreacheth, and speaketh moze, then he shoulde do. It is a very narrowe hole, that these menne wil not seeke, to thiste out at.

Hoc est, Figura  
Corporis mei.

Origen expoundinge these wordes: Onlesse ye eate the Fleashe of the Sonne of man, &c. saith thus, It is a Figure. S. Cyprian saith: Significata, & Significantia ipsdem nominibus censentur: The thinges that signifie, and the thinges, that be signified, are counted both by one name. S. Hierome saith: Christ represented the Veritie of his Bodie. S. Augustine saith: Christe deliuered to his Disciples the Figure of his Bodie. Gelasius calleth the Sacrament Similitudinem, & Imaginem, A similitude, and an Image of Christes Bodie. S. Basile calleth it *ἀντίτυπον*, A Sampler: Dionysius calleth it Signum, A Token. S. Ambrose vseth al these wordes together, Imago, Figura, Typus, Similitudo, Significatur: An Image, a Figure, a Token, a Likenes, it is signified. Time wil not suffer me to reckon by the rest. For to this purpose, and with such wordes they write al, and none other wise. And must we needes beleene, vpon M. Hardinges report, that al these Fathers spake in such heate, and in such furie of contention, and had no manner regarde to the exacte vse of their wordes?

Origen in *Leuit. xi. Homi. 7.*  
Cypri. de *Vnctione Chrisma.*  
Hieronym. in *Matthæ. ca. 26.*  
August. in *Psal. 3.*  
Gelasius contra *Eutychem.*  
Basil. in *Liturgia.*  
Dionys. *Ecclesi. Hierar. ca. 3.*  
Ambros. de *Sacrament. Et de ijs, qui initiantur.*

Truely, as it is saide befoze, Tertullian wrote grauely, and soberly, and with out any token of impatient heate: and that not lightly, or slenderly, touching the mater with one hoate worde, or two, as it is here supposed, but clearely pꝛouinge the same by a Substantial, and ful Conclusion. For, to pꝛoue against Marcion the Heretique, that Christe had the very Substance, and Nature of a mannes Bodie, he vseth this reason: A Figure presupposeth the Veritie of a thinge, whereof it is a Figure: But Christe at his last supper gaue to his Disciples the Figure of his Bodie: Therefore Christe had in dede (not a Fantasie, or a Shewe) but a Natural, and a very Bodie. The force hereof standeth vpon this ground, that a Fantasie, or Shewe canne beare no figure. And in this sozte some thinke S. Paule saide, *Idolum nihil est*, An Idole is no thinge.

1 Cor. 8.



Augustin. Epist.  
23.

Chrysostom. in  
Matthæ. hom. 83.

thinge. Thus S. Augustine saith: Onlesse Sacramentes had a certaine Likenes of thinges, whereof they be Sacramentes, then no doubt, they were no sacramentes. Thus Leo, Gelasius, and other Olde Fathers reason against the Heretique Geryches. Likewise Chrysostome reproveth the Olde Heretiques Valentinus, Marcionus, and Marcion. Thus he writteth: Quoniam isti, eorumque sequaces, negant, erant hanc dispensationem (Christi in Carne) ideo nos in Memoriam Passionis semper reducit per hoc Mysterium: ut nemo, modo ne sit insanus, seduci possit: Bicause these Heretiques, and others their Disciples, woulde denie this dispensation (of Christe in the Fleashe,) therefore by this Myserie he putteth vs evermore in Remembrance of his Passion, that noman, onlesse he be madde, canne be deceived. And immediatly befoze he useth these wordes, whiche I haue els where alleged: Si mortuus Christus non est, cuius Symbolum, ac Signum hoc Sacrificium est? If Christe died not, (as these Heretiques saie) then whose signe, and whose Token is this sacrifice? In like manner Tertullian reasoneth against Marcion, not ignorantly, or blindly, as M. Hardinge saith, but directly, and orderly, and accordinge to the Wordes of Christe.

But, if Tertullian had then beene perswaded of this pynse, and Secrete Presence, that here is imagined, and neuertheless woulde haue leaste the same, and grounded his whole pzoofe vpon a Figure, then had he, not onely beene ignorant, and presumptuous, as here M. Hardinge maketh him, but also a traitor to his owne cause. For, if he had graunted this pzeue Fantastike, that the Accidentes in the Sacrament stande alone without any Subiecte, then had he concluded fully with Marcion the Heretique, and most directly against him selfe. For thus woulde Marcion conclude vpon the same: The Breade in the Sacrament is Fantastical, What is to saie, It seemeth Breade, and is none: Euen so the Bodie of Christe was Fantastical: For it seemed a Bodie, and was none.

Thus M. Hardinge, and Marcion the Heretique, builde both together vpon one foundation.

M. Hardinge. The II. Division.

The. 193. Vn-  
trueth. For it is  
neuer so taken  
in the New Te-  
stament.

And, where as Tertullian useth this woorde Figure, in this place, it is not to be vnderstanded suche as the Figures of the Olde Testament be, as though it signified the shewing of a thinge to come, or of a thinge absent, whiche is wonte to be set againste the truerth, as contrarie to the same, but it is suche a kinde of Figure, as doth couer the truerth present, and so as it were ioined with the truerth, (193) as it is wonte to be taken in the New Testament, where it sheweth rather the manner of a thinge to be exhibited, then that it taketh awaie the truerth of presence of the thinge, whiche is exhibited. For elles concerninge the truerth of Christes Bodie in the sacrament, if any man doubt, what opinion he was of, he sheweth him selfe plainly so to iudge of it, as euer hath beene taught in the Catholike Church. Whereof he geueth euidence in many other places: But specially in his seconde booke to his wife, exhortinge her not to marie againe to an Infidel, if she ouerlived him, leaste if she did, she shoulde not haue oportunitie to obserue the Christen Religion, as she woulde. speakinge of the blessed sacrament, whiche was then commonly kepte of deuoute menne, and women in their houses, and there in times of persecution receiued before other meates, when deuotion stirred them, he saith thus: shal not thy husbände knowe, what thou eatest secretely before other meate? And if he knowe it, he wil beleue it to be breade, (194) not him, who it is called. The Latine is recited before. I omitte many other places, whiche shewe him to acknowledge Christes Bodie in the Sacramente, bicause I woulde not be tedious, whiche verily by no wrestinge can be drawen to the signification of a meere Figure.

The. 194. Vn-  
trueth, standing  
is manifest, and  
vvilful Corrup-  
tion.

The B. of Sarisburie.

One Clowde moze M. Hardinge throweth in, to dimme, and shadowe the Daylight. He casteth doubt, leaste some man woulde make this Holy Myserie a Figure of the Olde Testament. But it is knowen euen vnto childezen, that it is a Sacrament

in the Gospel, like as also is the Sacrament of Baptisme.

But the difference betwene the Sacramentes of the Olde Testament, and of the New standeth not in containing, or covering, as it is here surmised, but in the Order, and Manner, and Evidence of shewing. Whiche difference S. Augustine openeth in this sorte: *Sacramenta Legis fuerunt promissiones rerum completarum: nostra sunt indicia rerum completarum.* The Sacramentes of the Olde Lawe were promises of thinges to be performed: Our Sacramentes are Tokens of thinges, that already be performed. Againe, *Lex, & Prophetæ Sacramenta habebant prænuntiandi rem futuram: Sacramenta nostri temporis venisse testantur, quod illa venturum prædicabant.* The Lawe, and the Prophetes had Sacramentes shewing before a thinge, that was to come: But the Sacramentes of our time doo witnesse, that the thinge is already come, that by those Sacramentes was signified. And againe, *Sacramenta Iudeorum in signis diuersa fuerunt a nostris: in rebus autem significatis paria.* The Sacramentes of the Jewes, in our ward tokens were diuers from ours: but in the thinges signified they were equal, and one with ours. Likewise againe he saith, *In illis Carnalibus victimis Figuratio fuit Carnis Christi, quam pro nostris peccatis fuerat oblaturus: in isto autem Sacrificio est Gratiarum actio, & Commemoratio Carnis Christi, quam pro nobis obtulit.* In those fleashe Sacrifices there was a Signification of the Fleashe of Christe, whiche he had to offer for our sinnes: But in this Sacrifice there is a Thankesgeuinge, and a Remembrance of the Fleashe of Christe, whiche he hath already offered for vs.

The New Fantasie of Beinge present Secretely, or vnder Couerte, is answered before.

And where as, for further proufe of Tertullians minde herein, M. Harding hath here alleged certaine woordes of his vnto his wife, vnderstande thou, good Reader, that wilfully he hath of purpose corrupted the same, the rather to misleade thy simplicitie. True it is, that the Unfaithful, that knoweth not Christe, if he happen to see the Breade of the Holy Mysteries, will iudge no further of it, but that he seeth. But what it meaneth, or Signifieth, or vnto what ende it is appointed, he knoweth not. But the Breade of the Sacramente, by Christes Institution, is Spiritual, and Heauenly Breade, euen as the Water of Baptisme is Spiritual, and Heauenly Water. Whiche thinge, as Tertullian saith, The Infidel cannot see. But M. Hardinge, hauinge smal regarde to his Readers iudgement, hath wittingely falsified his Translation, changinge this Article, *It*, into *Him*, Onely of his owne particular wilfulnesse, contrary to al others, Olde, or New: yea contrary to his owne felowes. Of whom one Translateth the same in this wise: And if he know it, he beleueth it to be Breade, and not that, whiche it is saide to be. No man may be bolde to wooke suche open Corruption, but M. Hardinge. For, where as Tertullians woordes be plaine, *Si scierit maritus tuus, Panem esse, credet, non illum (Panem) qui dicitur: If thy husbände knowe it (beinge an Infidel) he wil beleue it to be (bare) Breade, but not that (Breade) that it is called,* M. Hardinge thought it better to Translate it thus, *He wil beleue it to be Breade, but not Him, vwho it is called: As if it were the personne of a Man.* This dealinge, and the whole vnderstandinge of Tertullians minde, is opened more at large in the firste Article, and in the seuenteenth Diuision. Certainly, false Translation maketh no sufficient proufe.

Nowe marke thou, good Christian Reader, into howe many, and howe narrowe straites M. Hardinge hath caste him selfe, to auoide the force of these few plaine woordes of Tertullian, *Hoc est Figura Corporis mei, This is a Figure of my Bodie.* First, the Outwarde, and, as he calleth it, the Holy Forme of Breade is the Figure of Christes Bodie, Inuisibly hidden vnder the Accidentes.

Or

Secondly,

August. contra  
Faustum li. 2.

ca. 14.

August. contra  
litteras Petilian  
li. 2. ca. 37.

Augustin. in  
Iohan. tract. 26.

August. de Fide  
ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.

ad Petrum ca. 19.



2 Secondely, the same Bodie so hidden, and Inuisible, is a Figure of Christes Bodie  
 3 Visible. Thirdly, Tertullian, as it is here presumed, understood not the very  
 4 Grammatical, and Literal sense of Christes wordes. Fourthly, the same Ter-  
 5 tullian was carried away with heate, and contention, and either knew not, or ca-  
 red not, what he saide. Fifthly, by this New Exposition he is made to ioine  
 with Marcion the Heretique, against whom he writeth, and so to conclude direct-  
 ly against him selfe. I passe over the fantasieinge of Figures, Accidentes, Out-  
 wardes, Elementes, Miraculous Changes, Secrete Presences, and other like so-  
 red termes, wherof Tertullian knoweth none. To be shorte, M. Hardinge  
 with his strange Construction, and Marcion the Olde Heretique holde bothe by  
 one Principle.

It were farre better, for a man, that meante truthe, to leaue these vnfaue-  
 rable, and vn sensible Gloses, and simply, and plainly to expounde the wordes of  
 Christe, as this Ancient Learned Father expoundeth them, Hoc est Corpus meū,  
 Hoc est, Figura Corporis mei. This is my Bodie, that is to say, This is a Figure of my  
 Bodie. So shal Tertullian agree bothe in Sense, and wordes, with al the  
 Olde Catholique writers, and Doctours of the Church: So shal he agree with  
 the Common Glose noted in the Decrees: Vocatur Corpus Christi: id est, Significat  
 Corpus Christi: It is called the Bodie of Christe: that is to say, It signifieth the Bodie of  
 Christe. So shal he agree with Maximus the Creeke Scholiast vpon Diony-  
 sius, Signa sunt hæc, non autem Veritas: These be Tokens, but not the Truthe it selfe.  
 To conclude, so shal Tertullian agree with him selfe: For thus he writeth:  
 Christus non reprobauit Panem, quo ipsum Corpus suum representauit. Christe refused  
 not Breaðe, wherewith he Represented his owne Bodie.

M. Hardinge. The. 12. Diuision.

The like answere may be made to the obiection brought out of S. Augustine, Contra Adi-  
 mantum Manichæum ca. 13. Non dubitauit Dominus dicere, Hoc est Corpus meum, cum  
 tamen daret Signum Corporis sui. Our Lorde sticke not to saye, This is my Bodie, when  
 notwithstandinge he gaue the Signe of his Bodie. For this is to be considered, that S. Augustine in  
 fightinge againste the Manichees, oftentimes vseth not his owne sense, and meaninge, but those  
 thinges whiche by some meane, how so euer it were, might seeme to geue him aduantage against  
 them, so as he might put them to the worst, as he witnesseth him selfe in his booke De bono per-  
 seuerantiæ, Ca. 11. & 12.

The B. of Sarisburie.

S. Augustine, saith M. Harding, in the chafe, and rage of Disputation some  
 times forgate himselfe, and vttered his wordes vnaduisedly: and not onely that,  
 but also afterwarde published the same his vnaduised speache in open writinge vnto  
 the worlde, as a man seekinge onely to conquere his Aduersarie: but whether  
 by right, or by wronge, by truthe, or by falseheade, he had no care. But, O gen-  
 tle, and easy Heretiques, that vpon suche proufes woulde so lightly yeelde vnto  
 S. Augustine. Easy also be these Catholiques, that in so childlike Cheates  
 wil geue credite to M. Hardinge. Certainly, S. Augustine for his mildenesse,  
 and sobrietie, bothe in Disputation, and also other wise, hath the prayse aboue al  
 others. Neither doothe there appeare in that whole booke againste Adimantus any  
 token to the contrary. Some parte of their variance grew vpon occasion of  
 these wordes, Sanguis est Anima: The Bloude is the Soule. For declaration wherof  
 S. Augustine without any manner heate of Contention, that may appeare, saith  
 thus: Ita Sanguis est Anima, quemadmodum Petra erat Christus: So is the Bloude the  
 Soule,

De Conse. dist. 2

Hoc est. In

Glosa.

Maximus in  
Ecclesi. hierar.

Cap. 3.

συμβολα

ταυτα, αλλα

εν αληθεια.

Tertullian. con-  
tra Marcionem  
lib. 1.

A miserable  
shift. S. Au-  
gustine hath no  
regarde, what  
he saye.

soule, even as the rocke was Christe. And in the same Chapiter, he joineth these three sentences al together. The Bloude is the soule, The Rocke was Christe, And, This is my Bodie: as beinge al bothe of like meaning, and also of like manner of utterance. S. Augustine neuer knew any of these M. Hardinges lately inuented Holye Fourmes, or Couertes, or Secretes. But in moste plaine wise he saith, Dabat Signum Corporis sui: Christe gave a Token of his Bodie: agréinge therein bothe with him selfe, and also with al other Ancient Catholique Fathers. But if M. Harding, not shewing vs any suspicion, or token of inordinate Heate in that Reuerende Maister of the Church of God, maye tel vs onely of him selfe, that he was thus unadvisedly carried away with beheadinge of Disputation, and tempest of talke, Then maye he also easily dispatche al other the Ancient Learned Fathers, and saye, what so ever they wrote, that liketh not him, they wrote in a Rage, and in their Furies. But if S. Augustine were allue, he woulde rather saye, That M. Hardinge were somewhat blowen awaye with the windes, and waues of contention, and had muche forgotten him selfe, and talketh in his Heates, he knoweth not, or careth not, what. S. Ambrose vpon occasion expoundinge these wordes, saith thus, Cum Sanguinem hoc loco Animam diceret, vtiq; significauit, aliud esse Animam, aliud Sanguinem: When Moses in this place called the Bloude the Soule, doubtlesse he meante thereby, that the Bloud is one thinge, and the Soule an other, (notwithstandinge he seeme by wordes to make them one.) Euen so likewise maye we saye, When Christe vttered these wordes, This Breade is my Bodie, he meante, that the Breade is one thinge, and his Bodie an other, notwithstandinge the wordes seeme to sounde otherwise.

M. Hardinge. The. 13. Diuision.

Gregorie Nazianzene Oratione 4. in Sanctum Pascha, shewing difference betweene the Passeouer of the Lawe, whiche the Iewes did eate, and that whiche we in the Newe Testamente doe eate in the Myserie of the Sacrament, and that whiche Christe shal eate with vs in the life to come, in the Kingedome of his Father, vitereth suche wordes, as whereby he calleth that we receiue here, a Figure of that shalbe receiued there. Caterum iam Pascha fiamus participes, Figuraliter tamen adhuc, etsi Pascha hoc veteti sit manifestius. Siquidem Pascha legale, audenter dico, Figura Figura erat obscurior: at paulo post illo perfectius & purius fruemur, cum verbum ipsum biberit nobiscum in regno patris nouum, detegens & docens, quae nunc mediocriter ostendit. Nouum enim semper existit id, quod nuper est cognitum. But now (saith he) let vs be made partakers of this passeouer, and yet but Figuraliely as yet, albeit this passeouer be more manifest, then that of the olde lawe. For the Passeouer of the law (I speake boldly) was a darke Figure of a Figure: but er it be longe, wee shal enioye it more perfectly, and more purely, when as the worde (that is, the sonne of God) shal drinke the same new with vs in the Kingdom of his Father, opening and teaching the thinges, that now he sheweth not in most cleare wise. For that euer is new, whiche of late is known. Vwhere as this learned father calleth our passeouer, that we eate, a Figure, whereof the law Passeouer was a Figure, terminge it the Figure of a Figure, he asketh leaue, as it were, so to say, and confesseth him selfe to speake boldly, alluding, as it seemeth, to s. Paule, or at least hauinge fast printed in his minde, his Doctrine to the Hebreues: where he calleth the thinges of the life to come, Res ipsas, the very thinges themselves: the thinges of the new Testament, Ipsam imaginem rerum, the very Image of thinges: and the olde Testament, Imaginis vmbra, the shadow of the Image. Vwhiche doctrine Nazianzene applieth to the sacrament of the Aultar. And his meaninge is this, that although wee be gotten out of those darkenesse of the law, yet wee are not come to the full light, whiche wee looke for in the worlde to come, where wee shal see and behold the very thinges themselves clearely, and wee shal know as wee are known. To be shorte, by his reporte, the sacramentes of the olde Testament be but Figures, and shadowes of thinges to come, the sacramentes of the new Testament, not shadowes of thinges to come (195) but Figures of thinges present, whiche are contened and deliuered vnder them in Myserie, but yet substantially: at the ende of al, Figures in Heauen shal cease and be abolished, and there shal wee see

Augustin. contra  
 Adimantum  
 ca. 12.  
 Ambrosius De  
 Noe & Arca.  
 ca. 25.

The. 195. Vn-  
 trueth, For this  
 was neuer this  
 Fathers mean-  
 inge.



O folie. Nazian.  
speaketh not of  
the Sacrament,  
but of perfectio  
and imperfectio  
of knowledge.

This place is not  
wel applied: for  
these wordes  
perreine no-  
thing to the  
Sacrament.

Nothing of  
the Sacrament.

al those things that here he hidden, clearely face to face. And where Christe saith, that he will drinke his Passouer new with vs in the kingedome of his Father, Nazianzene so expoundeth that woorde, New, as it may be referred to the manner of the exhibitinge, not to the thinge exhibited. Not that in the worlde to come wee shal haue an other Bodie of our Lorde, whiche now wee haue not, but that wee shal haue the selfe same Bodie, that now wee haue in the sacrament of the Altar in a Myserie, but yet verely, and substantially, after an other sorte and manner, and in that respecte new. For so had without Myserie, or conuerture in cleare sight, and most ioyful fruition, it is new in comparison of this present knowledge.

Thus the woorde Figure reporteth not alwayes the absence of the trueth of a thinge, as we see, but the manner of the thinge either promised, or exhibited: that for as muche as it is not fully and clearely seene, it may be called a Figure. So of Origen it is called Imago rerum, an Image of the thinges, as in this place. Si quis vero transire potuerit ab hac umbra, veniat ad imaginem reru, & videat aduentum Christi in Carne factum, videat eum pontificem offerentem quidem & nunc patri hostias, & postmodum oblaturum, & intelligat hanc omnia imagines esse spiritualium rerum, & corporalibus officiis Coelestia designari. Imago ergo dicitur hoc, quod recipitur ad praesens, & intueri potest humana natura. And if any man (saith he) can passe and departe from this shadowe, let him come to the image of thinges, and see the comminge of Christe made in Eleashe, let him see him a Bishop that bothe now offereth sacrifice vnto his Father, and also hereafter shal offer. And let him vnderstande, that al these thinges be Images of spiritual thinges, and that by bodely seruices heavenly thinges be resembled, and set foorth. So this, whiche is at this present receiued, and may of mannes nature be seene, is called an Image. In this saieinge of Origen this woorde Image, doth not in signification diminish the trueth of thinges, so as they be not the very thinges in deede, for the thinges that Christe did in Eleashe, were true thinges: but when they are termed the Image of thinges, thereby is signified, so farre as the condition and nature of man can beholde, and see them.

In Plal 30  
hom. 2.

This is most plainly vttered by Oecumenius a Greeke Writer, vpon these woordes of S. Paule to the Hebrewes. Non ipsam imaginem rerum, not the Image it selfe of thinges, Id est, veritatem rerum, that is, the trueth of thinges, saith he, and addeth further: Res appellat futuram Viam, imaginem autem rerum, Euangelicam politiam, vmbra vero vetus testamentum. Imago enim manifestiora ostendit exemplaria: adumbratio autem imaginis obscurius haec manifestat, nam haec veteris testamenti exprimit imbecillitatem. The sense of whiche woordes may thus be vttered in Englishe. S. Paule calleth the life to come, the thinges: and the ordinance or disposition of the thinges in the Gospel, he calleth the Image of thinges: and the olde Testament, he nameth the shadow of the image of thinges. For an Image sheweth samplers more manifest: but the adumbration or shadowinge of the Image sheweth these thinges but darkely, for this dooth expresse the weakenesse of the olde Testament. By this place of Oecumenius wee see, that although it be proper to an Image to exhibite the trueth of thinges, and therefore by interpretation he saith, Imaginem, id est, veritatem, the Image, that is, the trueth: yet the proper and right takinge of the woorde, signifieth the way, or manner of a thinge to be exhibited, not the thinge it selfe: that what the Image hath lesse then the thinge it selfe, it is to be vnderstanded in the manner of exhibitinge, not in the thinge it selfe exhibited.

Hitherto wee haue brought examples to declare, that the woordes, figure, and Image, signifie the trueth of thinges exhibited in deede, though in secrete, and priuie manner.

The B. of Sarisburie.

These three Fathers Nazianzene, Origen, and Oecumenius, cost M. Harding no greate studie. He founde them worde by worde, alleged before in Doctor Steeuens Gardiner. Neither do they any wise further his purpose, touching either his outwarde Formes, and Accidentes: or els his Bytule, and Secrete Presence. But he knoweth, that the very names of Olde Doctors, although they saye nothings, may suffice to leade the ignorant.

The

The meaninge of these three Fathers was onely to helpe the difference, that is betwene the three states, The Jewes vnder the Lawe, The Christians in the Gospel, and the Saintes in the life to come. Al whiche three states are one of, spryng of Abraham, one People, one Church, one Inheritance: al callinge vpon, and glorifyinge the name of God, and of his Sonne Iesus Christe. Therefore S. Augustine saith: The people of Israel vnder the Lawe were very Christians: and the Christians in the Gospel are very Israelites. Al be it, he addeth: Non oponet illud nomen in consuetudine sermonis retinere: In common vse of speache we may not continue we that name. Againe he saith: Iudai non dum nomine, sed re ipsa erant Christiani: The Jewes although not in name, yet in deede were very Christians. Likewise Eusebius saith, Al the Jewes, from Abraham vpwarde vntil Adam, were in deede Christian men: al be it they were not named so. So likewise Epiphanius saith: The Faith of Christe was euer from the beginninge of the worlde.

Augustin. ad A.  
sellit. epist. 20.

Augustin. contra  
2 Epist. pel-  
agian. li. 3. ca. 4.

πῶς ἔρχο-  
μαι  
Χριστιανοί, εἰ  
μὴ καὶ οὐδ-  
ματι.  
Epiphani. li. 1. c. 1.  
H. vii. π. 15. c. 27.  
ἀρχὴς οὐρα.

The Substance of these three states in one: the difference standeth onely in qualitie, or proportion of more, or lesse. The Jewes sawe Christe in the Lawe: The Christians see Christ in the Gospel: The Blessed Saintes see Christe in Hea- uen. The Jewes sawe Christe darkely, as in a shadowe: The Christians see Christe, as in an Image lively portraide: The holy Saintes see Christe in Hea- uen expressely, and perfectly without Image or shadowe, face to face. Christe, that is seene, is alone: the difference is onely in the seers: of whome some see in a darke shadowe: some in a perfecte Image: and some in the cleare Lighte. And yet none of them without the sight of Christe. And as the Jewes were in a Sha- dowe, in comparison of that Brightnes of Lighte, that we see nowe: even so are we likewise in a shadowe, in comparison of that Lighte that we hope for, and is to come. And thus Origen, Bazianzen, Decumenius, and the reste of the An- cient Fathers meante, and none other wise. Therefore M. Hardinge may consider better, how muche these Authorit'es make for him, to proue his Secrete fleashe- ly Presence in the Sacrament.

Chrysostome compareth the state of the Jewes, vnto a Candel: and the state of the Christians, to the Brightnes of the Sunne. Againe, he likeneth the Jewes to the firste draught, or platte of an Image, set out onely in bare lines: and the Christians vnto the same Image lively filled up with al due proportion, and resem- blance, and furniture of Colours. Irenaeus compareth the Jewes to the sowinge of the seede: and the Christians to the haruest, and reapinge of the Cozne. To Conclude, S. Paule compareth the Jewes to a Childe, and the Christians to a ful- perfecte man.

Chrysostom. in  
varijs locis in  
Matthe. hom. 12.  
Chrysost. in di-  
ctum Apostoli.  
Patres nostri  
omnes, &c.  
Irenaeus li. 4.  
cap. 42.  
Galat. 4.  
1. Corinth. 13.

By al these Examples it appeareth, that the Substance is one, & the difference standeth onely in more, and lesse. The Jewes had the same light, although not in like quantitie: The same Image, although not with like furniture: The same Cozne, although not growen to like ripenes: They were the same person, although not in like perfection of age. Thus muche, to open the difference betwene the Lawe, and the Gospel: whiche was one parte of these Fathers meaninge.

The like difference we may finde betwene the state of the Gospel, and the state of the life, that is to come. For although the thinges be one, yet the fruition of the same is not one: and in respecte of that abundance of Glozie, that we looke for, al that we haue, and enioie already, is but a figure. And therefore S. Augustine saith: Cum Christus tradiderit Regnum Deo, & Patri, in illa prespicua contemplatione incommutabilis Veritatis, nullis Mysterijs Corporalibus indigebimus. When Christe shal haue deliuered the Kingedome to God, and the Father, in that plaine contemplation of the vnchangeable Truthe, we shal neede no Bodily Mysteries.

Augustin. contra  
Faustum lib. 12.  
ca. 20.

Likewise he writeth of the Sacrament of Baptisme: Vngimur modo in Sacra-



Augustin. in  
Psal. 26.

Basilus in Psal.

45.

Αἰὲς τὴν ὕδατος

βροχὴν καὶ

τὸ ἅγιον πνεῦμα

ὡς ὁ ὁδοῦς

μὴ τὸν

Gregori. Na-

zianzen. in s.

Pascha Orat. 4.

Origen. in Psal.

38. Homil. 2.

Oecumenius ad

Hebraeos. ca. 10.

Chrysost. ad He-

braeos. Ca. 10.

Chrysost. ad He-

braeos. ca. 10.

Colos. 2.

Athanasius De

Communi essen.

P. Et. & spir. s.

Augustin. in

Psal. 73.

mento: & Sacramento ipso praefiguratur quiddam, quod futuri sumus: & illud, nescio quid, futurum ineffabile, desiderare debemus, & in Sacramento gemere: ut in ea se gaudemus, quae Sacramento praemonstratur: We are now we anointed in a Sacrament: and in the Sacrament it selfe there is a thinge foresignified, that we shalbe: and the same unspeakable thinge, that is to come, wee ought to desire, and to mourne for it in the Sacrament, that we may reioice in that thinge, that is signified in the Sacrament.

So S. Basile: Eiam nunc iustus bibit Aquam illam viventem: verum eam posthac largius biber, ubi cooperatus fuerit in Ciuitatem Dei. Nunc quidem bibit in speculo, & in enigmate, per breuem comprehensionem Observationum Diuinarum: Tunc autem summe vniuersum recipiet: Euen now we the iuste man drinketh that Lvinge Water. But after this, when he shalbe receined into the Cittie of God, he shal drinke it more abundantly. Now he drinketh as in a seeinge glasse, or in a riddle, by a smal vnderstandinge of heauenly thinges: but then he shal swallowe downe the whole streame.

In this sense Pazianzene saith: The Ecclesiastical policie of the Jewes, compared with the Gospel of Christe, is a Figure of a Figure. In this sense Origen saith: The comming of Christe in the Fleashe, and the offering of him selfe vpon the Crosse, (the foze of whiche oblation continueth till) and al, that our Nature can conceive of the same, is but an Image, in comparison of those spiritual thinges, that we looke for. And here vnderstande thou, good Reader, & Origen in this place speaketh of Christes comming, and appearing in the Fleashe: and not one woorde of the Sacrament. For thus he saith: Veniat ad Imaginem rerum, & videat aduentum Christi in Carne factum: Let him come to the Image of thinges, and see Christes comming in the Fleashe. This Image Decumenius very wel expoundeth, Veritatem rerum, that is, The Trueth, and performance of thinges, that were promised vnder a shadowe to the Jewes. In like sorte Chrysostome expoundeth the same woordes: Lex habuit umbram futurorum bonorum, non ipsam imaginem rerum: hoc est, non ipsam Veritatem. The Lawe had a shadowe of good thinges to come, but not the Image of the thinges, that is to say, not the trueth it selfe. He calleth the Gospel the trueth it selfe, not in respecte of Christes Secrete Beinge in the Sacrament, vnto whiche fantasie M. Harding driueth al this longe talke, but onely in respecte of Christes Incarnation, as it is plaine by that immediately foloweth: Donec enim quis velut in pictura circunducat colores, Umbra quaedam est: cum vero flores ipsos colorum induxerit, & imposuerit, tunc Imago efficitur: A picture, vntil the Painter lay on his colours, is but a shadowe: but the freashe colours being laide on, it is an Image. So S. Paule calleth the Law the shadow, and Christe the Bodie. And in this consideration Athanasius saith: Euangelium est Dei Verbi Domini Iesu Christi Praesentia, ad humani generis salutem Incarnati: The Gospel is the Presence of our Lorde Iesus Christe, whiche is the Woordes of God, Incarnate vnto the Saluation of Mankind. And therefore S. Augustine saith: Nostra Sacramenta dant Salutem: Iudaeorum Sacramenta promittebant Saluatorem: Non quod iam acceperimus vitam aeternam, sed quod iam venerit Christus, qui per Prophetas pronuntiabatur: Our Sacramentes doo geue Saluation: The Sacramentes of the Jewes promised a Saueour, I speake not this, for that we haue already attained Euerlastinge life, but for that Christe is already come, that was pronounced by the Prophetes.

Out of these Fathers woordes M. Hardinge reasoneth in this wise: The Brightnes of the Gospel is but a Figure, in Comparison of that Brightnes, that is to come: Ergo, Christes Bodie is secretely hidden vnder the outwarde Formes, and Accidentes of the Sacrament.

Howe be it, it maie sone appeare vnto the discrete and indifferent Reader, that in al these woordes there is no manner mention, neither of Secrete, nor of Presence, nor of Absence, nor of Formes, nor of Elementes, nor of Accidentes, nor, in expresse woordes, of any Sacramente. Pazianzene, notwithstandinge he maie seme to touche the Sacrament of Christes Bodie, yet in dede he speaketh onely of the

of the Spiritual Foode of the knowledge of God, and not of the Sacrament: as it is plaine both by the place it self, and also by y<sup>e</sup> woordes, that immediatly folowe after. The woordes, that went before, are these: Christus biber nobiscum Nouum Vinum in Regno Paris: Christe wil drinke with vs Newe Wine in the Kingedome of his Father. The woordes, that folowe, are these: Quis est hic porus, & quæ est hæc oblatio? Nostra quidem, Discere illius vero, Docere. Doctrina enim etiam docenti alimienti instaret: What is this Drinke, and what is this Pleasure? Of our parte, it is to Learne: of Christs parte, it is to Teache. For Doctrine euen vnto him, that teacheth, is a kinde of meate.

It is very mutche for M. Hardinge, thus to conclude his imaginations of y<sup>e</sup> Sacrament, by these Fathers, that speake not one worde of the Sacrament. Touchinge that, is here alleged of Secrete, and Priuile Beinge, y<sup>e</sup> Catholique Fathers do confesse that Christe is in y<sup>e</sup> Sacramentes of the New Testament, as he was in the Sacramentes of the Olde. So S. Augustine saith: Quicumque in Manna Christum intellexerunt, eundem, quem nos, Cibum Spiritualem manducauerunt: As many, as in Manna vnderstoode Christe, feede of the same Spiritual Breaðe, that we feede of. Againe he saith: Videte ergo, Fide manente, Signa variata. Ibi Petra Christus: Nobis Christus, quod in Altari Dei ponitur: Beholde, the Faith standinge oue, the signes, or Sacramentes are changed. There the Roocke was Christe: Vnto vs that thinge is Christe, that is laide vpon the Altar. As Christe is nowe here: so was Christe then there. And as Christe is nowe in the Breaðe: so was Christe then in the Roocke: and none otherwise.

But what canne be so plaine, as that Nazianzene him selfe writeth, whome M. Hardinge hath chosen specially for his Authour? These be his woordes: Pellent me ab Altaribus. At ego noui aliud Altare, cuius ea omnia, quæ nunc videntur, exemplaria tantum sunt: non manu, aut ascia elaboratum: Mentis opus est, & Contemplationis ascensus. Ibi astabo, & acceptabilia offeram, sacrificium, Oblationem, & Holocausta: quæ tanto præstantiora sunt, quam ea, quæ nunc aguntur, quia Veritas potior est, quàm Vmbra: They wil drine me from the Altars, or Communion Tables. But I knowe an other Altar, whereof al the thinges, that are nowe seene, are but samplers: not wrought by hande, or instrument. It is the worke of the minde, and the Elevation of the harte: There wil I stande, and offer vp acceptable Sacrifices: Whiche so farre exceede the Sacrifices, that are made here, as the Trueth exceedeth a Shadowe.

## M. Hardinge. The 14. Division.

*De Con. Dila. can. Virum sub figura.* Certaine fathers vse the woordes, Signum, & Sacramentum, that is, signe, and Sacrament, in the same signification. S. Augustine, In libro Sententiarum Prosperi, saith thus: Caro eius est, quam forma Panis operam in Sacramento accipimus: & Sanguis eius, quem sub vini specie & sapore potamus: Caro videlicet Carnis, & Sanguis est Sacramentum Sanguinis: Carne & Sanguine, vtroque Inuisibili, Spirituali, Inelligibili; Signatur visibile Domini nostri Iesu Christi Corpus, & palpabile, plenum gratia omnium virtutum, & Diuina Maiestate. It is his Fleashe, that we receiue couered with the Forme of Breaðe in the Sacrament, and his Bloude, that vnder the shape and sauour of y<sup>e</sup> Vine, we drinke. Soortly Fleashe is a sacrament of Fleashe, and Bloude is a sacrament of Bloude: by the Fleashe, and the Bloude both Inuisible, spiritual, intelligible, our Lorde Iesus Christe his visible and palpable Bodie, ful of the grace of al vertues, and Diuine Maiestie is signified, or as it were, with a signe noted.

In these woordes of S. Augustine, we see the fleashe of Christe called a sacrament of his fleashe, and the Bloude a sacrament of his Bloude, in as mutche as they be couered with the Forme of Breaðe and y<sup>e</sup> Vine, yet verily, and in substance present: And likewise he letteth not to calle this veritie or Trueth of the thinges themselves thus couertly exhibited, a signe of Christs visible, and palpable Bodie: so that the naminge of a signe dooth not import a separation from the Trueth, but sheweth a distincte manner of the Trueth exhibited: and therefore accordinge to the Trueth of the manner of exhibitinge, it is not the Fleashe of Christe, but the sacrament of the Fleashe of Christe, for that

τρεφὴ γὰρ  
ἐστὶν ἡ διδασκαλία  
καὶ τὸ  
τρέφοντος

Augustin. De  
utilitate Pœnitentia.

Augustin. in Io-  
hannem.

Nazianzen. in  
Oration. Cùm  
post ea quæ con-  
tra Maximum  
ec.



the eleas he doth not exhibite it selfe in his owne shape, but in a Sacrament.

## The 2. of sarisbury.

In this sayinge of S. Augustine, M. Hardinge seemeth specially to note these three wordes, Forma, Opera, and Inuisibilis: whiche beinge answered, I hope the force of his collection will soone appeare. Firste, if M. Hardinge will saye, that this worde, Forma, must nedes be taken for the outwarde Shewe, and Appearance of Breade, then muste he nedes fall into a great inconuenience, and become either a Patron, or a Scholar of the olde Heretique Marcion, who upon the very same worde erected his Heresie: and of these wordes of S. Paule, Formam seruissuscepit, reasoned then, as M. Hardinge dooth now, Ergo, Christe had nothing els, but the outward Forme, and Appearance, or shape of a Mans Bodie. But it is knowne to the Learned, that as wel amonge the Philosophers, as also amonge the olde Catholique learned Fathers, these wordes, Forma, and Species, are taken, not onely for the outwarde Appearance, but also for Nature, and Substance it selfe. So, S. Hierome imagineth Christe to say: Declinavi ad eos deservens Regna Caelorum, ut cum eis vescerer, assumpta Forma Hominis: I went downe vnto them, leauinge the Kingdomes of Heauen, that I mighte eate with them, hauinge received the Forme of Man. I leaue S. Augustine, S. Ambrose, and other like Authorities. This mater is proued moze at large in the tenth Article, and sixte Division. By these seue it may appeare, that this worde, Forma, importeth, not onely a Shewe, but also the very Substance of the Breade.

In the seconde worde, Opera, whiche signifieth Couered, M. Hardinge willingly dissembleth his owne learninge, & woulde seme not to knowe the manner, & nature of al Sacramentes: whiche is, to offer one thinge outwardly vnto our senses, and an other inwardly to our minde. Hereof there is sufficiently spoken before, in the seconde, and eighth Division of this Article. Chrysostome saith: In Sensibilibus Intelligibilia nobis tradidit: In Sensible, and Outwarde thinges, Christe hath geuen vs thinges Spiritual. And for Example he addeth: Sic & in Baptismo: So it seeth in the Sacrament of Baptisme. Thus S. Augustine saith, The godly of the Iewes vnder stood Christe in their Manna. In like sorte Origen speaketh of the letter of the Scriptures: Corpora Prophetarum colunt posita in Libris, & Literis, quasi in quibusdam Sepulchris: They honour the Bodies of the Prophetes laied in their Bookes, and Letters, as if it were in certaine Granes. So S. Augustine: Sensus in Litera manet, & per Literam videtur: The Sense lieth in the Letter, and by the Letter it is seene. So Nicolaus Cabasilas: Spiritus celatur in Litera: The Sprite of God is hidden in the Letter. I thinke M. Hardinge in these speeches will not necessarily require any Corporal, or Real Presence. Thus S. Gregorie saith: Christus in se ipso immortaliter, & incorruptibiliter viuens, iterum in hoc Mysterio moritur: Christe liuinge in him selfe immortally, and without Corruption, dieth againe in this Myserie. Whereupon the Glose saith: Moritur, id est, Mors eius Representatur: Christe dieth, that is to say, his Death is represented. Nowe, as Christe dieth in the Sacrament, so is his Bodie Present in the Sacrament, But Christe dieth not there Really, and in dede: Therefore Christes Bodie is not there Really, and in dede.

I thought it needful to vse the moe Examples in this behalfe, for that this place of S. Augustine seemeth to carrie the greatest force of al others. But as S. Augustine saith here, Christes Bodie is hidden under the Forme, or kinde of Breade, even so he saith, Gratia Dei in Veteri Testamento velata latebat: The Grace of God laye hidden in the Olde Testament. Euen so S. Gregorie saith: Vt palea frumentum, sic Litera regit Spiritu: As the Chaffe hideth the Come, so the Letter hideth

Chrysostom. in  
Matthae. hom. 83.  
ἐν αἰσθητοῖς  
τὰ νοητὰ πα-  
ρεστώκε.

Augustin. de v-  
rilitate Poeni-  
tentiae: In Man-  
na Christum in-  
tellexernut.

Origen in Mat-  
thae. Tractat. 26.

Augustin. de  
spiritu & ani-  
ma. ca. 2.

Nicolaus Caba-  
silas.

De Conse. Dist. 2.

Quid sit Sanguis

August. de Spi-

ritu & Litera.

ca. 15.

Gregori. in pro-  
logo in Cantica.

hideth the sprite. Euen so againe S. Augustine saith, In Vereri Testamēto occultabatur Nouum. The Newe Testamēt was hidden in the Olde. But he expoundeth him self, Occultabatur, id est, occultē Significabatur. It was hidden, that is to saie, it was secretly signified. And thus by S. Augustines owne Wordes, and exposition we maie likewise saie, Caro Christi Opera, id est, occultē Significata: Christes Fleashe, is primly hidden, that is to saie, as S. Augustine expoundeth it, It is primly signified.

Thus the Sacrament of Christes Fleashe, whiche, accordinge to the Doctrine of S. Augustine, beareth the name of that thinge, that it Signifieth, is called Christes Fleashe, Inuisible, Spiritual, and onely to be conceiued by vnderstandinge.

For the whole worke hereof pertaineth, not vnto the mouth, or teethe, as S. Augustine saith, but onely to faith, and sprite. And therefore the same S. Augustine expoundinge these wordes of Christe, Who so eateth of this Breade, shal not die, saith thus: Quod pertinet ad Virtutem Sacramenti, non quod pertinet ad visibile sacramentum. Qui manducat intus, non foris: qui manducat in Corde, non qui premit dente.

That pertaineth to the Effecte, and Vertue of the Sacrament, not that pertaineth to the Visible Sacrament. He that eateth inwardly, not outwardly: that eateth with his harte, not that presseth with his teeth. Likewise he saith of Moses, Aaron, and Phinees, and others the Faithful of that time: Visibile cibum (Manna) Spiritualiter intellexerunt, Spiritualiter esurierunt, Spiritualiter gustauerunt. They vnderstoode Manna, that Visible meate, Spiritually: they hungered it Spiritually: they tasted it Spiritually. By these wordes, Inus, Inwardly: In Corde, in the harte: Spiritualiter, Spiritually, S. Augustine expoundeth the meaninge of this worde, Inuisibiliter, Inuisibly. Therefore Chrysostome saith, Mysterium appellatur, quia aliud videmus, aliud credimus, Nam huiusmodi est Mysteriorum nostrorum natura. It is called a Myserie, because we see one thinge, and beleue another. For such is the Nature of (Baptisme, and our Lordes Supper, which are) our Sacramentes, or Myseries. So saith S. Ambrose, as is alleged before: The Water of the Holy Fonte hath washed vs: the Bloude of Christe hath redeemed vs: Alterum igitur Inuisibile, alterum Visibile Testimonium, &c. The one Witnes is Inuisible, the other is Visible. So the olde Father Origen saith, S. Johns Baptisme was Visible: but Christes Baptisme is Inuisible.

As it is in the Myserie of Baptisme, so is it also in the Myserie of Christes Bodie. As Christes Bloude is Inuisible, wherewith we are washed, so is Christes Fleashe Inuisible, wherewith we are feede. And as this Inuisible washinge in Christes Bloude, representeth vnto our mindes the Bloude of Christe, that was Visibly shedde for vs: so the Fleashe of Christe, that is Eaten Inuisibly, representeth vnto vs that Mery Fleashe of Christe, that was Visibly, and Sensibly nailed, and tozned vpon the Crosse. And thus S. Augustines meaninge maie well stande vpright, without any spewe Secrecie, or Real, or Fleashely Presence.

M. Hardinge. The. 15. Division.

And therefore in another place he writeth thus, Sicut ergo Caelestis panis, qui Caro Christi est, suo modo vocatur Corpus Christi, cum re vera sit Sacramentum Corporis Christi, illius, videlicet, quod Visibile, quod Palpabile, mortale in Cruce positum est, vocaturque ipsa immolatio Carnis, quae Sacerdotis manibus fit, Christi Passio, Mors, Crucifixio, non rei veritate, sed significante Mysterio: Sic Sacramentum Fidei, quod Baptismus intelligitur, Fides est. As the heavenly Breade (saith S. Augustine), whiche is the Fleashe of Christe, in his maner is called the Bodie of Christe, when as in verie deede, it is the sacrament of Christes Bodie, euen of that whiche is visible, whiche is palpable, and beinge mortal was put on the Crosse, and the sacrificinge it self of his Fleashe, whiche is done by the priestes handes, is called the Passio, the Death, the Crucifyinge of Christe, not in truethe of the thinge, but in myserie signifyinge: so the Sacrament of Faith, whiche is vnderstanded to be Baptisme, is Faith. By heavenly Breade he vnderstandeth

August. de Baptismo contra Donatistas. li. 1. c. 15.

August. de Con. dist. 2. Ut quid.

Augustin. in Io. han. tractat. 26.

Chrysost. 1. Cor. homi. 7.

Ambros. de spiritu sancto li. 3.

Origen. in Lucam homi. 24.

De Con. Dist. 2. Hoc est quod dicimus.



# Heauenly Breade.

The. 196. Vn-  
trueth. For this  
Heauenly Brea-  
de must needes  
be taken for  
the Sacrament,  
as it shal appea-  
re.

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## THE XII. ARTICLE

derstanded not wheaten Breade, but that heauenly meate, whiche he saith to be the Fleashe of Christes  
and this farre he affirmeth the trueth of his Fleashe it self, whiche he saith to be called, *Suo mo-  
do*, in his maner, the Bodie of Christe: as who shoulde saie, whose trueth notwithstandinge, if ye  
beholde on the behalfe of the maner of exhibitinge, in verie deepe it is a Sacrament of Christes Bo-  
die, whiche is in visible shap, so as he speaketh of Christes Bodie, that hath suffered.

The B. of Sarisburie.

Here M. Hardinge allegeth good mater against him self. For by these woꝝ-  
des S. Augustine saith, The Breade is so Christes Bodie, as the Breakeinge of  
the same Breade is Christes Death. But the breakeing of þe Breade is not Really,  
and in deepe the Death of Christe: wherefore it foloweth that the Breade is not  
Really, or in deepe the Bodie of Christe. And where as M. Hardinge seemeth to staie  
altogether vpon these two woꝝdes, *Cœlestis Panis*, thinkinge that thereby is  
meante onely the Supernatural Breade of Christes very Bodie, it may like him  
nevertheles to vnderstande, that, not onely Christes very Bodie, but also þe Sacra-  
ment it self, may wel be called, *Cœlestis Panis*, Heauenly Breade, for that it is a  
Sacrament of that Heauenly Breade. So Gregorius Nyssenus calleth the Water  
of Baptisme τὸ θεῖον λείτρον. The Diuine, or Heauenly Bath. So S. Ambrose calleth  
the woꝝdes of Baptisme, Verba Cœlestia, Heauenly Woꝝdes. So Dionysius cal-  
leth the Oile Consecrate, Diuinitimum Oleum, τὸ θεογενικὸν αἶμα τοῦ μύρου. So Cy-  
rillus calleth Manna, Spiritual Breade. Thus he saith, Quomodo est Manna Panis An-  
gelorum Spiritualis? Quia, quod Umbra Veritatis erat, Veritatis nomine in Spiritu appel-  
lauit. Howe is Manna called the Spiritual Breade of Angelles? That thinge, that was a  
Shadowe of the Trueth, in Sprite, or spiritually, he vttered by the name of the Trueth it  
selfe, And albeit onely Christes very Bodie it self be in deepe that Heauenly Breade,  
yet in these woꝝdes of S. Augustine, it cannot in any wise so be taken, as to the  
learned, and discrete Reader it maie soone appeare. For first S. Augustine saith,  
That Heauenly Breade, whereof he speaketh, is a Sacrament. But the very Bo-  
die of Christe cannot in any respect be called a Sacrament, as it is easy to vnder-  
stande. For a Sacrament by S. Augustines Definition is, Signum visibile, A  
Signe, or a Token, that maie be seene. But the Bodie of Christe, that M. Hardinge  
imagineth to be Present, cannot be seene: For S. Augustine saith, it is Spiritual,  
and Inuisible. Hereof it necessarily foloweth, that the very Bodie of Christe can-  
not in any wise be called a Sacrament: And therefore is not that kinde of Heauenly  
Breade, that is here mentioned by S. Augustine.

Moreover S. Augustine saith, The same Heauenly Breade is the Bodie of  
Christe: Howe be it he addeth, not Verily, and in deepe, but, *Suo modo*, In a Manner,  
or Kinde of speache. But Christes very Bodie, is in deepe, and Verily, in al respect  
tes the Bodie of Christe, without any suche qualifieinge, or limitation. And it  
were greate fondenes, or rather mere madnes to saie, The Very Bodie of Christe  
is after a certaine manner, or in a sorte the Bodie of Christe.

These thinges first considered, for further vnderstandinge of S. Augustines  
minde herein, I remitte þe reader vnto the Glose vpon the same, the woꝝdes whe-  
reof are these, *Cœlestis Panis*, id est, Cœleste Sacramentum, quod verè representat Car-  
nem Christi, dicitur Corpus Christi, sed improprie. Vnde dicitur, *Suo Modo*: sed non rei  
Veritate, sed significante Mysterio: vt sit sensus, vocatur Corpus Christi, id est, Significat  
Corpus Christi. The Heauenly Breade, that is to saie, the Heauenly Sacrament, whiche  
verily representeth the Fleashe of Christe, is called Christes Bodie, but vnaptely, and vnfitly.  
Therefore it is saide, In a peculiar manner belonginge vnto it selfe: Not in Trueth of mater,  
but by a Signifieinge Mysterie: That the sense maie be this, It is called the Bodie of Christe,  
that is to saye, It signifieth the Bodie of Christe.

But

Gregor. Nyssen.  
de Sancto Bap-  
tismate.

Ambros. de Sa-  
cramen. li. 2. c. 5.

Dionys. Eccle.

Hier. cap. 2.

Cyrill. in Iohan.  
lib. 4. ca. 12.

De Con. Dist. 2.

Hoc est. In Glosa.

But here marke thou, gentle Reader, into what straites these men be driuent. To mainteine the Inconueniences, and Absurdities of their Doctrine, they are faine to saie, That the very Bodie of Christe, is not, *Rei veritate*, Merily, and in deede, but, Improperly, Unaptly, and Unfitly called the Bodie of Christe.

M. Hardinge. The. 16. Diuision.

Phil. 98.  
1. cap.  
1. phel.

Againe, S. Augustine saith in an other place: *Non hoc Corpus, quod videtis, comesturi estis.* Not this Bodie, which ye see, shal ye eate. \* And S. Hierome saith, *Diuinam & Spiritualem Carnem manducandam dari, aliam quidem ab ea quæ Crucifixa est,* That Diuine, and spiritual Fleashe is geuen to be eaten, other beside that, which was Crucified. Wherefore in respecte of the exhibitinge, the Fleashe is diuided, that in it self is but one: and the Fleashe exhibited in mysterie, is in very deede a sacrament of Christes Bodie visible, and palpable, which suffered on the Crosse. And thus it foloweth of conuenience, where as the Fleashe is not the same accordinge to the qualities of the exhibitinge, which was Crucified, and which now is sacrificed by the handes of a Priest: againe, where as the Passion, Death, and Resurrection are saide to be done, not in trueth of the thinge, but in mysterie significinge: it foloweth (I saie) that the Fleashe is not the same in qualities, so as it was on the Crosse, though it be the same in substance.

\* This place is answered before in the fiftie Article, and in the seuenthe Diuision.

Mary mo authorities might be alleged for the openinge of this mater, but these for this present are ynough, if they be not to many, as I feare me, they wil so appeare to the vnlearned Reader, and to suche as be not geuen to earnest studie, and diligent serche of the trueth. By these places, it is made cleare, and euident, that these Names, Figure, Image, Signe, Token, Sacrament, and suche other the like, of force of their Signification doo not alwaies exclude the trueth of thinges: but doo onely shewe, and note the maner of presence. Wherefore, to conclude this mater, that is somewhat obscure to senses litle exercised, the Figure of the Bodie, or Signe of the Bodie, the Image of the Bodie, doth note the couertnes, and secretenes in the maner of the exhibitinge, and doth not diminish the whitte the trueth of the presence. So we doo accorde with M. Iuel in this Article touching the forme of woordes, but withal we haue thought it necessarie, to declare the true meaninge of the same, which is contrarie to the doctrine of the sacramentaries.

The B. of sarisbury.

M. Harding, as in his woordes he pretendeth greate stoare of authorities, so in his choise he bewraiethe greate wante. For, to passe by the place of S. Hierome, which is answered before in the fiftie Article, and .7. Diuision, the woordes of S. Augustine seeme utterly to ouerthrowe al these his grosse, and fleashely Fantasies. For better vnderstandinge whereof, it is to be noted, that, when Christe had opened that Heauenly Doctrine of the Eatinge of his Bodie, and Drinke of his Bloude, the Capernaïtes hearinge his woordes, imagined, euen as M. Hardinge nowe dooth, that he meante a very fleashely Eatinge with their Bodily mouthes: and therefore beganne to be offended, and saide, His speache was ouer harde, and departed from him. Upon occasion hereof, S. Augustine writeth thus, *Ipsi erant duri, non sermo. Christus instruxit eos, qui remanserant, & ait illis: Spiritus est, qui viuificat: Caro autem nihil prodest. Verba, quæ locutus sum vobis, spiritus sunt, & vita. Spiritualiter intelligite, quod locutus sum. Non hoc Corpus, quod videtis, manducaturi estis, nec bibaturi illum Sanguinem, quem furi sunt, qui me Crucifigent. Sacramentum aliquod vobis commendavi: Spiritualiter intellectum viuificabit vos.* They were harde: Christes woordes was not harde. Christe instructed them, that remained, and saide vnto them, It is the sprite, that geueth life, the Fleashe profiteth nothinge. The woordes, that I haue spoken, are Sprite and Life. Vnderstande ye spiritually, that I haue spoken. Ye shal not Eate this Bodie, that ye see: neither shal ye drinke that Bloude, that they shal shedde, that shal Crucifie me. I haue recommended vnto you a certaine Sacrament: Beinge spiritually vnderstanded, it wil geue you life. These woordes be plaine of them selfe, and neede no longe construction.

The



The difference, that M. Hardinge hath diuised bytwene Christes Bodie in Substance, and the self same Bodie in respect of qualities, is a vaine Close of his owne, without Substance. For S. Augustine saith not, as M. Hardinge would haue him to saie, Ye shal not Eate this Bodie (with your bodily mouth) Quale videtis, vnder suche Conditions, and qualities of Mortalitie, and Corruption, as yowe now see it: but, Quod videtis, that is, Yowe shal not eate the same Bodie in Nature, and Substance, that now ye see.

Neither was the Bodie of Christe at that time, when he ministred the holy Communion, and spake these wordes to his Disciples, endued with any suche qualities. For it was neither Spiritual, nor Inuisible, nor Immortal: but contrarywise, Earthly, Visible, and subiecte to Death.

To be shorte, S. Augustine speaketh not one word, neither of this Carnal Presence: nor of Secrete Beinge vnder Couerte: nor saith, as M. Hardinge saith, that the very Bodie of Christe is a Figure of Christes Bodie: nor imagineth in Christe two sundrie sortes of Natural Bodies: nor knoweth any one of al these M. Hardinges strange Collections. Thus onely he saith, Non hoc Corpus, quod videtis, manducaturi estis: Touchinge your Bodily mouth, Ye shal not Eate this Bodie of mine, that ye see. Of whiche wordes M. Hardinge, contrary to S. Augustines expresse, and plaine meaninge, as his common wonte is, concludeth the contrary: Ergo, with your Bodily Mouth, ye shal eate this self same Bodie in Substance, that ye see.

Yowe, for as muche as M. Hardinge wil saie, will diuise Figures of our selues without cause, and that Christes Wordes are plaine, and ought simply to be taken, as they sound, without any manner Figure, I thinke it therefore necessarie in fewe wordes to shewe, both what hath leade vs, and al the Ancient Writers, and Olde Doctours of the Church, thus to expounde the Wordes of Christ: and also, howe many, and howe strange, and monstrous Figures M. Hardinge with his Betherne are diuen to vse in the Exposition of the same. And to passe ouer al the Olde learned Fathers, whiche in their writings commonly cal the Sacrament a Representation, a Remembrance, a Memozie, an Image, a Likenes, a Samplar, a Token, a Signe, and a Figure, &c. Christe him self before al others, seemeth to leade vs hereunto, both for that at the very Institution of the holy Sacrament he saide thus, Doo ye this in Remembrance of me: And also, for that in the sixth Chapter of S. John, speakinge of the Eatinge of his Fleashe, he forwarned his Disciples of his Ascension into Heauen, and shewed them, that his very Natural Fleashe, Fleasheely receiued, canne profite nothinge.

More ouer, it is not agreable, neither to the Nature of a man, Really, and in deede to eate a mannes Bodie: nor to a mannes Bodie, Really, and in deede, without Figure, to be Eaten. For that, S. Augustine saith, were, Flagitium, & facinus: An horrible wickednes. And againe he saith, Horribilius est, humanam Carnem manducare, quam perimere: & sanguinem humanum bibere, quam fundere. It is a more horrible thinge, to eate mannes Fleashe, then it is to kille it: and to drinke mannes Bloude, then it is to shed it. For this cause he concludeth, Figura ergo est, Therefore it is a Figure. And in like manner Cyrillus saith, Sacramentum nostrum non asseuerat Hominis manducationem: Our sacrament auoucheth not the Eatinge of a man.

Againe, in these wordes of Christe we finde Duo disparata, that is, two sundrie termes of sundrie Significations, and Natures, Panis, and Corpus: whiche, as the learned knowe, cannot possibly be Verified the one of the other, without a Figure. Besides al this, in euery of these clauses, whiche so nearely touche Christes Institution, there is a Figure: To drinke the Cuppe of the Lorde, In deede of the Wine in the Cuppe, it is a Figure: To drinke Iudgement: Iudgement is a Spiritual

Augusti. de Doctrina Christiana. lib. 3. cap. 16.

Augustin. contra aduers. Legis et Prophetar. lib. 2. cap. 9.

Augusti. de Doctrina Christiana. lib. 3. cap. 16.

Cyril. contra obiect. Theodoret.

ritual thinge, and cannot be dronken with the mouth: Therefore it is a Figure,  
 9. My Bodie, that is geuen, that is broken: in steede of, What shalbe geuen, and  
 10. What shalbe broken, is a Figure. I am Breade: Christe Really, and in dede, was  
 11. no material Breade: It is a Figure. The Breade is the Communication of the Lordes  
 12. Bodie: In steede of these woordes, It representeth the Communication of the Lordes  
 13. Bodie: It is a Figure. The Cuppe is the Newe Testament: The Cuppe in  
 14. dede, and verily is not the Newe Testament: Therefore it is a Figure. In euery  
 15. of these Clauses M. Hardinge must needs see, and confesse a Figure: and so it ap-  
 16. peareth, that in the very Institution of Christes Holy Mysteries, there are used a  
 17. greate many, and sundrie Figures: al notwithstandinge, both consonant to Rea-  
 18. son, and also agreeable to Goddes Holy worde.

But nowe, marke wel, I beseeche thee, good Christian Reader, howe many, and  
 what kindes of Figures, M. Hardinge, and the reste of his companie haue benne  
 forced to imagin in these cases.

1. First, they saie, This pronowne, Hoc, This, signifieth not, This Breade, as al  
 the olde Writers vnderstande it, but, Individuum Vagum, which is neither Breade,  
 nor any certaine determined thinge elles: but onely one certaine thinge at large in  
 generalitie.

2. This Verbe, Est, they expounde thus, Est, Hoc est, Transubstantiatur: Dutche a  
 Figure, as neuer was vsed of any olde Authoure, either Holy, or Profane: or He-  
 3. retique, or Catholique: or Greke, or Latine. In these woordes, Take ye: Eate ye:  
 4. This is my Bodie, They haue founde a Figure called Hysteron Proteron, whiche is,  
 when the whole speache is out of order, and that set behinde, that shoulde goe be-  
 fore. For thus they are giuen, to shifte it, and turne it: This is my Bodie: Take ye:  
 Eate ye.

5. In these four woordes lieinge in order al together, He Tooke, he Blessed, He  
 Brake, He Gave, They imagine thre sundrie Figures, and expounde the same  
 6. in this wise: He Tooke, The Breade: He Blessed, He transubstantiated, or turned  
 7. the Breade: He brake, the Accidentes, or shewes: He gave, His Bodie. Hoc facie,  
 8. Doo ye this in Remembrance of me, They expounde thus, Sacrifice this. Whiche  
 9. also they flourish out with other Figures in this wise, sacrifice mee in Remembrance  
 10. of mee. In this one worde, Panis, Breade, they haue founde a swarme of Figures.  
 11. Sometimes they saie, It is called Breade, bicause it was Breade before: Some-  
 12. times, bicause the Infidel taketh it to be Breade: Sometimes, bicause there re-  
 maine stil the Accidentes, and formes of Breade: Sometimes, bicause the same  
 Accidentes feede the Bodie miraculously, as it were Breade: Sometimes, bicause  
 it is that Supernatural Breade, that came from Heauen.

Likewise in this one worde, Frangimus, or Frangitur, they haue a number of  
 13. Figures. For sometimes they expounde it thus, The Breade, that we Breake: that  
 14. is, The Accidentes, that we Breake: Sometimes, The Breade, that we Breake:  
 15. That is to saie, The Breade, that we take to be Brooken: Sometimes, this  
 16. worde, Frangere, is not, to Breake, but onely, to make a Feasse. In their Passes  
 17. they saie, Frangitur, id est, Frangebatur: It is Broken, That is to saie, It was Bro-  
 18. ken. Sometimes they saie, Frangitur, id est, videtur Frangi: It is Broken, That is to  
 19. saie, It seemeth to be Broken. The meaninge whereof is this, Frangitur, id est, non  
 Frangitur: It is Broken, That it to saie, It is not Broken.

20. In these woordes, Non bibam amplius de hoc fructu vitis, I wil drinke no more of  
 this fruite of the Vine: The fruite of the Vine, whiche is a Substance, they ex-  
 pounde, The Accidentes. And to leaue that miraculous Figure of al Figu-  
 res, Concomitantia, whereby one is made two, and two are made one: Consider,  
 good Reader, the strangenes of the Figures, and the wonderful shiftes, that M.



Hardinge hath imagined in this little treatie, to defeat, and auoide the manifest  
 woordes of the Holy Fathers. Sometimes the formes, and Accidentes are the  
 Sacrament: Sometimes Chyistes Bodie it selfe is the Sacrament: Sometimes  
 Both togeather are the Sacrament: Sometimes the Breade is a Figure of Chy-  
 istes Bodie, before Consecration: And so by meane of M. Hardinges Figures, there  
 is a Sacrament, before it be a Sacrament: and a Figure, before it be a Figure.  
 Sometimes, the Holy Accidentes, and outwarde Holy Shewes, are a Figure of  
 Chyistes Bodie Inuisible, vnder them secretly contained: Sometimes the same  
 Bodie Inuisible, is a Figure of the Bodie of Chyiste Visibile. And so there is Fi-  
 gure vpon Figure: and a kinde of Demonstration, whiche they calle, *Notum per*  
*ignotum*: Or rather, *Verum per Falsum*. Sometimes, the Sacrament is a Figure  
 of the life to come: And sometimes, as Hosius fantaseth, it is a Figure of y<sup>e</sup> Church.  
 Sometimes Tertullian vnderstode not, no not so much as y<sup>e</sup> Grammatical sense  
 of Chyistes Woordes: Sometimes Chyistes Wery Bodie is not Aptly, and fitly  
 called the Bodie of Chyiste, but onely Impropry, and After a manner.

Thus M. Hardinge rometh, and wandereth vp, and downe, as a man that had  
 losse his waie: Sutche shadowes, and coloures he canne caste: Into so many for-  
 mes, and shapen, and figures he canne turne him self. So many, and so monstrous  
 Figures maie he forge in the Institution of the Holy Sacramente, onely to auoide  
 one simple, plaine, vsual, and knownen Figure. And yet he abuseth not the simpli-  
 citie of the people. There he forceth his Figures, where as is no neede of Figures:  
 And without sutche vaine Figures this vaine Doctrine cannot holde. What one  
 Figure, that we vse, is plaine, and cleare, vled by al the Ancient learned Fathers,  
 and agreable to the tenoure of Goddes Woorde. But M. Hardinges Figures, as  
 they be many, so be they vnnesessarie, and Fantastical, neuer vled, or once mentio-  
 ned by any Ancient Doctoure of the Church, and serue onely to breede darkenes,  
 and to dimme the light.

Howe muche better were it for him, to leaue these shiftes, and childishe fables,  
 and planely, and simply to saie, as Tertullian saith: *Hoc est Corpus meum, Hoc est,*  
*Figura Corporis mei*: This is my Bodie, that is to saie, This is a Figure of my Bodie. Or,  
 as Marimus the Græke Scholiast saith: *Σύμβολα ταῦτα, ἀλλὰ οὐ ἀλήθεια*: These  
 be tokens, but not the Trueth. Or, as S. Augustine saith: *Figura est, præcipiens Pas-*  
*sioni Domini communicandum esse, & suauiter, atque vtiliter recondendum in memoria,*  
*quod pro nobis Caro eius Crucifixa, & Vulnerata sit*: It is a Figure, commaundinge vs to  
 Communicate with the Passion of Chyiste, and comfortably, and profitably to laie vp in our  
 Remembrance, that his Pleasbe was Crucified, and wounded for vs.

FINIS.

Tertullian. con-  
 tra Marcionem.  
 lib. 4.  
 Maximus scho-  
 liast. in Eccle.  
 Hier cap. 2.  
 Augustin. De  
 Doctrina Chri-  
 stiana. li. 3. c. 16.

# THE THER TENTHE ARTICLE, OF PLVRALITIE OF MASSES.

The A. of Sarisburie.

**Of**, that it was lawfull then to haue .xxx.ii.  
xv.ii. 02. h. Masses saide in one Church in  
one daie.

M. Hardinge. The I. Diuision.

As M. Iuel here descendeth by diuerse proportions and degrees from xxx. to v. firste by takinge awaye x. the thirde parte of the whole, and then v. from the reste three times: so it might haue pleased him also to haue taken awaye three from v. the laster remanent. and so to haue lefte but two in al. vvhiche if he had done, then shoulde we haue made vp that number, as in this audite he might not other wise doo, in regarde of his owne free promise, but allowe our accompte for good and sufficient. For that number we are wel hable to make good. And what reason hath moued the ancient Fathers gouernours of the Church, to thinke it a goodly, and a necessary thinge, to haue two Masses in one Church in one day, the same reason in cases either hath, or might haue moued them and their successors after them like wise to allowe three, or foure Masses, and in some cases fve, or moe.

Twoo Masses in  
one day M. Har-  
dinge offereth  
to propoe: But  
no moe.  
A Simple  
gheaffe.

The B. of Sarisburie.

M. Hardinge of his courtlesse shoulde geue vs leaue, to lay out our owne reck-  
ninges, as we thinke beste, hauinge him selfe the advantage of controlment, if ex-  
rour happen to fall out. Of so great a number of Masses, as they haue this daie in  
their Churches, and say, they haue had, and continued from the beginninge, euen  
from the Apostles time, if I require of him onely the prouise of fve, I offer him no  
wponge: But, if he of that whole number, be hable to shewe but onely fve, and if  
the same twoo in y ende be founde no Masses neither, but onely publique Commu-  
nions, sutch as he now vsed in Reformed Churches, then is he a greates dissem-  
bler, and dooth no right. Upon what occasion M. Hardinges Masses grewe firste  
to this plentie, and to so great waste, Cochlens one of the chiefe patrones of that  
cause declareth it thus: Quod olim tam frequentes non fuerint Missae, neque tot Sacer-  
dotes, quod hodie, inde accidisse arbitror, quod olim omnes tam Sacerdotes, tum Laici, qui-  
cunque intererant Sacrificiis Missae, peracta oblatione, cum Sacrificante communicabant:  
sicut ex Canonibus Apostolorum, & ex Libris, arque Epistolis antiquis morum Ecclesiae  
Doctorum perspicue cognoscitur: That in olde times there were not so many Masses, nor  
so many Priests, as be nowe, I recken the cause thereof to be this: for that in olde times, al,  
that were present at the Sacrifice of the Masse, as wel Priests, as Layemen, did Communi-  
cate togeather with the Minister, as it is plaine to be seene by the Canons of the Apostles, and  
by the Bookes, and Letters of the most Ancient Doctors of the Church. He addeth  
further: Nunc vero, &c. But nowe, seeinge the order of Communion is no more obserued  
amongst vs, and that through the negligence, and slouthfulness, as wel of the Laye people, as  
of the Priests, the Holy Ghost by the often saicinge of Priuate Masses, hath founde out a  
godly remedie for this wante. Here we see, that Negligence, and Slouthfulness, and  
Lacke of Denotion, bothe in the people, and in the Priests, is a good leaue to breede  
Masses. And that the Priests, as many as were present, did then Communicate  
with the Priest, that Ministered, it is plaine by the Canons of the Apostles, and by  
fundre other good Authoritties, whiche nowe I purposely passe by. And to this pur-  
pose it is written thus, in a litle booke set abroad vnder the name of S. Hierome:  
Non debet Episcopus repudiare Eucharistiam Presbyteri: The Bishop ought not to re-  
fuse the sacrament of a Priest. But M. Hardinges Priests utterly refuse to

Io. Cochleus de  
Sacrif. Missae.

Canones Apost.  
can. 9.

De Septem or-  
dinib. Eccle. gra.  
di. 6.



Concil. Toletan.  
12. Ca. 5.  
Beatus Rhena-  
nus in amota. in  
Tertul. De Coro-  
na Militis  
Concil. Salf-  
gunstadien. ca. 5.  
Leonis Epist. 81.

Communicate one with an other : and, be they neuer so many in one Church to-  
gether, yet wil they saie seuerall Masses, at sundrie Altars. And not onely thus,  
but also, as it appeareth by y<sup>e</sup> Council of Toledo in Spaine, one Priest hath some-  
times said foure, five, or moe Masses in one day. Pope Leo said some daies. vti. some  
daies eight Masses, and some daies moe. The excesse, and outrage whereof was so  
greate, that they haue benne forced to prouide Lawes, and Canons to the contra-  
ry. For thus they haue detrad: Presbyter in die non amplius, quam tres Missas ce-  
lebrare presumat: Let not any one Priest presume to saie more, then three Masses in  
one daie. We maie wel thinke, that priestes then saide good stoare of Masses, when  
it was thought sufficient, to stinte them at thre. The cause that moued Leo, and  
other Ancient Fathers, to appoint two Communiones to be ministred in one day,  
was, as it shal wel appeare, that the whole people might Communicate altoget-  
her, quietly, & without disturbance. Whiche thing of it selfe vtterly ouerthroweth  
the whole abuse of Priuate Masses.

De Con. Dist. 1.  
Sufficit.  
De Celebratione  
Missarum, &  
alijs. &c.

But the causes, that haue increased the number of M. Hardinges Priuate  
Masses, as they are alleged by Innocentius the .3. and others, are these, That there  
maie be one Masse saide, Of the Daie: and an other, for the Deade: and, That there maie  
be regarde had to honestie, and Profit. For so they saie: Causa Honestatis, vel Utilitatis:  
vt si dicta Missa de die, superueniat aliqua magna persona, quæ velit audire Missam:  
As if any notable personage happen to come to Church, after that Masse is donne, and be dis-  
posed to heare Masse. These be very easy causes: Upon the same, the Priestle maie  
saie twentie Masses, as wel as thre.

M. Hardinge. The. 2. Division.

Nowe if that rekeninge coulde duely be made of our parte, M. Iuel perhaps woulde then saye,  
as commonly they saie, that confesse their erreure in numbring, that he had mistolde him selfe. Al be  
it, here it is to be marueiled, that he appointeth vs to proue a number of Masses in one Church, in  
one daie, that vtterly denieth the Masse, and woulde haue no Masse in any Church any daie at al.  
And standinge in the denial of the whole so peremptorely as he dooth, it maie seeme strange, that he  
shoulde thus frame this Article. For what reason is it to chalenge vs for proufe of so greate a num-  
ber, sith he taketh a waie al together?

The B. of Sarisburie.

I haue kepte my rekeninge wel penough, as, I trust, it wil wel appeare. But  
if M. Hardinge, of so greate a number of his Masses, be hable to proue no more but  
two, & the same two in the ende be founde Publique Communiones, and no Pri-  
uate Masses at al, then maie we iustly saie, That he hath both mutche misrekened  
the people, and also shamefully mistolde him selfe.

As befoze I vtterly denied, that any Priuate Masse was euer vsed within fife  
hundred yeres after Chryste, so in this Article, that the simple, that so longe haue  
benne deceived, might the better vnderstande, both the greate disorder, that M.  
Hardinge mainteineth, and also, howe farre the Church of Rome is growen from  
the primitive Church of God, I thought it not amisse to sette out the mater by  
partes, in sutch plaine diuision. Therefore the maruell, that M. Hardinge raiseth  
hereof, is not so greate. The mater considered, his Reader wil rather maruell at  
his maruell.

M. Hardinge. The. 3. Division.

It appeareth, that beinge not vnwittinge, howe good proufes we haue for the Masse it selfe,  
he thinketh to blanke vs by puttinge vs to the proufe of his number of. xxx. xx. xv. x. or. v.  
Verily this kinde of men fareth with the Church mutche like vnto stronge Thieues, who ha-  
uinge

uinge robbed an honest wealthy man of his money, saie after wardes vnto him vncourtuously, ah Carle, how camest thou by so muche Olde Golde? Or if it like not them to be compared with Theeues, in regarde of the roume they haue shuffed them selues into, they may not vnfitly be likened to a Iudge of the sternerie at Lidsforde in Deuonshire, who (as I haue heard it commonly reported) hanged a felone amonge the tinniers in the forenoone, and sate vpon him in iudgement at afternoone. And thereof to this daie, sutch wrongeful dealinge in a common Prouerbe is in that Countrie called Lidsforde Lawe: sithe that you, M. Iuel, and your felowes, that now sitte on the benche, require of vs the proufe of moe Masses in one Church in one day, as it were a verditte of twelue men: of equite and right, ye shoulde haue heard our verditte, er ye had geuen sentence, and condemned the Masse.

The B. of Sarisburie.

How good cause M. Hardinge hath, to make these hauntes of his prouifes for his Priuate Masse, it may soone appeare vnto the discrete Reader vpon the biewe. But here he thought it proufe sufficient, for the multitude of his Masses, to cal vs Theeues, and wicked Iudges, and to charge vs with the Lawe of Lidsforde, and so to solace him selfe with an olde Mues tale, and to make holy day out of season. How be it, this comparison of his Theeues is not so greatly agreeable to his purpose. For the coyne, that is taken from him, was neither Golde, nor so Olde as he maketh it, nor was it touched with Cæsars Stampe. Wee may rather say vnto him: Sometime ye had Golde: but how is it now become Drosse: ye had good seede: but how is it now become Cockle: Thou were sometime a Faithful Littie: how arte thou now become an Harlot: Thou were sometime the House of God: how art thou now turned into a Cane of Theeues: How haue ye lost the Holy Communion, that the Apostles had from Christ, and you from them: How came ye by your Priuate Masses, that the Apostles had neuer: Thus, thus, M. Hardinge wee may appose you. For it were but lost labour, to trouble you with questions of your Olde Golde. We are not that ritche wealthy Carle, that ye woulde be taken for: but euen as it is written in the Apocalyps of S. Iohn: Dicis, diues sum, & ditatus, & nullius ego: & nescis quod tu es miser, & miserabilis, & pauper, & Cæcus, & nudus: Thou saiest, I am ritche, and wealthy, and neede nothinge: And thou knowest not, that thou art wretched, and miserable, and poore, and blinde, and naked.

Esai. 1.

Marke. 4.

Esai. 1.

Apocalyp. 3.

Neither are they alwayes Theeues, that spoyle a Theefe. Oftentimes the True man forceth the Theefe to laie downe, that he hath vntreuly gotten. Cicero saith: Fures earum rerum, quas ceperunt, nomina commutant: Theeues vse to change the names of sutch thinges, as they haue stolen: euen as these Theeues vse to doo, that cal the Communion, the Masse: and their Masse, the Communion: Priuate, Publique: and Publique, Priuate: and, as the Prophete Esai saith, Good, Evil: and Evil, Good: Light, Darkenes: and Darkenes, Light: and thus by suttile shifte of wordes, miserably spoyle, and robbe the people. To be shorte, the Theefe lieth the trial of the light, euen as you, M. Hardinge, and your felowes see the trial of Goddes Holy Worde.

Cicero.

Esai. 5.

Iohan. 3.

But how ye came to al, that ye had, & beinge but Copper, vttered the same for Olde Golde, it is an easy mater to be answered. For you your selues wil not say, ye had it, either from Christe, or from the Apostles, or from any the Ancient Fathers. It were double robberie, to make any of these the Authours, and Fathers of your robberies. Your owne Doctour Cochlæus confesseth, as it is saide befoze, that the multitude of your Masses sprange, not from God, but from the Negligence, & Slouthfulnes, and want of Denotion, y grewe bothe in Priest, and People. When ye begonne, to tel the simple, that it was sufficient for them to sitte by: that your Masse was a Propitiatorie Sacrifice for their sinnes: that it was auailable vnto

Cochlæus de sacrifici. Missæ.



them Ex opere operato, although they understood not what it meante: that you had power to applie it to quicke, and deade, and to whom ye liked: and that the very hearinge thereof, of it selfe was meritorious. Upon this fundation, ye created by your Chaunteries, your Monasteries, your Wardons, your Supererogations, and I know not, what. Thus was the Holy Communion quite forgotten: Thus were your Masses multiplied aboue number: Thus ye came by that, ye woulde haue called your Olde Golde. When this doubt firste grewe in question, whether Christe bringe in one of your Hostes, might see him selfe, beinge at the same time in an other Hoste. When ye beganne to deuoure by poore Widowes houses. In consideration hereof, your owne Close saithe of your Soule Priestes: Malus Presbyter æquiparatur Coruo, in nigredine vitiorum, in rauedine vocis, in voracitate oblationum mortuorum, in fatore Spiritus, in garrulitate, & in furto: An euil Prieste is resembled vnto a Rauen, for the Blackenesse of his vices, for the hoarsenesse of his voice, for his ruinge of the Oblations of the deade, for the sinche of his breathe, for his vnpleasant voice, and for his theafte. Vnto such cheuifance these woordes of S. Augustine may be wel applied: Si Presbyter intercessionem vendit, viduarum munera libenter amplectitur, negotiator magis videri potest, quam Clericus. Nec dicere possumus, Nemo nos inuasores arguit: violentiæ nullus accusat: quasi non interdum maiorem prædam à viduabus blandimenta illiciant, quam tormenta. Nec interest apud Deum, virum vi, an circumuentione quis res alienas occupet: If a Priest make sale of his prayers, and gladly receiue the rewarde of Widowes, he ought rather to be called a Marchant, then a Clerke. Neither may wee say, Noman chargeth vs with extortion. For of a Wydowe a man may geate a greater praye by flaterie, then by violence. And before God there is no difference, whether a man withholden an other mans gooddes by might of hande, or by craftie dealinge. These be the thinges, that M. Hardinge complaineth, are taken from him. Iulius Cesar conueighed thre thousande poundes weight of pure Golde out of the Treasurie in Rome, & laide in the like weight of Copper gilted: Lysander pikte a greate summe of Golde out of the botome of a bagge, (for the mouthe was sealed) and sewed it skilfully by againe. But Cæsars Copper was betwzled by the touth: Lysanders theafte was espied by a billet, that was stil remaininge in the bagge. Euen so, what so euer they of M. Hardinges side, that so bitterly complaine, they are robbed of their robberies, & would so loathe be called Thēues, either haue conueighed into the Church, as into Goddes great Treasurie, or els haue priuily piked thence, the billet doth espie them, the touth dooth betwzate them: it cannot be hidden.

In his Fable of Lysorde, whiche in al respects is as good, as his other Fable of Amphiloctus, as he compareth vs to the ouerbastie Iudge, so he compareth his Masse vnto the Felon. Wherein notwithstandinge we might easily, and truly say, wee needed no Law, to abolishe such thinges, as they by force, and violence had vsurped against al Lawes, and that their Masse of it selfe fel downe, and sleaue away befoze the Holy Communion, euen as the darkenesse sleeth befoze light, and as the Idole Dagon fel downe at the Presence of the Arke of the God of Israel: Yet M. Hardinge wel knoweth, that in these cases of Religion, there was nothinge at any time donne, either hastily, and vpon the suddaine, or by any smal assemble: but in the open Parliament of the whole Realme, with great, and sober deliberation, with indifferent, and patient hearing, what might be saide, and answered, and replied of bothe sides, and at laste concluded with publique Authority, and consent of al States, and Orders of this moste Noble Kingedome. I Iudge him not wel aduised, nor woorthy to reast in Englands, that wil compare the state, and Maiestie of that moste Highe, and Honorable Courte, to the Lawe of Lysorde.

But it were longe to shewe in particular, what Lawes M. Hardinges frendes bled, when they sate vpon the benche. They caused Deade men, and Women to be digged

Rob. Holcot. li.

4. Quest. 3.

2. Quest. 7. Non  
oēs. in Glosa.

Everbis Do-  
mini in Euāgel.  
Matth. serm. 12.

Suetonius in  
Iulio.

Plutarchus in  
Lysandro.

1. Samuel. 5.

be digged out of their graues, and so late vpon them solemnely in Iudgement, and condemned them. Their holy One of Rome, mutche like that speedie Judge of Wydforde, burnt that most Reuerende Father D. Cranmere at Rome in a munnery, befoze he euer sawe him, or hearde him speake: and yet that notwithstandinge, they arreigned him in Wydforde, and lodged him afterwarde to be burnt. They firste toke, and imprisoned the innocent, that had broken no lawe, and afterwarde diuised a lawe to condemne him. With such courtesie, Cyrillus saithe, Chyist was intreated of the Jewes: *Primum ligant: deinde causas in eum quarunt*: Firste they binde him: and afterwarde they imagine mater against him. And to passe by many other like disorders, and horrible extremities of that time, firste they scattered, and forced their Passes throught the Realme againste the Lawes: afterwarde they stablished the same by a Lawe: laste of al the nexte yere folowinge they summoned, and had a solenne Disputation in Wydforde, to trie whether their lawe were good, or no. Nextly this seemeth mutche like the Lawe of Wydforde. For in order of Nature, the Disputation should haue bene firste, and then the Lawe, and laste of al the Execution of the same amonge the people. But Tertullian saithe: *Hæretici ex conscientia infirmitatis suæ nihil vnquam tractant ordinariæ*: Heretiques; for feare of their owne weakenes, neuer proceede in due order.

Cyrrillus in Io-  
han. li. 12. ca. 45.

Tertull. de Re-  
surrectione  
Carnis.

M. Hardinge. The .4. Diuision.

Nowe touchinge the number, and iteration of the Masse, firste we haue good and auncient au-  
thoritee for (197) two Masses in one Church in one daye. That eloquent and Holie Father Leo the firste, writeth thus to Dioscorus the Bisshoppe of Alexandria. *Volumus illud quoque custodiri, vt cum solennior Festiuitas conuentum populi numerosioris indixerit, & ad eam tanta multitudo conuenit, quæ recipi Basilica simul vna non possit, Sacrificij Oblatio indubitanter iteretur: ne ijs tantum admissis ad hanc Deuotionem, qui primi aduenerint, videantur ij, qui postmodum confluxerint, non recepti. Cum plenum pietatis atq; rationis sit, vt quoties Basilicam, in qua agitur, præsentia nouæ plebis impleuerit, toties Sacrificium subsequens offeratur.* This order we wil to be kepte, that, when a number of people cometh to Church together at a solenne feast, if the multitude be so greate as maye not wel be receiued in one Church at once, that the Oblation of the sacrifice hardely be doone againe, lest if they onely shoulde be admitted to this Deuotion, who came firste, they that came afterwarde may seeme not to be receiued: For as muche as it is a thinge ful of Godlinesse, and reason, that howe oftentimes the Church, where the seruice is doone, is filled with a newe companie of people, so oftentimes the sacrifice there eftsoones be offered.

The. 197. Vn-  
truth. For these  
two masses, were  
two Commu-  
nions.

Church filled.

By this Father, whome the greate (198) General Councel of Chalcedon agnised for supream Governour of the Church of Chyist, and honoured with the singular ritle of Vniuersal Bisshoppe, it is ordeined, that if any where one Church coulde not conueniently holde al the people together at one time: they that came after the firste companie, shoulde haue their Deuotion serued by hauinge an other Masse celebrated againe. And least perhaps some might doubte whether that were lawfull so to be doone or no: or because then some doubted thereof, as nowe likewise some seeme to doubte of it: to put the mater out of doubte, he saithe assuredly, *Sacrificij Oblatio indubitanter iteretur.* Let them not sticke to iterate, or doo againe the Oblation of the sacrifice, that is to saye, Let the Masse be celebrated againe, indubitanter, without castinge peril, without stickinge, staggering, or doubtinge. In that epistle he sheweth two greate causes, why more Masses then one maye be doone in one Church in one daye. The one is, leaste the aftercommers shoulde seeme reiected, non recepti, not receiued: The other is, that the one parte of the people be not defrauded of the benefite of their Deuotion: as him selfe saithe, *Necesse est autem vt quædam pars populi sua deuotione priuetur, si vnus tantum Missæ more seruato, Sacrificium offerre non possint, nisi qui prima diei parte conuenerint.* It must needes be, that a parte of the people be bereft of their deuotion, if the custome of hauinge one Masse onely kepte, none maye offer the sacrifice but such as came to Church together in the morninge, or firste parte of the daie.

The. 198. Vn-  
truth. For  
there is no such  
Canon in al  
that Councel.  
\* This Deuoti-  
on was, that the  
whole people  
shoulde receiue  
the Communi-  
on: which thing  
is contrary to  
Priuate Masse.  
\* To the Com-  
munion.

The people of-  
fer the Sacrifice.

Nowe, the people  
maye



A blinde Com-  
mentarie con-  
trary to the  
Texte.

may reiecte, whom God hath chosen: nor sparkled abroade, whom our Lorde hath gather-  
red together: neither ought they to be defrauded of their deuotion, by withdrawinge the Masse  
from them, but rather to be styrred thereunto by their deuoute presence, at the celebratiō of the same,  
where the Deathe, and Passiō of our Lorde is liuely represented before their eyes: the very same Bo-  
die, that suffered on the Crosse, of the by the Ministerie of the Priest offered to the Father, in a Mysterie,  
but truly, not to be a new redemption, but in Cōmemoratiō of the Redēptiō alreadye perfourmed.

By this testimonie we finde, that it was lawfull within sixe hundred yeeres after Christe, (for  
Leo liued aboute the yeece of our Lorde 450.) to haue two Masses in one Church in one daie, for so  
much the woordes, iteretur, doothe importe at leaste, and if there were more, the case so requiringe,  
the woorde wil beare it wel enough.

A guileful Fallax  
A non Causa, vt  
Causa.

Nowe by this Holie Bishoppes Godly wil, the custome of hauinge one Masse onely in one day was  
abrogated, and this decreed, that in time of two sundrie resortes of people to Church, two sundrie  
Masses shoulde be celebrated, for the auoidinge of these two inconueniēces, leaste the aftercommers  
shoulde seeme not receiued, but reiecte like excommunicate personnes, and that a parte of the faith-  
ful people shoulde not be put beside their deuotion. Vwhereupon I make this reason, The causes stand-  
dinge, the effectes folow: But the danger of the peoples seeminge to be reiecte, and the defraudinge  
of their deuotion, whiche are causes of iteratinge the Masse in one daie, did in that age in some Ho-  
ly daies of likelihoode thrise, yea forer, or fure times happen, and in our time certainly dooth com-  
monly so often, or oftener happen: Wherefore the Masse may so many times be saide in a daie in one  
Church.

Vwhere great multitude of Christen people is, as in towncs, wee see some resorte to Church early  
in the morninge, making their spiritual oblations to the intent to serue God, & they serue man in their  
worldly affaires, al cannot come so earely. Others come at their conuenient opportunitie, some at  
sixe, some at seuen, some at eight, some at niene, or tenne of the Clocke. If they, whiche through law-  
ful lettes cannot come at the firste houres, comminge afterwarde be roundely tolde by the Priest, Come  
ye at suche, or at suche houres, or els ye get no Masse here: shal not they accordinge to Leo his say-  
inge seeme to be reiecte, and defrauded of their deuotion? Al wel disposed people aboute towles  
cannot come to Postels Masse at foure, or fure of the Clocke in the morninge, neither at high Masse there.  
shal al suche in a Terme or Parlement time, when greate resorte is, be denied that spiritual conforte?  
And if they be, shal they not seeme reiecte, and put from their deuotion? Vwhiche inconueniēce that  
it might not happen, Leo willeth not onely two, but three, foure, or moe Masses to be doone on a daie,  
for his woordes reporte no lesse. Cum plenum pietatis, atque rationis sit, vt quoties Basilii-  
cam, in qua agitur, praesentia nouae plebis impleuerit, toties Sacrificium subsequens offe-  
ratur: Let there be no stickinge at the iteratinge of the Masse: for as muche as (saith he) it is a  
thinge ful of godnesse, and reason, that how often the Church, where the seruice is doone, is filled  
with a new companie of people, so often the sacrifice there esioones be offered. Here he willeth  
plainely that Masse be doone Toties, quoties, at every new resorte of the wel disposed people, and  
that for these weightie causes, least partie of the people shoulde seeme not receiued, and that they be  
not defrauded of their deuotion.

The Church  
filled.

The B. of Sarisburie.

August. de Ver-  
bis Domini se-  
cundum Lucam  
sermo 28.  
Hieronym. in  
Apologia aduer-  
sus Iovinian.  
August. De Bono  
Perseuerantia  
li. 2. ca. 4.

I maruelle, with what honest countenance M. Hardinge coulde allege this  
godly Father so vnadvisedly, to proue his Masse. For he knoweth wel, and beinge  
learned, cannot chouse but know, that Leo bothe els where in al other places, and  
also specially in this same place, beareth witnesse directly against his Masse. But,  
as Alcumistes professe a skil, to turne al manner Metalles into Golde: so these men  
seeme to haue learned a skil, to transubstantiate, and to turne al thinges, what so  
euer, into their Masse. It is euident by S. Augustine, and S. Hierome, that liued  
not longe before Leo, that then in Rome, where Leo was Bishop, the whole peo-  
ple receiued the Holy Communion every day: whiche Communion Leo calleth  
Missa, by a Latine woorde, then newly receiued in the Latine Church. In whiche  
Church,

Churche, like as also in the Churche of Grecia, and Asia, there was onely one suttly Masse, or Communion saide vpon one day: onlesse it had otherwise bene thought necessary vpon occasion of the multitude of Communicantes, vntil y time of Pope Deusdedit, whiche was in the yere of our Lorde sixe hundred, and fiftene, as it shal appeare in the nexte diuision of this Article.

Verily in these wordes of Leo there appeareth no manner of key, neither of Private Masse, nor of Sole Receyvinge, nor of Single Communion, nor of sundrie Altars, nor of moe Priestes, then one in one Churche. And, notwithstandinge these wordes of Leo be plaine yenough of them selfe, yet by conference, and sight of other places, we may the better be assured of his meaninge. In the Council holden at Agatha in the time of Celestinus the firste, whiche was aboute the yere of our Lorde foure hundred, and scurtie, it was decreed thus: In Paschate, Natali Domini, Epiphania, Ascensione, Pentecoste, Natali S. Iohannis Baptiste, & si qui maximi dies in Festiuitatibus habentur, non nisi in Ciuitatibus, aut Parochijs Missas teneant: Upon Easter day, the day of our Lordes Birthe, the Epiphanie, the Ascension, Whitsoneday, the Natiuitie of S. John Baptiste, and likewise vpon other greate Solene Feastes, let the countrey people holde their Masses, or Communions no where els, but onely either in greate parishes, or in the Citties. The like Decree was made in the Council of Aruerne. That al Countrey Priestes, and al wealthy, and chiefe Cittizens, shoulde vpon solenne Feastes resorte to the Citties, and Communicate togeather with their Bishoppes. Upon sutch Solemne Daies the resorte oftentimes was so greate, that the Churche was not hable to receiue the whole companie. Therefore order was taken, and that agreeable to natural courtesie, to the intent no parte shoulde be excluded from the Holy Mysteries, that the whole people shoulde come in partes, in sutch wise, as the Churche might easily receiue them, and that to that ende, it shoulde be lawfull for the Priest, to minister the Communion twise, or oftener, vpon one day. Upon like occasion, to increase the number of P. Hardinges witnesses, S. Augustine saithe, the Communion in some places was twise saide in his time. Thus he writeth: In quibusdam locis, vbi maior, & frequentior est Populus Dei, Quinta Sabbati hebdomada vltima Quadragesime bis offertur, & mane, & ad vespertam: alij autem in locis ad finem tantum diei mos est offerri: In certaine places, where as the resorte of peopse is greater, vpon Shyre thus day the Oblation is twise made, first in the morninge, and after to wardes night: but in other places, (where as the people is not so greate) the same oblation is made onely before night. And this P. Hardinge cannot denie, S. Augustine speaketh of the Communion, & not of the Masse. To the same ende S. Gregorie ministered the holy Communion at thre sundrie times vpon Chyristmasse daye. Thus vpon occasion of greate resorte, the Masse, or Communion that day was twise, or thise, or oftener saide: not, that the people shoulde heare Masse, as P. Hardinge wittingly mistaketh it, but that the whole people might Communicate. Whiche thinge of late yeres, because throughe disuse they knew not, what it meante, they turned it onely to a fantastical Mysterie, that the first Masse signified the time of ignorance before the Lawe: the Seconde, the time in the Law: the Thirde, the time of Grace.

Thus halt thou, good Chyristian Reader, this learned Fathers vndoubted meaninge, confirmed plainely bothe by the knowne storie, and Circumstance of that time, as may appeare by the two Councelles of Aruerne, and Agatha, and also by the euident witnessse of S. Augustine, and S. Gregorie.

Now, let vs see, what large Commentaries, and Coniectural Cheattes P. Hardinge hath here diuised, to transforme the Holy Communion into his Private Masse. First, he saithe, The greate vniuersal Council of Chalcedon offered the Title of vniuersal Bishop vnto this Leo, beinge then the Bishop of Rome. This note is bothe impertinent to the cause, and also wooorthily suspected of greate vntruth. For that greate Council is extant whole, and perfit: and yet in the same no sutch Canon, or

Title

Concil. Agath.  
ca. 21. anno. 440.

Concil. Aruer.  
ca. 14. anno. 557.

Augustin. Epist.  
118. ad Ianuariu.

Gregorius in Evangelia hom. 8.

De Conse. Dist. 1.  
Nocte Sancta.



*Superbum, Ar-  
rogans, Anti-  
christianum.*

Little to be founde. Onely Gregorie reporteth it: but the same Gregorie reporteth further withal, that Leo woulde neuer suffer him selfe to be called the Vniuersal Bishop, and saith, It was a Proude, and a Glorious Title, and write for Antichriste. Where as Leo saith, The aftercommers should seeme reiected, he meaneth, from the receiuinge of the Holy Communion and not, as M. Hardinge imagineth, from the hearinge of Masse. And here we haue by the way specially to note these wordes of Leo: *Sacrificium offerre non possunt.* By whiche wordes Leo teacheth vs plainly, that the Sacrifice, wherof M. Hardinge maketh so greate account; is offered no lesse by the people, then by the Priest.

**Iteretur.**

And, where as M. Hardinge noteth further, that this Latine word, *Iteretur*, may stande as wel with three, or foure, or more Masses, as with two; whiche thinge is not denied, he might also as wel haue noted, that the same word, *Iteretur*, importeth likewise one; and the selfe same Minister, and none other. For if the seconde Communion be Ministered by an other Priest, & not by the same, it cannot rightly be said, *Iteretur*. And further, the same word necessarily signifieth, that one Communion was then in sutch cases ministered successiuelly, and in order after an other: and not two Masses, or three, or foure, or fye, or tenne together, al at once, as the manner is nowe in the Church of Rome.

Herof M. Hardinge frameth vs this formal Syllogismus: The cause, that moued Leo to take this order, was, that al, and euery of the deuoute people might heare Masse: But it is likely, the people resorted to the Church at sundrie times, some rather, some later, and not al at once: Ergo, it is likely, that to satisfie the peoples deuotion, there were sundrie Masses saide in one day.

It is likely, that M. Hardinge neuer examined the partes, and likelyhoode of this argument. For first the Maior, or Head Proposition is apparent false, grounded, as it is termed in Logique, A non causa, vi causa, Presuminge, that thinge to be the cause, whiche in dede is no cause. For the cause, that moued Leo, was not the hearinge of Masse, as it is already proued, but the receiuinge of the Holy Communion.

The Minor, or seconde Proposition, notwithstandinge in some parte it may seeme true, yet it is nothinge agreable to Leoes meaninge. For Leo speaketh not of one man, or two, nor of the ordinarie course of euery daye, but onely of greate Solemne Feastes, and of sutch resorts of people, as might fill vp the whole Church. His wordes be plaine: *Cum sollemnior Festiuitas conuentum populi numerosioris indixerit:* And, *Quoties Basilicam praesentia noua plebis impleuerit.* Therefore, to beare vs thus in hande, that Leo had sutch a special care, either for the Terme time in London, or for the people aboute Pauls, or for hearinge the Hostels masse, it is a very vaine, and a Childlike fantasie: like as this also is, that he addeth, The people shoulde be denied that Spiritual Comforte. For, alas, what Comforte can the people receiue, whete as they can neither see, nor heare, nor vnderstande, nor know, nor learne: but stande onely as men amased, vtterly bereft of al their senses? Let M. Hardinge once lay aparte dissimulation, and tel vs, by what waies, or meanes, the people at his Masse can possibly receiue this Spiritual Comforte. If he would speake truly, and that he knoweth, as he seldome dooth, he shoulde rather cal it Spiritual Blindenesse.

And, where as he pleadeth his toties, quoties, and thereby woulde erecte a whole torquor of Masses, sans number, if he had aduisedly considered out the whole sentence, he shoulde better haue espied out his owne folie, and haue had lesse occasion, to deceiue the people. For Leo saith not, as M. Hardinge would force him to say, As often as any deuoute people cometh to Church, but, as it is saide before, *Quoties Basilicam praesentia noua plebis impleuerit:* As often as the presence of a newe compaignie shal haue filled vp the whole Church. In sutch cases it was lawfull to beginne

beginne againe the whole Communion, and not otherwise. By these wordes, *M. Hardinges Torquor* is much abridged.

In the ende he concludeth, not onely against *Leo* his Authour, but also against the very expresse order of his owne Church, That one Priest, (for *Leo* speaketh onely of one, and of no more) may say Masse boldly without sickinge, or staggering, as often as any people resorteth to him. For, now it is thought sufficient for one Priest, to saie one Masse vpon one day, and no more. So it is determined by *Pope Alexander*: Sufficit Sacerdoti vnam Missam in vno die celebrare: It is sufficient for a Priest to say one Masse vpon a day. Unless it be in case of great necessitie, whiche the Glose, as it is before alleged, wel expoundeth: Causa Honestatis, vel utilitatis: In case of Honesty, or of Profite: As if some greate personage happen vpon the suddaine to come to Church. Likewise the Councel of *Salsgungstadium* hath straitely charged, that no Priest presume, to say more then three Masses vpon one daie, the one, in course of the Day present: the other, for y<sup>e</sup> Deade: the third, to pleasure some noble personage: whiche also is a great stopple to *M. Hardinges Torquor*. In these proud soes, there is no manner consideration had to the Deuotion of the people: but, contrary to *M. Hardinges* *Peiwe Canon*, they are vtterly leaste without their Spiritual Comforte. And therefore *Pope Clement* the seuenth caused one *Frier Stupino* in Rome to be whipte naked through the streets, for that he had saide v. or vi. or more Masses in one day, to satisfie the Deuotion of the people.

*De Confe. dist. i. Sufficit.*  
*De Celeb. Miss. Consultuisti. in Glosa.*  
*Concil. Salsgungstadien. ca. 5.*

Thus, good Reader, thou maiest see, bothe the partes, and the force of *M. Hardinges Syllogismus*: The Maior is false: The Minor farre from *Leoes* purpose: The Conclusion contrary to him selfe.

*M. Hardinges Syllogismus.*

Certainely, if it had then bene thought lawfull, to saie so many Corner Masses, as sithence that time haue bene vsed in the Church of Rome, it had bene greates folie, either for *Dioscorus*, to moue this question: or for *Leo*, to take this order.

*M. Hardinge. The. 5. Diuision.*

Wherefore they that reprove the pluralitie of Masses in one Church, in one daie, after the iudgement of this worthy Father, be reiectours of the Faithful people, and robbers of their deuotion. But they, that haue vtterly abrogated the Masse, whiche is the outward and euer enduring sacrifice of the New Testament, (199) by verdict of Scripture, be no lesse, then the forerunners of Antichriste.

*The B. of Sarisburie.*

The former parte of this Conclusion is already answered. But for the seconde parte, If they, that haue resourmed the horrible Abuses of the Masse, be the forerunners of Antichriste, what then may we thinke of them, that haue wilfully, and of purpose inuented, and erected al those abuses? That haue taken from the people of God, not onely the Holy Communion, but also the vnderstandinge, and sweetenes, and comforte of the same? That haue spoiled Goddes Children of the Breade of Lyfe, and haue leadde them with the Breade of Confusion, that is, with Ignorance, Superstition, and Idolatrie? That haue mangled, and corrupted Christes Blisshed Mysteries, and haue wickedly defiled the Campe of the Lorde? And hauinge thus donne, yet notwithstandinge, haue faces to mainteine, and vpholde al their wilful doings? What maie Goddes people thinke of them? And before whome doo they renne? Verily *Gerardus Lorichius* *M. Hardinges* owne Doctor saith thus: Missæ priuata, quæ absente populo Catholico fiunt, abominatio verius, quàm Oblatio, dicendæ sunt: Private Masses, whiche are saide without presence of the people, are rather an Abomination, then a Sacrifice. And *S. Augustine* saith:

*The. 199. Vntruth, without any honest shame. For M. Harding knoweth, there is no such commendation geuen to his Masse, in the whole Bodie of the Scriptures.*

*Gerard. Lorichius de Missa. Pub. Prorogam. Si lib. 3.*



*Augusti. contra  
Parmenianum,  
li. 2. ca. 8.*

Si Iohannes ita diceret, Si quis peccauerit, me habetis Mediatorem apud Patrem, & ego exoro pro peccatis vestris, Quis eum ferret bonorum, & fidelium Christianorum? Quis sicut Apostolum Christi, & non sicut Antichristum intueretur? Ifs. John woulde saie thus, If any man sinne, ye haue me your Mediatour with the Father, and I obtaine pardon for your sinnes, what good, and Faithful Christian man could abide him? who would looke vpon him, as vpon the Apostle of Christe, and not rather as vpon Antichriste?

M. Hardinge. The. 6. Diuision.

M Hardinge  
groundeth his  
gheasse without  
his compasse.  
For this Coun-  
cel was holden  
Anno. 613.

Here that I maie adde somewhat more for proufe of this Article. If the Pluralitie of Masses in one Church in one daye had bene vtterly vnlawful, the Fathers of the Council of Antifiodorum woulde not haue Decreed, that it shoulde not be lawful to celebrate two Masses vpon one Altare in one daye: neither, where the Bishop had saide Masse, that a Priest might not saie the same daye, at the same Altar. For beside that the prohibition presupposeth, the thinge prohibited to haue bene before vsed, (elles prohibition had bene superfluous, and so farre foorth it appeareth, that before the makinge of that Decree mo Masses were saide at one Altar in one daye) the argument of this Decree serueth verie wel for proufe, that by force of this Council it was then lawful to saie moe Masses in one Church in one daye. For this prohibition of the Council is not general, but special, restricted to a particular place of the Church, in vno Altario, at one Altar, whiche includeth not of anye reason a more general, and larger mater, then it selfe, as neither at any other Altar in the same Church the same daie it shalbe lawful to saie Masse: but of consequent this beinge but one special case forbidden, inferreth a permission, and good leaue in the rest eiusdem generis, & subiecti, that be of the same kinde, and aboute the same mater, and not included by woordes of reason in that prohibition. So that wee maye not argue by reason in this sorte, It is forbidden to saie moe Masses at one Altar in one daye. Ergo, it is forbidden to saie many Masses at al in one Church, in one daye, vpon diuerse Altars: but the contrary reason foloweth, Ergo, ye maye saie many Masses, vpon diuers Altars in one daye. And likewise, Ye maye not saie Masse that daye on the Altar where the Bishoppe hath saide, Ergo, ye maye lawfully saie at an other Altar: For otherwise the law woulde haue forbidden generally, ye shal not saie Masse in the Church where the Bishoppe hath saide that daye: and then ye had bene forbidden that Altar, and al Altars there at one woorde. But in forbiddinge the one Altar, the lawe graunteth you the vse of the rest there.

And this kinde of reasoninge, and arguinge of the lawe, that forbiddeth one case specially, to affirme the rest, that is not mentioned in the prohibition, the Lawiers wil defende by their principles against M. Iuel, who, I thinke, wil not wade farre to stande againste them in this Matche. For they saie, An edicte prohibitorie insutche thinges, whiche are not wholly in their kinde vnlawful, forbiddinge special cases, graunteth the rest, and doth permitte al that, whiche is not specially forbidden. And by that, al maye be witnesses, whiche are not specially forbidden: al maye make their proctours to answere for them in iudgement, whiche are not forbidden in the special prohibition: for that the edictes of proctours, and witnesses are prohibitorie. And bicause Lex Iulia did forbidde a woman condemned for adulterie to beare witnesse in iudgement, thercof the texte of the Ciuile lawe concludeth, that women maye beare witnesse in iudgement.

And they saie further, that exception in one case, confirmeth the general rule, and maketh the rest, that is not excepted, more sure and stable, and to be in force in contrary sense to the exception.

The B. of Sarisburie.

This longe discourse may wel be graunted without greate pzeudice. For this Council was holden at Antifiodorum, as M. Harding hath also noted in the Margin, in the yere of our Lorde sire hundred, and thertene: and therefore neither furthereth him, nor hindereth me: as standinge without y compasse of the first sire hundred yeres. And who so listeth to peruse the Actes of that Council, shal soone finde, that many greate disorders, and horrible Abuses, & as they are termed there, Incestæ Consuetudines, wicked, and abominable customes, were by that time growen into the Church of Rome: as Sirenæ Diabolica, Diuelishe New yeeres gistes: Heathenish

Canon. 1.  
Canon. 3.

Non licet  
super vno  
Altario in  
vno die duas  
Missas cele-  
brare: nec  
in Altario  
vbi Episco-  
pus Missam  
dixerit,  
presbyter  
illa die Mis-  
sam dicat.  
Concil. An-  
tifiodoren.  
ca. 10. Anno  
Dom. 613.

In genere  
permissorij  
omnia in-  
telliguntur  
permissa,  
quæ specia-  
liter non  
reperiuntur  
prohibita.  
L. Iulia. ff.  
de testibus.  
Exceptio  
confirmat  
regulam in  
non excep-  
tis.

Heathenish vices: to pray in groves, and at the water sides, as the Heathens had used to pray: To Consecrate, and Minister the Lordes Cuppe in Metheglen: To put the Sacrament into deade mennes mouthes: and sutch other like. And, that emonge these, and other like disorders, the Pluralitie of Masses first beganne at that time, and not before, it may appeare by the Pontifical it selfe, in the life of Pope Deusdedit, where it is written thus: Deusdedit constituit secundam Missam in Clero. And Petrus Vrbeuetanus in his Scholies vpon the same place writeth thus: Quia tunc, ad instar Græcorum, non cantabatur in vna Ecclesia, nisi forsan vna Missa: quod magis edificabat, secundum antiquos: For then there was but one Masse (or Communion) saide, after the manner of the Greekes: whiche thinge, as the Ancient writers thinke, was more profitable to the people. Likewise, Thomas Waldensis saith: Græci adhuc vnicam tantum Missam in die celebrant: The Greekes hitherto say but one Masse, (or Communion) in one daye. So likewise Franciske the Friar writeth vnto his Bretherne: Moneo, & exhortor vos in Domino, vt in locis, in quibus moratur fratres, vna tantum celebretur Missa in die, secundum formam Sanctæ Romanæ Ecclesiæ: I warne you, and exhorthe you in the Lorde, that in the places where our Brethren dwell, there be onely one Masse a day saide, accordinge to the order of the Holy Churche of Rome. So S. Ambrose declareth the order of the Church of Millaine in his time: Omni Hebdomada offerendum est: etiam si non quotidie peregrinis: Incolis tamen, vel his in Hebdomada: Every weeke the Oblation must be made: although not every day, for commers, and strangers, yet at least twise in the weeke for the Citizens. S. Ambrose saith, The Communion in his time was ministered once, or twise in the weeke: and at the furthest vpon greate occasion once a day: but not. xx. or. xxx. times in one day.

And, where as M. Harding seemeth to warrant his multitude of Masses, by that in this Council of Antisiodorum there is mention made of sundrie Altars, it may like him to vnderstande, that before the time of that Council, there appeareth no sutch multiplication, or increase of Altars. One Altar was thought sufficient for the whole Church, and the same Altar placed in the midst of the Congregation, that all the people might come rounde aboute it. So saith Eusebius: Absoluto Templo, & Altari in medio constituto: The Church beinge finished, and the Altar, (or Communion Table) placed in the midst. S. Augustine likewise saith thus: Mensa Domini est illa in medio constituta: That is the Lordes Table, that standeth here in the midst. In like manner, it is written in the Council of Constantinople: Tempore Diptychorum cucurrit omnis multitudo cum magno silentio circum Altare, & audiebant: When the Lesson, or Chapter was in reading, all the people drew together with silence rounde aboute the Altar, and gaue attendance. If M. Harding will contende, for that hitherto there is no mention made of one Altar alone, and therefore will saye, there might be many, he may also remember, that Eusebius saith in the place before alleged, Augustum, & Magnum, & Vnicum Altare: The Reuerende, the Greate, and the One onely Altar. So Ignatius: Vnum est Altare toti Ecclesiæ: There is but one Altare for the whole Church. So S. Chrysostome: Baptismus vnus est, & Mensa vna: There is one Baptisme, and one Table. So likewise Gentianus Heruetus describing the manner of the Greeke Church, as it is used at this day, saith thus: In Græcorum templis, vnum tantum est Altare, id est in medio Choro, aut Presbyterio: In the Greeke Church there is but one Altar, and the same standinge in the midst of the Quere. And the Quere also was in the midst of all the people. By these it may appeare, that M. Harding is not hable to finde his pluralitie of Masses before the Council of Antisiodorum, whiche was without the liffes of the firste five hundred yeres, and therefore can stande him in litle neede.

As for these principles of the law, that are here brought in, as a surcharge vnto the rest, they may be safely receiued without danger. I graunte, the law that

It

forbiddeth

tare.

Cancn. 8.

Mellitum, vel

mulsam.

Canon. 12.

In. 2. Tomo Con-

ciliorum, in vita

Deusdedit.

Anno. 614.

Petrus Vrbeue-

tanus.

Thomas Valden-

sis li. 6. ca. 34.

Franciscus in

Epist. ad Fratres

Ambrosi. 1.

Timoth. ca. 2.

Ignatius ad

Philadelphien.

Eusebius li. 10.

ca. 4. In Ence-

nijs.

Augustinus de

Verbis Domini

Secundum Iohā.

Ser. 47.

Concil. Constā-

tino. s. Actione. 1.

Eusebius, li. 10.

ca. 4.

Ignatius ad

Philadelphien.

Chrysostom. 2.

Corin. hom. 18.

Gentianus Her-

uettus.



Deuteron. 23.

Ibidem.

Leuit. 18.

Exod. 22.

Ephes. 5.

forbiddeth in special case, generally graunteth al, that is not specially forbidden. This, I say, may wel be graunted. It is commonly called in Schooles Argumen-  
tum à contrario sensu. Notwithstandinge this Rule, beinge so general, may receiue  
exception, although perhaps not in Law, yet in some cases of Diuinitie. For ex-  
ample, God saith: Thou shalt not commit Vniue to thy Brother: Let there be no Harlot of  
the daughters of Israel: Thou shalt not marrie thy wines Syster, whiles thy wife liueth: Thou  
shalt not commit Aduoutrie: S. Paule saith: Be ye not drunken with Wine.

Of these special Prohibitions by M. Hardinges Rule, or Principle, wee may  
reason thus: These cases are specially forbidden: and what so euer is not excepted in special  
prohibition as vnlawful, is permitted as lawful: Ergo, ex contrario sensu, by the contrary  
sense, It is leaste as lawful, To commit Vniue to a stranger: It is leaste as lawful, To haue  
a Harlot, so that she be not of the daughters of Israel: It is leaste as lawful, To marrie thy wi-  
ues Syster, if thy wife be deade: It is leaste as lawful, To commit Fornication: For Fornica-  
tion in this special prohibition is not forbidden, but onely Aduoutrie. It is leaste  
as lawful, To be Drunken with Ale, or Beere: for onely Wine is excepted. And why so?  
for M. Hardinges Principle must needs stande, That a prohibition forbiddinge spe-  
cial cases, permitteth al the reste, and generally leaueth al that, as lawful, that is not spe-  
cially forbidden. I speake not this, to the intende to reproue the Principle of the  
Lawe, that here is alleged: but onely to shewe, that General Rules muste some-  
times, and in some case be taken with exception.

M. Hardinge. The. 7. Diuision.

But I wil not bringe M. Iuel out of his professed studie to farre to seeke Lawes. For in deede  
wee neede not goe to Law for these maters, wherein the Church hath geuen sentence for vs, but  
that our Aduersaries refuse the iudge after sentence. Vvhiche if they had doone, when order per-  
mitteth it, at the beginninge, and had plainly (as I feare mee some of them thinke) denied them  
selues to be Christians, or at leaste of Christes Courte in his Catholique Church: wee shoulde not haue  
stried so longe aboute these maters. VVee woulde haue imbraced the trueth of God in his Church  
quietly, whiles they sought an other Iudge according to their appetites and fantasies, as Turkes, and  
Infidelles doo.

The B. of Sarisburie.

It were moze for M. Hardinges purpose, for proufe of these maters, to goe ra-  
ther to Diuinitie, then to Law. How be it, the state of his case beinge so feeble,  
and so deadly diseased, it were good Counsel for him, to leaue bothe Professions, &  
to goe to Whisicke.

But here once againe in his impatient heates he uttereth his inordinate, and  
vnadvised Choler, and thinketh to proue him selfe a good Catholike man, onely by  
comparinge others with Turkes, and Infidelles. Notwithstanding herein wee  
shal neede no longe defence. For, Goddes Holy Name be blisfed, it is now open to  
the hartes, and consciences of al men, that bothe in life, and Doctrine wee professe  
the same Gospel of Iesus Christe, that they of M. Hardinges side haue of long time  
oppressed, and burnt for Heresie.

Neither doe wee refuse the Iudge, either after Sentence, or before. Him onely  
wee refuse, as no competent Iudge in these cases, that teacheth the Commande-  
mentes, and Doctrines of men, and hath infected the Worlde with the Leauen of  
the Scribes, and Phariseis: and wee appeale vnto Christe the onely Iudge of al  
Judges, vnto whom God the Father traitely bade vs to geue eare: Ipsum audire:  
Harken vnto him: Vnus est Magister noster Christus: Christe is our onely Maister, and  
onely Iudge.

As for the Determinations of the Church, they are sundrie, and variable, and  
vncertaine.

Matthe. 15.

Matthe. 23.

Matthe. 16.

Matthe. 17.

Matthe. 23.

uncertaine, and therefore sometimes untrue: and so; that cause may not alwaies stande of necessitie, as mater of iudgement. The Greeke Church neuer vsed the Private Masse, but onely the Communion: The Latine Church hath utterly abolished the Holy Communion, sauinge onely at one time in the yeere, when also she vseth it with soule disorder, and, as Gelasius saith, with open sacrilege, and vseth onely the Private Masse. The same Latine Church, for the space of three hundred yeeres, and more from the beginninge, onlesse it had bene vpon great occasion of many Communicantes, vsed onely one Communion, or, as *M. Harding* rather belitteth to cal it, one Masse in one Masse: But the Latine Church, that now is, hath in every Corner of the Temple erected Altars, and therefore now is full of Corner Masses. In the Olde Latine Church it was not lawfull, to saie the seconde Communion, but onely when the Church was full of people. In *M. Hardinges* Newe Latine Church, there be oftentimes more Masses saide together, then there be hearers of the people, to gaze vpon them. Thus the iudgement of the Latine Church disagreeth from the Greeke: the same Latine Church likewise disagreeth in iudgement from the Olde Touchings. this Newe Latine Church *S. Bernarde* mourneth, and complaineth thus: Nunc ipsi Christum persequuntur, qui ab eo Christiani dicuntur. Amici tui Deus, & proximi tui aduersus te appropinquauerunt, & steterunt. Coniurasse videtur contra te universitas populi Christiani, a minimo vsque ad maximum. A planta pedis vsque ad verticem non est sanitas vlla. Egressa est iniquitas a senioribus ludicibus Vicariis tuis, qui videntur regere populum tuum. Arcem Sion occupauerunt, apprehenderunt munitiones, & universam deinceps libere, & potestatiue tradiderunt incendio Civitatem. They are now become the persecutors of Christe, that of his Name are called Christians. O God, thy friends that are nearest aboute thee, approache neare, and stande against thee. The whole Vniuersal Bodie of Christian people seemeth to have conspired against thee, even from the lowest vnto the highest. Vickednes proceedeth forth from thy Vicars the elder Iudges, that seeme to gouerne thy people. (Like heathens and Infidels) they have innaded thy Castell of Sion, (whiche is thy Holy Church) and have taken al her holdes, and freely, and by authoritie have throwen thy whole Citie into the fier. Againe he saith: There remaineth now nothinge, but that Antichrist the Man of sinne, the Child of perdition be reueled.

*D. Bernard. in  
Conuersione  
Pauli.*

*Bernard. in  
psalm. Qui ha-  
bitat, sermo 6.*

Sainge therefore the Resolution of these Iudges is oftentimes uncertaine, and doubtful, I will not saie, as *S. Bernarde* seemeth to say, vngodly, and wicked, we maie the more indifferently, and the better saie nowe to *M. Hardinge*, as *S. Augustine* sometimes saide to the Heretique Martinus: Nec ego Nicenam Synodum tibi: nec tu mihi Ariminensem debes, tanquam praedicatoris obistere. Nec ego huius autoritate, nec tu illius teneris. Scripturarum autoritatibus, non quorumcumque propriis, sed quas vtriusque sint communes, res cum re, causa cum causa, ratio cum ratione decernet. Neither wil I prescribe against thee by the Councel of Nice: nor maist thou prescribe against mee by the Councel of Ariminum. Neither am I bounde to this Councel, nor thou to that. By the authoritie of the Scriptures, whiche are neither thine, nor mine, but indifferent, and common to vs both, let vs compare mater with mater, cause with cause, and reason with reason. Againe he saith in like sorte to the Heretique Cresconius: Non debet se Ecclesia Christo praeponere &c. Cum ille semper veraciter iudicet: Ecclesiastici autem Iudices, sicut homines, plerumque fallantur: The Church, saith *S. Augustine*, maie not set her selfe aboue Christe &c. For Christe enenmore iudgeth truely: but the Ecclesiastical Iudges, as beinge menne, are often deceived. Therefore wee appeale from the Church, to Christe: From the partie, to the Iudge: From the Church defourmed, to the Church Refourmed: From a Church particular, to the Church Catholique: From the False, to the True: From the Newe, to the Olde: From a doubtful, variable, uncertaine, vnabused sentence, to a Sentence most firme, most stable, most certaine, most constante, that shal stande for ever.

*August. aduer-  
sus Maximianum  
lib. 3.*

*Augustin. contra  
Cresconium  
Grammaticum.  
lib. 2. cap. 21.*



## M. Hardinge. The 8. Division.

Nowe if it shal be not so precise in his iudgement of allowinge the firste five hundred yeres after Christe, to condemne the church that followed in the next generation then we may allege unto him the twelfthe Councel of Toledo in spaine: holden in the yere of our Lorde 680. for prouffe that many Masses were celebrated in one Church in one daye. For the same appeareth plainly by this Decree of the Fathers there. Relatum nobis est, quosdam de Sacerdotibus non tot vicibus Communionis Sancte gratia sumere, quot Sacrificia in una die videntur offerre: sed in uno die si plurima per se Deo offerant Sacrificia, in omnibus se Oblationibus a Communione suspendunt, & in sola tantum extrema Sacrificii Oblatione Communionis Sancte gratiam sumunt. Quasi non sit toties illis vero & singulari Sacrificio participandum, quoties Corporis & Sanguinis Domini nostri Iesu Christi immolatio facta continetur. Nam ecce Apostolus dicit: Nonne quicquid Hostias, participes sunt Altaris? Certum est, quod si qui Sacrificantes non edunt, et sunt Domini Sacramenti. Quicquid ergo Sacerdotum deinceps Diuino Altario Sacrificium Oblaturus accesserit, & se a Communione suspendent, ab ipsa, qua se indecenter priuauit, gratia Communionis anno vno repulsum se nouerit. Nam quale erit illud Sacrificium, cui nec ipse Sacrificans participes esse cognoscitur? Ergo modis omnibus est tenendum, ut quotiescunque Sacrificans Corpus & Sanguinem Domini nostri Iesu Christi in Altario immolat, toties perceptionis Corporis & Sanguinis Christi se participem præbeat. It is shewed vnto vs, that there be certaine Priests, who doe not receiue the grace of the Holy Communion for many times, howe many Sacrifices they haue to offer in one daye. But if they offer vp to God many Sacrifices by them selues in one daye, in all those Oblations they suspende them selues from the Communion, and receiue the grace of the Holy Communion onely at the last Oblation of the Sacrifice, as though they ought not so oftentimes to be partakers of that true and singular Sacrifice, as the Sacrifice of the Bodie and Bloude of our Lorde Iesus Christe hath bene doone. For behold the Apostle saith, Be not they, which eat Sacrifices, partakers of the Altar? It is certaine, that they who dooinge Sacrifice doe not eat, be gile of our Lordes Sacrament. Wherefore what Priest so euer hereafter shal come vnto the Holy Altar to offer Sacrifice, and suspende him selfe from the Communion, he it knowen vnto him, that he is repelled and thrust away from the grace of the Communion, whereof he hath vnseemely bereued him selfe, (whereby is meane, that he standeth excommunicate) for the space of one yere. For what a Sacrifice shal that be, whereof neither he him selfe, that sacrificeth, is knowen to be partaker? wherefore by all meanes this is to be kepte, that howe oftentimes so euer the Priest dooth Sacrifice, the Bodie and Bloude of Iesus Christe our Lorde on the Altar, so oftentimes he receiue, and make him selfe partaker of, the Bodie and Bloude of Christe.

This woorde  
Missa is founde  
sometimes in  
the Fathers. But  
it is vld euer  
more for the  
Communion.

Here by the woorde, Sacrifice, and offeringe of the Sacrifice, the Fathers vnderstande the dailye Sacrifice of the Church, which we call the Masse. For though the woorde Missa, be of great antiquitie, and many times founde in the Fathers, yet they vse more commonly the woorde, Sacrifice. Neither can the enemies of this Sacrifice, expounde this Canon of the inward Sacrifices of a mannes harte, but of that Sacrifice which the Priest commeth to the Holy Altar to offer, of the Sacrifice of the Bodie and Bloude of Christe our Lorde offered on the Altar, (for so be their woordes) where he receiue the Grace of the Holy Communion, which is the participation of the Bodie and Bloude of our Lorde. Thus muche graunted, as by any reasonable vnderstandinge it cannot be drawen, nor by rackinge can be stretched to any other sense: wee haue here good authoritie for the hauing of many Masses in one Church in one daye. And, where as the Fathers of that Councel allowed many Masses in one daye saide by one Priest, there is no reason, why they shoulde not allowe the same saide by sundry priestes in one daye. If our aduersaries saye, this might haue bene done in sundry places, whereby they may seeme to frustrate our purpose touching this Article: we answer, that beside the approvinge of the Masse by them confessed, it were vaine and frivulouse to imagine suche gaddinge of the Priestes from Church to Church for saieinge many Masses in one daye. Doubtlesse the Fathers of that Toletane Councel meante of many Masses saide in one place in a daye, as Leo did, for seruinge the faithful peoples deuotion that resorted to Church at sundry houres, as we see the people do now that so al might be satisfied: which shoulde not haue bene, if one Masse onely had bene saide.

The B. of

*The B. of Sarisburie.*

Will condemne not the Church of God in any Generation, be the Abuses thereof neuer so greate. God resembleth it vnto a Vine, vnto a Cornefielde, and vnto a flocke of Sheepe. Notwithstandinge the Vine be spoiled, and torne botome; yet is it the Vine of the God of Sabaoth. Notwithstandinge the fielde lie waste, and be ouer growen with weeds, yet is it still the Lords fielde. Notwithstandinge the flocke be forsaken of the Shepherdes, and renne astray, and perishe in the wilderness, yet is it still the flocke of Christe. And herein wee haue greate cause, to Glorifie the Name of God, that, when he seeth it good in his sight, sendeth forth the Labourers to reare vp, and to dress his Vine: to labour, & to weede his Ground: to gather in, and to feede his flocke.

*Esai. i.*

This allegation of the Council of Toledo serueth M. Hardinge, onely to betraie his want. For if he could haue founde any other Couicel of antiquitie, I trow he woulde not haue alleged this. It was holden welneare seuen hundred yeeres after Christe: by which time many greate disorders, and deformities were partly copen into the Church, as may appeare bothe otherwise, and also by this same example, that one Priest vsed then to say many Masses in one day, and yet him self not to Communicate, contrary bothe to the Institution of Christe, and also to the Lawes, and Canons of the Church: and therefore the Close vpon the Decrees calleth it a most naughty Customs: and this Council it selfe saith, Who so euer so doth, is guilty of the Lords Sacrament. Thus both the computation of the time, and also the disorder, and abuse of the thing it selfe considered, this Authority needeth no further answer.

*De Conf. Dist. 2.  
Relatum est. In  
Glosa.*

It was impertinent in this place for M. Hardinge, to moue mater of the Sacrifice. How be it, for shorthe answer thereto, the Sacrifice, that in the Olde Writers is called, Daily, is that euermolting, and onely Sacrifice, that Christe once offered vpon the Crosse, beinge there a Priest for ever, according to the order of Melchisedech: and, who so euer thinketh not that Sacrifice sufficient, but imagineth some other Sacrifice for sinnes to be made by man, is an enimie of the Crosse of Christe, and of his Sacrifice, and treadeth downe y<sup>e</sup> Sonne of God vnder his feete, and counteth the Blood of the Testament to be unholy. In what sense the Mysterie of the Holy Communion is of the Olde Fathers called a Sacrifice, it shal be shewed at large in the seventeenth Article hereof, seruing wholly to that purpose.

*Hebra. 10.**Philippens.  
Hebra. 10.*

Touchinge this woorde, Missa, neither is the name, nor the meaninge thereof of such Antiquitie, as it is here supposed by M. Hardinge. It grew first in vse aboute foure hundred yeeres after Christe, and is very seldome vsed of the Olde Latine writers: of S. Augustine, S. Hierome, Tertullian, S. Cyprian, Arnobius, Lactantius, and others of that age, neuer: vnto S. Chrysostome, S. Basile, Paganzene, Gregorie Nyssene, and al other Greeke writers, vtterly vnknownen. It is founde in two sundrie places vnder the name of S. Augustine, and once vnder the name of S. Hierome. But it is certaine, that these booke were neither S. Augustines, nor S. Hieromes.

*August. in Ser-  
monib. de tem-  
pore.**Hieronym. in  
Prouerb.**Cyprian. lib. 3.  
Epistolar.*

How be it, wee make no greate account of the name. The natural sense, and meaninge thereof, contrary to M. Hardinges surmises, necessarily importeth a Communion, and not a private Mass. For this Latine woorde, Missa, is as much as, Missio, that is, a commanding away, or licence to departe. So S. Cyprian saith, Remissa peccatorum, in steede of Remissio: And the order of y<sup>e</sup> Church then was this, That Penitents, that were not yet Christened, and were called Catechumeni, and others, that were called Penitentes, that for some offence were inioyned to doe penance, notwithstanding they might lawfully heare the Sermons, & praise together with the rest, yet might they neither be presente at the Baptisme,



Gregorius Dia-  
logor. li. 2. ca. 23

nor receiue the Holy Mysteries. And therefore, after the Gospel was read, and the Sermon ended, the Deacon saide vnto them, Ite, Missa est, Goe ye hence: ye may departe. Likewise in S. Gregories time the Deacon vsed thus to say: Qui non communicat, det locum: Who so dooth not Communicate, let him geue place. Thus al they, that either would not, or might not Communicate with the rest of their Brethren, were willed to departe: whereof it necessarily foloweth, that al they, that remained, did Communicate.

Of this departure away, and Proclamation of the Deacon, the action it selfe, whiche was the holy Communion, was called Missa. Afterwarde, when either through negligence of the people, or through avarice of the Priestles, the whole order hereof was quite altered, and the thing, that had beene Common, was become Priuate, yet, as it happeneth often in other the like thinges, the former name remained still. For example, The Vigilles, or Night Watches, were turned into Fastinges: Aultars, that serued for offering vp of Calues, and Goates, were turned into the Lordes Table: The Sabaothe day, was turned into the Sunday. Yet, the thinges beinge thus altered, the names notwithstandinge of Vigilles, Aultars, and Sabaothe daies remaine still in vse, as they did before. Therefore M. Hardinge herein, as commonly elsewhere, thought it best, to deceiue his Reader, by the mistakinge, and error of the Name.

Waste of al, if the Fathers in the Council of Toledo, and Leo meante at one thinge, as here it is constantly auouched, then is M. Hardinge by the same Fathers but poozely reliued. For it is most euident, by that is already saide, that Leo meante the Holy Communion, and not M. Hardinges Priuate Masse.

M. Hardinge. The 9. Division.

If M. Iuel agnise and accept for good the authoritie of this Councel, as the Church dooth, then must he allow these many thinges whiche he, and the Sacramentaries to the uttermost of their power and cunning, labour to disproue, and deface. First, the blessed sacrifice of the Masse, whiche the Fathers of this Councel cal the true and singular Sacrifice, the Sacrifice of the Bodie and Bloude of our Lorde Iesus Christe, whiche the Priest offereth on the aultar. Next, the truth, and real presence of the Bodie and Bloude of our Lorde in the Sacrifice offered. Then Aultars, whiche this Councel calleth diuine or holy, for the diuine and holy thinges on them offered, the Bodie and Bloud of Christe. Furthermore, the multitude of Masses in one day. For they speake of many Sacrifices, that is many Masses, Plurima Sacrificia. Lastly, Priuate Masses. For the wordes, nec ipse Sacrificans, rightly construed and weighed, importe no lesse. For where as no worde in this Decree is vttered, whereby it may appeare, the people to be of necessitie required to receiue, if the Priestles had receiued themselves at euery Masse, no fault had beene founde. And if the people had receiued without the Priestles, in this case it had beene reasons this Decree shoulde otherwise haue been expressed. And so it is cleare, that at that time Priuate Masses were saide and doone.

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The authoritie, and credite of this Councel of Toledo is no parte of our question. It was holden almoste seuen hundred yeeres after Christe: and of greater Antiquitie M. Hardinge is hable to allege none. Whiche thinge, I truste, the indifferent, and discrete Reader wil wel remember.

Concerning these fine notes, whereof one onely toucheth this purpose, As this Councel saith, The Priest offereth the Sacrifice at the Aultar, or Holy Table, even so Leo saith, Euery of the whole Faithful people likewise offereth vp the same Sacrifice. I say not any other, but the very selfe same Sacrifice, and that in as ample manner, as it is offered by the Priest.

Touching Real presence, M. Hardinge seemeth to doo, as Childzen sometimes be to doo, that imagin horsemen, and Banners, and other strange miracles in the

The. 200. Vn-  
truth. For M.  
Harding vnder-  
standeth not his  
owne booke: as  
it shal appeare,

Leo ad Diosco-  
rum epist. 81.

the Cloudes. It is onely his owne fantasie: For there is no such word, or mention in the Council.

The matter of Altars is already answered. Private Masses, and also Multitudes of the same, consideration euermore had to the computation of the yeeres, might easily be graunted without hinderance. Yet hath not M. Harding in the space welneare of seuen hundred yeeres, hitherto founde in one Church more, then two Masses in one daie: al this his greate studie, and trauaile therein taken notwithstandinge.

But the wordes of the Council be plaine, Plurima Sacrificia, that is, many Sacrifices, and therefore, saith M. Hardinge, many Masses. Hereby it may appere, that M. Hardinge either considereth not his booke, or els hath no greate regard to that, he writeth. His owne booke wil reprove his oversight, and shewe, how much he is deceiued. For, Plurima, in this place signifieth not, many, that is, neither five, nor sixe, nor seuen, nor thre, but onely two. And for trial hereof, I repute me to the Glose it selfe vpon the Decrees. The wordes be these: Nota hic, plurima dici de duobus. Quia plura non licet. Marke here, that this woorde, Plurima, is spoken onely of two. For, to say moe Masses then two, it is not lawfull.

3

4

5

Anno. 681.

De Confe. dist. 2.  
Relatum est. In  
Glosa.

M. Hardinge. The. 10. Diuision.

Now if M. Iuel refuse and reiecte the auctoritie of the Church represented in that Council, then he giueth vs a manifest notice, what marke we ought to take him to be of. Then may we saie vnto him the wordes of S. Paule. Nos talem consuetudinem non habemus, nec Ecclesia Dei. Vve haue no such custome, neither the Church of God hath not, to condemne the Church. And in this case he must pardon vs, if accordinge to the precepte of Christe, for that he wil not heare the Church, we take him for no better, then a heathen and a Publicane.

1. Corin. 11.

Naph. 18.

The B. of Sarisburie.

To these simple Premises M. Hardinge hath laied a large Conclusion. If we heare not him, and his Church, then are we Heathens, and Publicanes. God knoweth, This is a very poore Bauerie. In the Schooles it is called, Petitio Principij, and, Fallacia Accidentis: a deceitful kinde of reasoninge, without either grounde, or good order. I neede not to open it, it is knowne vnto Children.

But dooth M. Hardinge thinke, that euery man is an Heathen, that reproveth error, that discloseth the Span of Sinne, and wisheth the Reformation of Goddes Church? Christe saide vnto the Scribes, and Phariseis, You haue made the house of God a denne of Theenes: Hieremie saith: The labourers them selues haue trodden downe, and torne the Vine of the Lorde. The Prophete Esai saith: Your Silver is turned in to Drosse. S. Bernarde saith of the Bishoppes in his time: Pro Mercenarijs habemus Diabolos &c. In steede of hirelinges we haue Diuels: from the toppe to the toe, there is no parte leaste whole in the Church of Rome. Nicolaus de Clauengijs saith: Calamitosa desolatio est in domo Dei: There is a miserable desolation in the House of the Lorde. Bigghius confesseth, there be abuses in the Private Masse: Latomus confesseth, there is an error in the Administration in One kinde. And wil M. Hardinge knowe al these by his owne priuile Marke? Or muste Christe, Hieremie, Esai, S. Bernarde, Bigghius, and Latomus be taken for no better, then Heathens and Publicanes? Certainely, touching these pluralities of Masses, and this shameful profanation, and waste of Goddes Holy Mysteries, bothe Christe, and his Apostles, and al the Olde Catholique Fathers of the Primitive Church wil saie: Nos huiusmodi consuetudinem non habemus, nec Ecclesia Dei: Vve haue no such custome, neither the Church of God. And to the wilful maintainers of the same, Christe wil saie: Frustra colitis me, docentes doctrinas, precepta hominum: Ye worship mee in vaine, teachinge the Doctrines, and Commandementes of men.

Matthe. 23.

Hierem. 12.

Esai. 1.

Bernard. in Cō-

cilio Remensi.

Bernard. in Cō-

uersione Pauli.

Nicolaus de

Clauengijs.

Albertus Pig-

ghius de Priua-

ta Missa.

Latomus contra

Bucerum.

1. Corin. 11.

Matthe. 15.

Esai. 29.

Et 4

And,



Matth. 3.  
Apocahp. 2.

And, where as, *M. Harding*, ye countenance, and furnishe your errors by the name of the Church, Remember, *S. John* saith: Make no vauntes that ye be the Children of Abraham, For God is hable eue of the soanes to raise vp Children vnto Abraham. And the Angel saith in the booke of Revelations: Dicunt, se esse ludros, & nō sunt sed suni Synagoga Satana: They name them selues Iewes, that is, the people of God, but they are not: They are the Synagog of the Diuel.

Anno 613.  
Anno 680.  
Leo Epif. 8.  
De Confe. dist. 2.  
Relatum est. In  
Glosa.

Now, good Christian Reader, that thou maist see, how bairnely *M. Harding* hath wandred throughout this whole treatise, it may please thee, to remember my first Negative Proposition touchinge the same, whiche in effect is this: They are not hable to shewe, that within fire hundred yeres after Christe, there were five Passes saide anywhere, in any one Church, in one date, throughout the worlde. In whiche proposition two pointes are specially touched: the number of Passes, and the number of yeres. To proue the Affirmative hereof, *M. Harding* hath alleged the Council of Antisiodorum, and the Council of Toledo, either of them beinge without the compasse of fire hundred yeres. He hath also alleged *Leo* an ancient Bishop of Rome, speakinge onely of the Holy Communion, and not one worde of the Priuate Masse. Al these three Authorities touche onely one Prieste, and, as it appeareth by the Glose, onely two Administrations at the uttermoste. Thus hath *M. Harding* failed, bothe in the computation of the yeres, and also in the number of his Passes.

Yet must this be defended amonge the rest, bee the profanation thereof neuer so horrible: and who so euer dare wishe a reformation herein, muste be no better, then a Heathen, and a Publicane. O, how mutche better had it bene for *M. Harding*, either to haue passed the mater ouer in silence, or plainly, and simply to haue confessed his errour.

FINIS.



# THE FOURETEENTH ARTICLE,

## OF ADORATION OF IMAGES.

The B. of Sarisburie.

**Of that Images were set vp in the Churches;  
to the intent the people might wooorship them.**

M. Hardinge. The .I. Diuision.

That Images were set up in Churches, within six hundred yeeres after Christe, it is certaine, but not specially either then or sithens to the intent the people might wooorship them. The intent and purpose hath bene farre other, but right Godly, as shall be declared. VVherefore the imputinge of this entent to the Catholike Church, is bothe false, and also schandaerous. And because for the vse of Images, these New Maisters charge the Church with reproche of a newe deuise, breache of Gods commaundement, and idolatrie: I wil here shew, First, the Antiquitie of Images, and by whom they haue bene allowed. Secondly, to what entent, and purpose they serue. Thirdly, how they may be wooorshipped without offence.

The B. of Sarisburie.

This Article of Images may be easily passed over, bothe for that the weight thereof is not great, and also for that M. Hardinge, as his woonte is, hath purpose-ly dissembled the matter, that was in question, and diuised other fantasies, that were not touched. Wherein, notwithstandinge he ble large discourses, and make great shew, yet in the ende, as it shal appeare, he concludeth nothinge. I graunte, Images were erected in some Churches withi[n] six hundred yeeres after Christe, al be it neither so rathe, as it is pretended, nor without mutche repininge of Godly men, and great contention.

But M. Hardinge, of his modestie, once againe calleth vs New Maisters: so as he woulde cal Moses, if he were now alive, or mutche rather God him selfe. For this Doctrine is Goddes Doctrine, and not ours. And therefore S. Augustine saith: *Huiusmodi Simulachrum, Deo nefas est in Christiano Templo collocare*: In a Christian Church to erecte sutch an Image vnto God (resemblinge God to an olde Man) it is an Abomination. And Epiphanius the Bishop of Cyprus entringe into a Church, and findinge there a Mele hanged by, and the Image of Christe painted in it, tare it a sunder, and pulled it downe, because it was donne, as he writeth him selfe, *Contra auctoritatem Scripturarum*: Contrary to the Commaundement of Goddes Woorde. Againe he saith: *Huiusmodi vela contra Religionem nostram veniunt*: Sutch veles (so painted) are contrary to our Christian Religion. And againe, *Hæc scrupulositas indigna est Ecclesia Christi, & populis, qui tibi credidit*: This superstition is vnnete for the Church of Christe, and vnnete for the people that is committed vnto thee. S. Augustine saith, It is Abomination: Epiphanius saith, It is contrary to the Scriptures, and contrary to Christian Religion: Vnnete for the Church of Christe, and vnnete for the people of God. How be it, M. Hardinge perhappes wil suffer these twoo, to passe in the numbre of his New Maisters.

And, al be it by these Fathers iudgement, it is plaine, that by settinge vp of Images, Goddes Commaundement is broken, yet it maye the better appeare by comparinge Goddes Wordes, and M. Hardinges Wordes bothe together. God saith, Thou shalt make to thee selfe no grauen Image: M. Hardinge saith, Thou shalt make to thee selfe grauen Images. God saith, Thou shalt not fall downe to them, nor wooorship them: M. Hardinge saith, Thou shalt fall downe to them, and wooorship them. Now iudge thou, good Reader, whether this be a breache of Gods Commaundement, or no.

Merily

Not Specially to be wooorshipped: Ergo to be wooorshipped: although not Specially.

August. de Fide, & Symbolo. ca. 7. Epist. Epiphani ad Iohannem Episcop. Hierosol.



# The Heathens Fathers of Images.

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## THE XIIIIL ARTICLE

Wersly M. Hardinge in the first entrie hereof saith thus: Images are not specially set vp, to thintent the people may wooship them. The sense whersol muste needes be this: Images are set vp to the ende to be wooshipped: although not specially to that ende. But an Image is a Creature, and no God: And to honour a Creature in that sort, is Idolatrie: Wherefore, by M. Hardinges owne confession, Images are set vp to be used to Idolatrie: although not specially to that ende. How be it by this simple Distinction of General, and Special, Idolatrie is easy to be excused.

### M. Hardinge. The 1. Division.

The 101. vn-  
truth, contem-  
ninge three  
great Vptruthes  
together in  
one.

Concerninge the antiquitie, and original of Images, they were not first inuented by man, but (as) commaunded by God, brought into vse by Tradition of the Apostles, allowed by Authoritie of the holy Fathers, and al Councelles, and by custome of al ages, sin Christes bringe in the Earthe. VVhen God would the Tabernacle with al furniture therev belonging to be made, to serue for his ho-  
nour, and glorie, he commaunded Moses amonge other thinges to make two Cherubins of Beaten Exod. 25.  
golde, so as they might cower bothe sides of the propitiatorie: spreadinge abroade their wings, and beholding them setue one an other, their faces turned towards the propitiatorie, that the Arke was to be covered withal. Of those Cherubins S. Paule speaketh in his Epistle to the Hebrewes. Cap. 9.  
VVhiche Images Beseleel, that excellent workeman made at the commaundement of Moses, accord- Exod. 37.  
dinge to the instruction by God geuen. Againe Moses by the commaundement of God made the Brazen Num. 31.  
serpent, and set it vp on high for the people, that were hite of serpentes in wilderness. In beholde, and so to be healed: In the Temple also that Salomon builded, were Images of Cherubins, as scripture 3. Reg. 6.  
sheweth. Of Cherubins mention is made in sundrie places of the scriptures, specially in Ezechiel the 1. Paral. 3.  
Prophet. ca. 41. Iosephus writeth of the same in his thirde, and eight booke. Antiquitatum Iudaicarum. The Image of Cherubins representeth Angels: and the worde is a worde of Angelical  
Dignitie, as it appeareth by the thirde Chapter of Genesis, where we read that God placed the  
rubbins before Paradise, after that Adam was cast forth for his disobedience.

### The B. of Sarisburie.

Exodi. 20.

Deuter. 27.

Psalm 96.

Sapienci. 14.

Cyprian. de Ido-  
lorum vanitate.

Ambros. in Psal.  
118.

Concil. Nicen. 2.  
Actiōe. 6.

Eusebius. lib. 7.  
cap. 18. EDITION  
OVIDIUS.

M. Hardinge doubteth not, to deriue the first Inuentiō of his Images from God him selfe, euen as rightly, and with as good faith, as he deriue his Spasse from Christe, and his Apostles: or his Holy Water from the Prophete Elisha: or the Cardinales hatte from S. Hierome. Or else perhaps he will reason thus: God saith: Thou shalt not make vnto thee selfe any graven Image, nor the Likensse of any thing: And, Accused be the man, that maketh an Image: And, Confoūded be al they, that wooship Images. Ergo, God commaunded Images to be made. If he can auouche his Images by suche warrantes, then doubtles God him selfe was the first inuentour of Images.

But Learned, and Wise menne thinke, that the inuentiō hereof came first from the Heathens, and Infidels, that knew not God. Thus it is written in the Booke of Wisdome: Vanitas hominum inuenit artes istas, ad tentationem animar, & decipulam insipientium: The Vantie of menne first founde out this Arte, to the tenta-  
tion of the soule, and to the deceiuinge of the vnwise. S. Cyprian saith: Ad defunctorum  
vultus per imaginem deuendos expressa sunt Simulachra. Inde posteris facta sunt sacra,  
quæ primitis fuerant assumpta solatia: Images were firste drawn, thereby to keepe the  
countenance of the deade in Remembrance. Vpon occasion thereof thinges grew at lengthe  
vnto holinesse, that at the first were taken onely for solace. Wherefore S. Ambrose saith:  
Gentes lignum adorant, tanquam Imaginem Dei: The Heathens wooship Wood, as the  
Image of God. And Gregorius the Bishop of Neocesarea, Gentilias inuentrix,  
& Caput est Imaginum: Heathenness was the first diuiser, and Heade of Images.

Likewise Eusebius saith, speakinge of the Images of Christe, of Peter, and of  
Paul: Hoc mihi videtur ex Gentili consuetudine obseruatum: quod ita illi soleant hono-  
rare

rate, quos honore dignos duxerint: This seemeth to be the observation of the Heathenish custome: for with such Images they used to honour them, whom they thought worthy of honoure. Therefore S. Augustine writtinge againste Adimantus saith thus: Simulant se sauerē Simulachris: quod propterea faciunt, ut miserimur, & vesanae suae Sectae etiam Paganorum concilient beneuolentiam: They would seeme to fauour Images: whiche thinge they doo, to thintent to make the Heathens to thinke the better of their moste miserable, and lewde secte. For of the Heathens Lactantius writteth thus: Verecur, ne Religio vana sit, si nihil videant, quod Adorent: They are afraid (as they also are of M. Hardinges side) their Religion shalbe but vaine, if they see nothings, that they may worship. Therefore Daniel saith, that Nabucodonozor the Heathen King appointed a solemne Dedication daie, for his Golden Image, with all kindes, & sortes of Instruments. And the Prophete Baruch thus openeth, and vttereth the Religion of Babylon, Sacerdotes Barba, Capiteq; raso, & aperto, sedent, & corā Dijs suis rugiunt: The Priestes beinge shauen bothe Heade, and Beard, and sittinge bare, roare out before their Goddes. Thus Heliogabalus, Adrianus, and Alexander Seuerus, beinge Infidels, and Heathen Princes, had in their Chapelles, and Closettes the Images of Abraham, of Moses, of Christe, and of others. Thus the Heretiques called Gnostici, and Carpocratiani for that they sauoured of the Heathens, had, and worshipped the Images of Christe, of Paule, of Pythagoras, and of Homer. By these fewe Authorities, and Examplēs it appeareth, that the firste erection of Images came, not from God, but from the Heathens, that knewe not God. And therefore Athanasius saith: The Inuention of Images came not of good, but of ill. As for the Iewes, that had the Lawe, and the Prophetes amongst them, and therefore shoulde best knowe Goddes meaninge in this behalfe, they had no manner Image, neither Painted, nor Crauen in their Temples, as Dion saith: and as Origen saith, they coulde not abide any Painter, or Grauer, to dwell amongst them.

But M. Hardinge replieth: God commaunded Moses, to make the Cherubins, and the Brazen Serpent. These examplēs make litle against my assertion. For God commaunded not, either the Cherubins, or the Serpent to be sette vp to thintent the people should worship them: whiche is the whole, and onely state of this question. The same obiection the Olde Idolaters laide sometime against Tertullian. For thus he writteth: Ait quidam: Cur ergo Moses in Eremo Simulachrum Serpentis ex aere fecit? Some one, or other, that maineteineth Idolatrie, wil saie (as M. Hardinge now saith) And why then did Moses make the Image of the Brazen Serpent in the wilderness? Hereby we see, that M. Hardinge is not the firste, that diuised this obiection. The Olde Idolaters founde out, and used the same aboue foureteene hundred yeeres agoe, and M. Harding hath learned it at their handes. But hereto Tertullian maketh this answere: Bene, quod idem Deus, & Lege veruit Similitudinem fieri, & Extraordinario Praecepto Serpentis Similitudinem \* Interdixit: Wel, and good: One, and the same God, both by his General Lawe forbade any Image to be made: and also by his Extraordinarie, and special Commaundement willed an Image of a Serpent to be made. He addeth further: si eundem Deū obseruas, habes Legem eius, Ne feceris Similitudinem. Et, si Praeceptum facta postea similitudinis respicis, & tu imitare Mosen, Ne facias aduersus Legem Simulachrū aliquod, nisi & tibi Deus iusserit: If thou be obedient vnto the same God, thou hast his Lawe, make thou no Image. But, if thou haue regarde to the Image of the Serpente, that was made afterwarde by Moses, then doo thou, as Moses did: Make not any Image againste the Law, onles God commaunde thee, as he did Moses. For God is free, and subiecte to no Lawe. He commaundeth vs, and not him selfe. He geueth this General Lawe, Thou shalt not kill: Yet he saide vnto Abraham, Take thy sonne Isaac, and kill him. Likewise he saith: Thou shalt not steale: And yet the people of Israel, by his Commaundement, stole away the Egyptians goddes, without breach of the Lawe. The same answere

Augustin. contra  
Adimantum.

Ca. 13.

Lactantius lib.

2 cap. 2.

Daniel. 3.

Baruch. 6.

Lampridius.

Iulius Capitol.

Epiphanius.

Augustinus ad

Quodvult deum,

Irenaeus lib. 1.

cap. 24.

Athanasius, ἡ

τὸν ἰδωλῶν

εὐρεῖς οὐκ

ἀπ' ἀγαθῶν,

ἀλλ' ἀπὸ κα-

κίας γέγονε.

Dion. lib. 37.

Origen. contra

Celsum. li. 4.

Tertullian. De

Idololatria.

\* He seemeth to  
use Interdixit,  
for Edixit.

Genesis. 22.

Exod. 11.



The Bra-  
sen Ser-  
pent.  
The Che-  
rubines.

2. Regum. 18.

Concilium  
Moguntinen.  
cap. 42.

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answere made also serue for the Images of the Cherubines. Howe be it, the Cherubines stode not in the Temple, in the sight, and presence of the people: but within the vele, in the Tabernacle, into whiche place it was not lawfull for any one of the people to cast his eyes. And therefore there was in it no danger of Idolatrie. But like as, when the Brazen Serpent was abused by Idolatrie, the Godly Kinge Ezechias tooke it downe, and brake it in peeces, notwithstandinge God had commaunded Moses to set it up: euen so, notwithstandinge it were sufferable to haue images in the Church of God, without breach of Goddes lawe, yet when they be abused, and made Idoles, as they are throughout the whole Church of Rome, it is the dewtie of godly Magistrates to pulle them downe, like as also it is ordered by the Councel of Munk.

M. Hardinge. The 3. Diuision.

It were not muche beside our purpose here to rehearse the place of Ezechiel the Prophet, where God Ezech. 9. commaunded one, that was clothed in linnen, and had an inkeborne by his side, to goe through the middes of Hierusalem, and to print the signe of T A V, that is the signe of the Crosse (for that letter had the similitude of the Crosse amonge the olde Hebrewe letters, as S. Hierome witnesseth) in the foreheades of the menne, that mourned, and made mone ouer al the abominations of that Citie. Touchinge the signe, Image, or Figure of the Crosse in the time of the Newe Testament, God seemeth by his Providence, and by special warninges, in sundry reuelations, and secreete declarations of his will, to haue commended the same to menne, that they shoulde haue it in good regarde, and remembrance. VVhen Constantine the Emperour had prepared him selfe to warre against Maxentius the Tyrant, castinge in his minde the great daungers that might thereof ensue, and callinge to God for helpe, as he lookt vp, behelde (as it were in a vision) the signe of the Crosse appearinge vnto him in Heauen as bright as fier, and as he was astonied with that straunge sight, he heard a voice speaking thus vnto him, Constantine in this ouercome.

After that Iulian the Emperour had forsaken the Profession of Christen Religion, and had done Sacrifice at the temples of Paimys, mouinge his subiectes to doo the like: as he marched forward with his armie on a daie, the droppes of raynes, that fell downe out of the ayer in a shewer, formed and made tokens and signes of the Crosse, bothe in his, and also in the souldiers garmentes.

Rufinus hauinge declared the straunge, and horrible plagues of God, whereby the Iewes were fraied, and letted from their vaine attempte of buildinge vp againe the temple at Hierusalem, leaueth thereto of the Emperour Iulian in despite of the Christians obtained: in the ende saith, that leaste those earthquakes, and terrible fiers, whiche he speaketh of, raised by God, whereby as wel the woorkeshouses, and preparations towarde the buildinge, as also greate multitudes of the Iewes were throwen downe, caste abroad, and destroyed, shoulde be thought to happen by chaunce: the night folowinge these plagues, the signe of the Crosse appeared in euery one of their garmentes so euidently, as none, to cloke their infidelitie, was hable by any kinde of thinge to scowre it out, and put it away. VVhen the temples of the Paimys were destroyed by Christians in Alexandria, aboute the yere of our Lorde. 390. in the chiefe temple of al, whiche was of the Idol Serapis, the holy, and mystical letters called, ιερογλυφικά, by Gods providence, were founde grauen in stones; representinge the Figure of the Crosse, the Signification whereof after their interpretation was, life to come. VVhiche thinge espied by the Christians, and by the Paimys present at the spoyle, serued marvellously to furtheraunce of the Christen Faith, no lesse then the inscription of the Altar at Athens, Ignorance to Deo, vnto the vnknown God, serued to the same purpose through S. Pauls preaching.

VVhiche altogether was before wrought by Gods holy Providence, as Socrates, one of the writers of the Ecclesiastical stories, reporteth.

Thus it appeareth plainly, how Gods Providence hath commended vnto true belcuers, the signe of the Crosse. For whiche cause, and for Remembrance of our Redemption, it hath bene in olde time and alwaies sithens muche frequented and honoured. For beside that we reade hereof in Tertullian, who was neare the Apostles time, in Apologetico, we finde in the writers of the Ecclesiastical stories, Cap. 16, that

In Com<sup>mentar</sup>. in  
Ezechiel.  
The Signe  
of the  
Crosse co-  
mmended to  
me by gods  
Providence.  
Eusebius  
Ecclesiast.  
hist. lib. 1.  
cap. 9.

Sozomen.  
Tripart.  
hist. lib. 5.  
cap. 50.  
Eccles. hist.  
li. 10. in fine

Histo. Tri-  
part. lib. 9.  
cap. 19.  
γερύμια  
τα ιερο-  
γλυφικά  
Act. 17.

*Eccle. hist. lib. 11. cap. 29. anctore Rufino. Histor. tripart. lib. 1. cap. 9.* that the Christen people of Alexandria, after they had pulled downe, and taken away the armes and monumentes of Serapis the Idol, every man caused the signe of our Lordes Crosse in place of them to be painted and set vp in their postes, entrie, windowes, walles, and pillours: that where so ever the eye was tourned, it should light on the Holy signe of the Crosse. Constantine the Emperour loved, and honoured this signe so much, that he caused the same to be painted in al his flagges, and banners of warre, to be stroken in his coties, and moneis, to be portrayed in his armes, scutchins, and targets. Of this Aurelius Prudentius maketh mention.

*Christus purpureum gemmanti textus in Auro,  
Signabat labarum: Clypeorum insignia Christus  
Scripserat, ardebat summis Crux addita cristis.*

*Lib. 1. contra  
Symmachum.*

The sense whereof is thus muche in English. The chiefe banner, which was of purple, had the Image of Christe in it wrought in Golde and stonnes: The targets were painted al over with Christe: The Crosse shined firebright in the creastes of their Helmettes. That the banner commonly borne before the Emperour in warre, in Latine called Labarum, was of this sorte, it appeareth by an Epistle, that S. Ambrose wrote to Theodosius the Emperour. Neither was the Figure of the Crosse then onely in Flagges, and Banners, painted, wouen, embroidered, or otherwise wrought, in Golde or pretious stonnes: But also made in whole golde, and set vpon a longe staffe or pole, and borne before men (102) (as the manner is now in processions) as it seemeth plainly by these verses of Prudentius.

*Agnoscas Regina lubens mea signa necesse est:  
In quibus effigies Crucis, aut Gemmata refulget,  
Aut longis solido ex Auro præfertur in hastis.*

*The. 102. Vn-  
truth. For Pru-  
dentius spea-  
keth not of  
processio in the  
Church, but  
of Marchinge  
in the fieldes.*

It houeth you Madame, that gladly you acknowledge mine ensignes, in which the Figure of the Crosse is either glitteringe in stonnes, or of whole Golde is borne on longe staves before vs. This much haue I gathered out of the auncient Fathers writings concerninge the signe of our Lordes Crosse, the sight whereof the professours of this New Gospel can not abide, to the intende the diuersitie of our time, and of olde time may appeare, to the manners of which, for a perfecte reformation, these preachers woulde seeme to bringe the worlde againe.

*The B. of Sarisburie.*

The signe of the Crosse, I graunt, emonge the Christians was had in great regarde: and that the moze, bothe for the publique reproche, and shame, that by the common iudgement of al the worlde was conceiued against it, & also for that most worthy price of our Redemption, that was offered vpon it. It is written, Accursed be al they, that are hanged vpon the Tree. And Chrysostome saith, The Infidelles used commonly to vphayde y Christians with these wordes, Tu adoras Crucifixum? Wilt thou worshop a man that was hanged vpon a Crosse? They thought greate vilanie in that kinde of Death: for it was most odious, and shameful of al others: and also they thought it greate folie, to thinke wel of it. Therefore S. Paule saith: Verbum Crucis pereuntibus stultitia est: The woorde of the Crosse vnto them, that petishe, is but a folie. Againe, Prædicamus Christum Crucifixum, Iudæis quidem scandalum, Gentibus autem Stultitiam: VVee preache Christe Crucified: a greate offence vnto the Jewes: and vnto the Heathens a greate Folie. Likewise S. Augustine calleth the Crosse, Ipsam ignominiam, quam Pagani derident: That very shame, that the Heathens laugh to scorne. Likewise also Chrysostome: Mors Christi apud Iudæos maledicta, apud Gentiles abominanda: The Death of Christe emonge the Jewes is holden accursed, emonge the Heathens it is holden abominable.

*Galat. 3.  
Deuteron. 21.  
Chrysostom. in  
Epist. ad Roman.  
homil. 2.*

*1. Corin. 1.  
Ibidem.*

*Augustin. in  
Psalm. 141.  
Chrysostom. de  
laudib. Pauli,  
hom. 4.*

Therefore the Faithful, that beleued in Christe, in al their talkes, & in their whole life, & conuersation, used so muche y moze to extolle, & magnifie the same, in reproche of the enemies of the Crosse of Christe, bothe Jewes, and Gentiles. For that cause S. Paule saith, I am not ashamed of the Gospel of Christe: for it is the Power of God vnto Salvation: And, God forbidde, that I should reioice in any thinge, but onely in the Crosse of Iesus Christe: And, I reckon mee selfe to know nothing, but onely Iesus Christe, and the same Christe Crucified vpon the Crosse. Thus S. Paule triumphed of that thing

*Roman. 1.  
Galat. 6.  
1. Corin. 2.*

¶ b

that



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*Ephes. 4.*  
*Colossen. 2.*  
*Theodoretus li. 3. cap. 27.*  
*Chrysostom. in homi. Quod Christus est Deus.*  
*Actorum. 19.*  
*4. Regum. 13.*  
*Act. 5.*  
*Cassiodorus lib. 1. cap. 9.*  
*Ezechiel. 9.*  
*Euseb. li. 9. ca. 9.*  
*Sozomen. lib. 5. cap. 50.*  
*Rufinus lib. 10.*  
*Socrates lib. 5. ca. 17.*  
*Sozomen. lib. 7. ca. 15.*  
*Rufinus lib. 2. cap. 9.*  
*Cassiodor. lib. 1. cap. 9.*  
  
*Tertullian. in Apologetico.*  
  
*Sozomenus lib. 9. cap. 4.*  
*Ælius Spartianus.*  
*Gregor. ad German. Patriarch. in Concil. Nicen. 2. Actio. 6.*  
*Eusebius in vita Constantini.*  
*Oratio. 1.*  
*ΤΟΥΤΟ ΔΕ ΜΥΝΝΗΓΙΩΝ ΔΙΔΑΚΤΟΝ ΕΧΕΙΝ ΤΟ.*  
*Nicephor. lib. 8. cap. 32.*  
*Ambrosius in Oratione funebri Theodosij.*

that in the world was so deeply despised: As if he would haue saide, This is that infirmittie, that hath conquered the world: This is that vilante, and reproche, that hath leade captiuitie away captiue, that hath spoiled the Principallities, & Powers of Darkenes. Thus, as Theodozete recordeth, the Christians euerywhere in their common resortes, and in the open market places published, and Proclaimed the Victorie, and Triumphe of the Crosse: Whiche, as Chrysostome saith, they were not ashamed to set, as a pose, to any thinge, that they did, and to any thinge, that they possessed. Likewise God, that the world might the more deeply thinke of the Death of Christe, wrought oftentimes strange Miracles by the same, as he did by Paulus Paphkins, by Elzeus boanes, and by Peters shadowe. Then the first Christened Emperour Constantinus, seeing that thinge became so glorious, that before had been so slanderous, to increase the estimation thereof, commanded streitely by a Law, that from thence forth no offender should suffer vpon a Crosse. These thinges had in remembrance, wee graunt al that M. Hardinge hath here alleged: The Vision of Ezechiel, & the marking of the mens foreheades with the Hebrewe letter T A V: The sight of a Crosse offered vnto Constantinus in y<sup>e</sup> aire: The staining of Crosses in the Souldiers Coates, in the time of the Renegate Emperour Julian: The printinge, or burninge of the Crosses in the apparel of the Jewes at Hierusalem: The findinge of the holy Hieroglyphical letter bearinge the forme of the Crosse in the Temple of Serapis in Egypt: And, to conclude, wee graunte, y<sup>e</sup> the people, being newly brought to the knowledge of y<sup>e</sup> Gospel, after they had pulled downe the Scutchins of the Idolle Serapis, & other like Monumentes of Idolatrie, in the place thereof, freight way set by the Crosse of Christe in token of Conquest, in their entries, in their Wallles, in their Windowes, in their Houses, in their Pillers: briefely in their Flagges, Banners, Armes, Scutchins, Targets and Coines. Al these thinges, I say, wee yelde vnto M. Hardinge without exception. Euen so Christian Princes this day vse the same Crosse in their Armes, & Banners, bothe in peace, & in warre, of diuers formes, and sundrie colours, as in token, they fight vnder the banner of Christe. Labarum emonge the olde Romaines was the Imperial standarde of Armes, richely wrought in Golde, & beset with stoune, carried onely before the General of the fiede, & therfore reuerenced of the souldiers aboue al other. Sozomenus as a Greeke writer, & therfore not hable to ghesse rightly of the Latine tongue, seemeth to cal it, Laborum. For thus he writeth: δατερον των σκηπτρων, ο λαβρον βαμαιοι καλουν: The one of the standares, whiche the Romaines cal Laborum: Onles there be an error in the Greeke. Notwithstanding it may be thought, The Emperour Seuerus had some respecte vnto the same, when he gaue this Matcheworde vnto his Souldiers, Laboremus: Let vs labour. Likewise S. Gregorie writeth: Christum belli socium habuisti, cuius Labarum insigne gestasti, ipsa dico viuificatricem Crucem: This standarde the Christian Emperour Constantinus so blased with y<sup>e</sup> Crosse, as others before him had donne with Minotaurus, or with Aquila. And, notwithstandinge Eusebius saie, Constantinus vsed this Crosse, as a preservation of his safetie, yet doubtelesse his affiance was onely in Christe, and not in the Material Crosse. For Nicephorus saith, Constantinus caused these wordes to be grauen in the Crosse, ιησους χριστος νικα: Iesus Christus vincit: Iesus Christe conquereth, and not the Crosse. Otherwise S. Ambrose writeth thus: Helena the Empreffe, by whose meanes the Crosse was founde out, Inuenit Titulum: Regem Adorauit, non Lignum vtiue: Quia hic Gentilis est error, & Vanitas impiorum: Shee founde out the Title: but shee Wooorshipped Christe the Kinge, and not the Woodde. For that is an heathenish error, and the vanitie of the wicked.

Laste of al, where as M. Hardinge saith, The professours of this new Gospel cannot abide the Signe of our Lozdes Crosse: let him vnderstande, it is not the Crosse

Crosse of Chyffe, nor the signe therof, that wee finde fault withal, but the superstitious Abuse of the Crosse. God be thanked, it hath wel appeared unto the worlde, that they, whom M. Hardinge thus condemneth, have bene hable, not onely to abide the signe of Chyffes Crosse, but also to take by their Crosse, and to folow Chyffe, and to reioice, and triumphe in the same.

Neither is there any litche greates matter yet shewed, wherfore these men should gloze of the Antiquitie of their Cause. For notwithstandinge al this longe discourse, and greates adoo, yet is it not hitherto any waie proued, either that this Crosse was an Image, or that it was set by any Church, or y it was Adoured of the people. Certainly the Letter, that Cyrill saw in a Vision: the Crosse that Constantinus sawe in the aire: the markes that were either stained with water, or burnt with fier in the labourers garments: the secrete mytical letters in the Temple of Serapis: the Cognisances of the Crosse painted, or graven in Flagges, Banners, Targettes, and Coines, were onely barres laide acrosse, and no Images. Againe the same Crosse were abroade in other places, in the Aire, in the fiede, in the Labourers Coates, in priuate houses, and in mens purses: and not set by in any Temple, as it is plaine by that is already spoken. To be shorte, it appeareth not by any of these allegations, that any man was then taught to kneele doune vnto these Crosse, or to say, Ave Crux spes vnica: Alhail o Crosse on onely hoape, or to peeble them any godly honour. Whiche thing M. Hardinge not hauinge proued, notwithstandinge his longe discourse of wordes, hath proued nothinge.

And, where as he would force Prudentius to saie, the Crosse was then carried aboute in Procession vpon a pole, as y manner is now in the Church of Rome, he openly misuseth that godly Father, and dooth him wronge. For it is plaine, that Prudentius in y place speaketh not one worde, neither of Church, nor of Priest, nor of Clerke, nor of any goeing in Procession. Onely he speaketh of y Soldiers marching in the fiede, and folowing the Crosse, as their Standarde. So Eusebius writeth of the Emperour Constantinus, He commanded the signe of the Crosse to be carried before al his Armies. And the nexte verse that foloweth in Prudentius is this: Hoc signo inuictus transmissis Alpibus vltor &c. Where he describeth the dangerous warre, that Constantinus had against Maxentius. Seeing therefore none of al these Crosse, that M. Hardinge hath here founde out, either had any Image hanging on it, or was erected in any Church, or adoured of the people, how can al these wordes stande him in steede, to serue his purpose?

M. Hardinge. The. 4. Division.

Images fro  
the Apo-  
stles time.

Concerninge the Images of Chyffe and of his saintes, that they have bene greatly esteemed and vsed in houses, churches, and places of prayer from the Apostles time forwarde, it is so euident, that it can not be denied. Athanasius writeth that Nicodeme, who came to Iesus by night, made an Image of Chyffe with his owne handes, and that, when he laye in his deathbedde, he delivered it to Gamaliel, who was S. Pauls schoolemaister. Gamaliel when he sawe he should dye, leaue it to James: James lefte it to Simon and Zachary. This Image came from hande to hande by succession, and continued a longe time in Hierusalem. From Hierusalem it was carted into Syria, and at lengthe it was brought to the Citie Berytus, not farre from Tyre and Sydon, where howe distastfully it was vsed of the Tewes, and what woonders ensued thereupon, whilist so knowe, he maye see it largely declared in a litle booke written by Athanasius of that matter.

The Reader, of him selfe, if he be not ouer simple, may soone espie the simplicity of this fable. A Chyistian man remoueth his household, and hauing there an Image of Chyffe, equal vnto him in length, and breadthe, and al proportion, by forgetfulness leaueth it there in a secrete place behinde him. A yewe after him inhabiteth the same house a longe while, and seeth it not. Another strange

Euseb. De vita  
Constantini. O-  
ratione. 1. τὰ  
δὲ σεαυτοῦ  
δωνὰ πᾶντων  
ἡγέσθαι τῶ  
του ὁμοιωμα-  
τα προσέ-  
ταττε.

Prudentius con-  
tra symmach.  
lib. 1.

The Genealo-  
gie, and pere-  
grination of a  
Fable. A fable  
it is a fabulous  
tale, neuer writ-  
ten by Athana-  
sius.



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sette sittinge there at dinner, immediatelye closeth it standing open against a wal. At this M. Hardinge Athanasius. Thus it standeth open, and yett it is hidden: it is hidden, and yett it standeth open. Afterward the Priestes, and Rulers of the Jewes come together, & abate it with a stone. They crosse it with a Thorne: make it drinke Esel, and Cal: and strike it to the hart with a Spore. Out issueth Bloude in greate quantitie: The powers of Heauen are shaken: The Sunne is darkened: The Moone loseth her light. And from thence, saith this yonge Athanasius, was had the Bloud of Hailles, and al other like Bloude throughout the world. To be Note, the firste worde of the Booke is, Itaq: M. Hardinge him selfe is ashamed to repoze the tale, yett must it beare the name of Athanasius, and beinge neuer so childlike a fable, yett it muste haue the forwarde to pzoone Ado-  
tion of Images. Onely he telleth vs a longe Genealogie of the names of Picode-  
mus, Causalles, James, Simon, and Zacharys, to astonne the Reader, & to make him thinke the better of it. Now be it, at this notwithstandinge, this Image was  
neither Churched, nor Adoured, nor worshipped, either of Priestes, or people.

M. Hardinge. The 5. Division.

Eusebius. Ce sariensis in the seventh booke of his Ecclesiastical storie, writeth of the auncient Image of Christe made in Brasse, and of the woman that was healed by our sauour of her blouddie fluxe in the Citie of Phoenicia called Casarea Philippi, whereof that woman was a Citizen. VVhich Image he saith, he sawe, as likewise the Images of Peter and Paule, kepte by some of olde time. And there he confesseth, that the Images of Peter and Paule, and of our sauour were in his time made, and painted in tables, and set forth. After Eusebius death, Iulian, the renegate poore doctyne this Image of Christe, and set vp his owne in the same place: whiche with violence fier that fel from heauen, was clesie asunder in the breast, the heade broken of with a peece of the necke, and stickte in the grounde. The rest of it so remained longe after, as a token of lightninge, and Goddes displeasure might be reserved. That Image of Christe, after that the Paines had halce, pulled, broken, and mangled it villainously, by the Christians, was taken vp, set together, and placed in the Church, where it is yet reserved, saith soocrates of his time. Of the miraculous herbe that growe at the foote of this Image, whiche after that it had growen so high, that it touched the Images skirtes, taken and ministered, was a medicine and present remedie for al diseases, as Eusebius writeth: because it pertaineth not specially to the matter of Images, I rechease nothinge.

Cap. 14.

Lib. 6. tri-  
part. ca. 4.

The B. of Sarisburie.

Eusebius him selfe sheweth, that the Phenicians beinge Heathens, and hea-  
tinge, and seeinge the strange Miracles that had bene wrought by Christe,  
and by his Apostles, made these Images in the honour of them, onely of their  
Heathenlike, and vaine Superstition. His wordes be theses Nec mirum est, ve-  
teres Ethnicos beneficio affectos a Seruatore nostro, ista fecisse. Nam & Apostolorum  
Pauli, & Petri, & ipsius Christi Images coloribus ductas, & seruatas vidimus. Et cre-  
dibile est, priscos illos homines, non diu relicta auia Superstitione, ad hunc modum  
consequente colere illos Ethnica consuetudine, tanquam Seruatores. It is no wonder, that  
the Heathens, receivinge the benefites of our Sauour, did these thinges. For we haue seen  
the Images of Paule, of Peter, and of Christe, drawen in colours, and preserved. And it may  
wel be thought, that menne in olde times, beinge not yett remooued from the superstition of  
the Heathens, used after this sorte to worshippinge them by an Heathenlike custome, as their  
Sourcers. At these wordes of Eusebius it is plaine, that the vse of Images came,  
not from Christe, or from the Apostles, as M. Hardinge saith, but from the  
superstitious custome of the Heathens. Neither dooth it appeare, that those  
Images were sette vp in any Church. As for the Image of Christe, it is plaine,

On. 2. 2. 2.

Euseb. li. 7. ca. 18.  
ὡς μὲν τῶν  
παλαιῶν ἀπο-  
στόλων, οὕτως  
καὶ τοῦ κυρίου  
ἡμῶν ἰησοῦ  
χριστοῦ, οὕτως  
θεῖα πᾶσι ἐκεί-  
νοις τῶν τι-  
μῶν ἡρώδων  
τοῦ τρέπον.

Eusebius li. 7.  
ca. 18

it

it growe in the streete abroad, and an Herbe of strange operation grewe underneath it.

Julianus that Renegate, that once had professed Christe, and afterwarde wilfully renounced him, tooke downe that Image of Christe, not to withdraue the people from Idolatrie, but in malice, and despite of that newe Religion: and erected by his owne Image, to the intent the people shoulde worshipp it, purposely to deface Christe: euen as they doo now, that wilfully breake Goddes Commandmentes, to vpholde, & mainteine their owne Traditions. Of whome S. Basile writeth thus: Who so forbiddeth vs to doo, that God commandeth: or commandeth vs to doo, that God forbiddeth, is accused vnto al them, that loue the Lorde. Therefore God strooke Julians Image from Heauen with lighteninge, and rente it in peeces, in token of his reuengeance. Like as also, when an other Julian President of y<sup>e</sup> East had spoiled the Churches of Antioche, and, in like despite of Christe, late upon the Holy Communion Cuppes, God smote him suddainely in the secrete partes with such a disease, as neuer afterwarde coulde be cured.

Matth. 15.

Basilius Mor. Cap. 14.

Socrumen. lib. 5 cap. 8.

M. Hardinge. The. 6. Diuision.

It is euident by Chrysostomes Masse, that there was some vse of Images in the Church of Constantinople in his time: for he speaketh of the Image of the Crucifixe. Who so euer is desirous to see testimonies of the Fathers for prouise of Images, let him reade the seuenth general Councell holden in Nicea the Citie of Bithynia against Imagebreakers, and there he shal finde no smal number.

The B. of Sarisburie.

In the Communion booke, that beareth the name of Chrysostome, there is mention made of Nicolas Bishop of Rome, who, as I haue shewed before, liued welneare fife hundred yeres after Chrysostome, and was in order the seconde Bishop there, after Dame Johane the woman Pope. Such is the credite, and Antiquitie of M. Hardinges witness. This seconde Councell of Nice was holden welneare eight hundred yeres after Christe. To open the whole folie, and sondenes thereof, it woulde require a longe treatie. Irene the Emperesse a wicked woman, the Kinges Daughter of Tartarie, an Heathen bozne, caused that Councell to be summoned in despite of the Councell of Constantinople, that had decreed against Images. She tooke her owne Sonne Constantinus, and pulled out his eyes, onely bicause he woulde not consent to the Idolatrous hauinge of Images. The Bishops and Doctours in that Councell manifestly corrupted the Scriptures, and falsified the holy Fathers without shame. They saide: Imago melior est, quā Oratio. An Image is better, then a praier: And againe, Who so euer wil not Adorne the Godly Images, accused be he.

Anno. 859.

Abbas Vrspergen. Carion. Nicen. Concil. 2. Actio. 4. Nicen. Concil. 2. Actio. 2.

M. Hardinge. The. 7. Diuision.

I wil not let here to recite some, whiche, so farre as I remember, be not founde there, one onely excepted, whiche is of S. Basile, euery one of right good, and. ancient auctoritee.

Simeon Metaphrastes a Greeke writer describinge the life of S. Luke the Euangelist saith, that he made the Images of Christe, and of his Mother Mary. S. Ambrose witnesseth, that in his time the Images of the Apostles were vsed in pictures. For where he declareth the maruelouse appearinge of the Holy Martyrs Gervasius, and Protasius vnto him in a vision, he saith, that a thirde personne appeared with them, that tolde him, where their bodies laye, whiche seemed like to S. Paule the Apostle, as he vnderstoode his face by viewe of his picture.

A vaine Fable. He liued about the yeere. 1350.

Gregorie Nyssene S. Basiles brother, writinge the life of Theodorus the Martyr, bestoweth much eloquence in the praise of the Church, where his Holy Reliques were kepte, commendinge the shap



of liuinge thinges wrought by the hertuer, the smoothenesse of Marble poolis had like silver by the Mason, the liuely resemblance of the Martyr him selfe, and of al his woorthy actes, expressed and excellently sette forth to the eie in Imagerie with the Image of Christe by the painter. In which Images he acknowledgeth the sightes of the Martyr to be declared no lesse, then if they were described, and written in a booke.

Paulinus the Bisshop of Nola in his booke, that he made in verses of the life of Felix the martyr, praifeth the Church, whiche the Martyrs Bodie was laied in, for the garnishinge of it with Natall. painted Images in bothe sides, of bothe kindes, bothe men, and women, the one kinde on the one side, and the other kinde on the other side. VVhere he speaketh expressely by name of the Images of scabbed Iob, and blinde Tobie, of faire Iudith, and great queene Hester: for so he nameth them.

*The B. of Sarisbury.*

Colos. 4.

Lucas Medicus.

Theodor. lib. 1.

Volaterranus.

S. Dante saith, Luke the Physician, and not, Luke the Painter. He painted the Blisset Virgin with the colours of his speache, wherein he was counted moze eloquent, then any of the rest: but otherwise to painte her, he had no leasure. How be it, Theodorus Anagnostes saith, Endoxia sent the same Image from Hierusalem to the Empreffe Pulcheria: vpon what credite, it is not knowen. But this Simeon Metaphrastes, whome M. Hardinge here painteth out in his colours, and calleth him a Greeke Writer, was a poore Scholemaister in Constantinople, and wrote Sai- ares lines, whiche may wel be called, the Legendes of Lies, and liued two hundred yeres agoe, and not aboue. Of so righte good ancient authoritie be M. Hardinges witnesses.

Eusebius li. 7.

cap. 18.

Hieronymus in Hieremiam, li. 2.

cap. 10.

Epiphanius ad Iohan. Hiero-  
lymitan.

Gregorius li. 9.

Epistol. 2.

Touginge that is here alleged of S. Ambrose, of Gregorius Pyssenus, and of Paulinus, I graunte, as there were Painters, and Grauers at that time, so were there also Pictures, & Images at the same time, & that not onely in Priuate houses, and market places, but also in the Congregations, and open Churches. Eusebius saith, that the vse thereof was brought firste into the Church by the Heathens: And S. Hierome saith, speakinge of the Curtositie of the Heathens in this behalfe: Argento, & auro decorant illud: ut fulgore vniuersae materiae decipiantur simplices. Qui quidem error ad nos usque transiit, ut Religionem in diuitiis arbitremur: He adourneth his Image with silver, and golde, that by the shine, and glittering of bothe these Metalles he may deceiue the simple. Which error doubtles is now croopen in among vs, (that be Christians) so that now we thinke, our Religion standeth in ritches. S. Hierome woulde not haue complained hereof, if it had not bene used in some places in his time. Neither could Epiphanius y Godly Bisshop of Cyprus haue rente in sunder the Picture of Christ painted in a cloth, or cal it a Superstition vnfitte for the Church of God: Nor could Hieronymus y woorthy Bisshop of Massilia, haue broken in peces Images wrought in timber, & stoane, onles sutch Pictures, and Images had then bene used. Woe denie not, but Images were then in vse: but we denie, they were then woorthipped of the people, or set by to the intent they shoulde be woorthipped.

*M. Hardinge. The 8. Diuision.*

Athanasius hath one notable place for hauinge the Image of our sauour Christe, whiche is not common, where he maketh Christe and the Church to talke together as it were in a Dialogue. In Sermon de Sanctis Patribus, & Prophetis. The Greeke maye thus be translated. Age (inquit) dic mihi, cur oppugnaris? Oppugnor (inquit Ecclesia) propter doctrinam Euangelij, quam diligenter & accurate teneo, & propter verum, & firmum Pascha, quod agito, & propter religiosam, & puram Imaginem tuam, quam mihi Apostoli reliquerunt, ut haberem depictam aram humanitatis tuae, in qua Mysterium Redemptionis operatus es. Hic Christus, si propter hoc (inquit) te oppugnant, ne grauius feras, neue animum despodeas, cum scias, si quis Paschaneger, aut Imaginem, me eum negaturum coram patre meo, & electis Angelis. Rursus vero, qui compatitur mecum propter Pascha, conglorificaturum.

An non

An non audisti, quid Moyſi præceperim? Facies, inquam, mihi duos Cherubinos in Tabernaculo Testimonij, ſcilicet, ad præfigurandam meam Imaginem, &c.

The Engliſhe of this Latine, or rather of the Greeke is this. Come on (quod Chriſte to the Church) tel me, wherefore art thou thus invaded, and vexed? declare me the mater. For ſoote the Lorde (quod the Church) I am invaded, and vexed for the exacte obſervinge of the Goſpel, and for the keepinge of the Feaſte of the true, and firme Eaſter, and for thy reverent, and pure Image, whiche thy holy Apoſtles haue leſie to me by Tradition, to haue, and keepe for a representation of thine Incarnation.

Then (quod our Lorde) if this be the mater, for whiche thou arte invaded, and ſet againſt, be not diſmaied, be of good comforte in harte, and minde, beinge aſſured hereof, that who ſo denieth Eaſter, or my cleane Image, I ſhal deny him before my Heauenly Father, and his choſen Angels. And be, that ſuffereth perſecution with me for keepinge of Eaſter, the ſame ſhal alſo be glorified with me. Haſt not thou heard, what I commaunded Moyſes the Lawgiver to doo? Make me (saide I) two Cherubins in the Tabernacle of the Teſtimony, to be a perſiguration, or foretokeninge of my Image, &c.

The B. of Sarisburie.

I trowe, This good Olde Monumente of Antiquitie hath laine longe in the duſt at Alerona, with M. Hardinges Amphiloſchius. The Church piteouſly bemoaneth her ſelfe vnto Chriſte, that ſhe is loare perſecuted, and vered for his Image. Chriſte to comforte her withal, ſaith, Who ſo denieth mine Image, ſhal be denied before my Father. In the ende he confirmeth the vſe of ſutche Images by the Ex ample of the Cherubines.

Here M. Hardinge, to increaſe ſome credite to his newe Doctour, ſhoulde haue ſhewed vs, when the Church was thus vered, for hauinge the Image of Chriſte, and who vered her, and what kinde of veration it was, and how longe it continued, and in what countrie, & when it ceaſed. The Church is builde vpon a Mount: her perſequutions cannot be hidden. If ſhe ever were thus vered, for hauinge of Images, I meane before the time of Athanaſius, it muſt needes appeare. If neuer, then was ſhe a very Wanton, thus to complaining without cauſe.

If theſe threates be true, that who ſo denieth the grauen, or painted Image of Chriſte, ſhal be denied before God the Father, then muſt Epiphanius the Biſhop of Cypzus, and Serenus the Biſhop of Paſſilia, both Godly, and Zealous Biſhops, and a greate number of other godly Learned Fathers, that rente, & brake downe, and defaced Chriſtes Images, be vtterly denied before God. To be ſhorſe, to ſaie, that God commaunded Moyſes, to make the golden Cherubines, purpoſely to be Figures of theſe Images of Wood, or Stoane, it is a very Fabulous, and a Childiſh fantaſie, without any ground: how be it, god yenough to mainteine, and colour a Childiſhe Doctrine.

Notwithſtandinge, if there be any weight either in this hidden Athanaſius, or in his ſayinges, then may wee wel coniecture, that he bleth this Worde Image in this place, not for any ſutche material forme painted, or grauen by mans hande, but for the whole Conuerſation of the Sonne of God in this mortal life, whiche is as mutche as, Verbum Caro factum eſt: The woorde became Fleaſhe: and is expreſſed, and ſet forth, as an Image before our eies, in the whole Doctrine, and Politie of the Church, as the deepeſt grounde, and very fundation of the Chriſtian Faith. And thus S. Paule ſaith: Chriſtus eſt Imago patris: Chriſte is the Image of the Father. Otherwiſe God is Inuiſible. S. John ſaith, No man ever ſaw God: Iohan. 1. But the Sonne, that is in the Fathers boſome, he hath reueled the Fathers wil. In his conuerſation in the Fleaſhe, as in an Image, wee beholde God the Father. So in the booke of the Apocalyps, Imago beſtia: The Image of the Beaſt, is called, not any material Image painted, or Grauen, but the Doctrine, the Seduction, the Errours, the Lies, the Blaſphemies, the Idolatrie, and the whole Conuerſation of Antichriſte.



# Image of 507 Christe.

*Basilij Episto. ad  
Cesarienses:*

σάρκα γὰρ  
καὶ αἷμα πα-  
σαυ αὐτοῦ  
τὴν μουσικὴν  
ἐπιδημίας  
ὀνόμασε.

*Aug. 80. questio.  
Quest. 61.*

*Pachymeres in  
tertium caput  
Eccl. Hierarch.*

*Athanasius ad-  
uersus Gentes.*

## THE XDIDLO ARTICLE

So S. Basile saith, Christe called his Elcashe, and Bloude the whole Mystical Doctrine of his Gospel, whiche he published in his dispensation in the Pleashe. So S. Augustine saith to saie: Eius Passionis Imaginem in Ecclesia Celebrandam dedit: He gave the Image of his Passion to be frequented in the Church. And Pachymeres the Greeke Paraphrast expoundeth this woorde Imago thus, Ἀγάλματα δὲ φησὶ τὰς ἑκόντας τῶν μουσικῶν: He calleth Pictures, the Images, or inward and deepe considerations of our Mysteries. For this Image of Christe the Church of God was often persecuted. This Image, as some of the olde Fathers saie, was represented, and figured by the Cherubins: and undoubtedly, who so euer denieth this Image, Christe shal denie him before God his Father. This exposition is agreeable bothe to the tenour of Goddes Woorde, and also to the storie of the time: and therefore we may safely iudge, if this were Athanasius in deede, that this was his very meaning. Otherwise the common, and known Athanasius, that is extant, and abroad, writeth thus: ἡ τῶν ἁδελῶν εὐρεσις οὐκ ἀπ' ἀγαθῶν, ἀλλὰ ἀπὸ κακίας γέγονε. τὸ δὲ τὴν ἀρχὴν ἔχον κακὴν, ἐν οὐδενὶ ποτε καλὸν οὐκ οὐδεὶν, ὅλον οὐ φέυλον: The inuention of Images is of ill, and not of good. And the thinge, that hath an ill beginning, can neuer be iudged good in any thinge, as beinge in all respectes, and altogether ill. This is this holy Fathers moste cleare iudgement, not cast vp in corners, and hidden in the dust, but open to the eyes, and light of all the Worlde.

### M. Hardinge. The. 9. Diuision.

Of all the Fathers none hath a plainer testimonie, bothe for the vse, and also for the woorshippinge of Images, then S. Basile, whose auctoritie for learninge, wisdom, and holinesse of life, beside antiquitie, is so weightie in the iudgement of all men, that all our Newe Maisters laied in balance against him, shal be founde lighter then any feather. Touchinge this mater, makinge a confession of his faith in an Epistle, inueighinge against Iulian the renegate, he saith thus: Euen as we haue receiued our Christian and pure Faith of God, as it were by right of heritage: right so I make my confession thereof to him, and therein I abide. I beleue in one God father almightie, God the Father, God the Sonne, God the Holy Ghoste. One God (in substance) and these three (in personnes) I adore and glorifie. I confesse also the Sonnes incarnation. Then afterwarde S. Mary, who accordinge to the Elcashe brought him forth, callinge her Deiparam, I reuerence also the holy Apostles, Prophetes, and Martyrs, whiche make supplication to God for me: that by their mediation our moste benigne God be mercifull vnto me, and graunte me freely remission of my sinnes. Then this foloweth: Quam ob causam, & historias imaginum illorum honoro, & palam adoro: hoc enim nobis traditū a Sanctis Apostolis, nō est prohibendū, sed in omnibus Ecclesijs nostris eorū Historias erigimus. For the whiche cause I do bothe honour the stories of their Images, and openly Adore them For this beinge deliuered vnto vs of the holy Apostles by tradition, is not to be forbidden. And therefore we set vp in all our Churches their stories. Lo M. Luel, here you see a sufficient testimonie, that Images were set vp in the Churches longe before the ende of your sixe hundred yeeres, and that they were honoured and woorshipped, not onely of the simple Christian people, but of Bishop Basile, who for his excellent learninge, and wisdom was renowned with the name of Great.

Citatur ab  
Adriano  
Papa in E-  
pistola Sy-  
nodica ad  
Constanti-  
num & I-  
renem,

This Basile is  
not S. Basil.

### The B. of Sarisburie.

In deede, as S. Basile for his learninge, wisdom, and constancie in Goddes truth, was worthily called Great, so was his authoritie alwaies accounted very weighty. If M. Hardinge had in him some parte of that poise, he woulde not so lightly be blowen away from Christe, and his Gospel, with so weake blasses of light fantasie. But this Basile, is not Basile: nor are these wordes, S. Basiles wordes. Onely Pope Adrian in his Synodical Epistle, emonge other vaine authoritties, allegeth these wordes in the name of Basile. But in S. Basiles Bookes, whiche are extant, and abroad, they are not founde.

And,





Arnobius contra  
 Gentes. lib. 2.  
 pag. 214.  
 Tertull. in  
 Apologetico.  
 Lactantius. li. 2.  
 cap. 2.  
 Augustin. de Ci-  
 uitate Dei. li. 4.  
 cap. 31.  
 Concilium Eli-  
 berinum Can.  
 36.  
 Constantinopolis  
 tan. Concil.  
 P. Crinitus. li. 9.  
 cap. 9.  
 Concil. Nicen.  
 A. Leone. 6.

facies enim, inquit Propheta, cuiusvis rei Similitudinem: VVe are plainly forebidden, to  
 use this deceitful arte, (of Paintinge, or Graving): For the Prophete saith, Thou shalt  
 not make the likenes of any thing. Arnobius that folowed immediatly after Clemens,  
 and Origen, writeth thus vnto the Heathens: Aequalis nos, quod non habeamus  
 Imagines, & Acharia: Ye accuse vs, for that we haue neither Images, nor Altars: Lactantius,  
 sometime Scholar to Arnobius, saith: Non est dubium, quin Religio nulla sit, vbi Si-  
 mulachrum est: Out of doubt, where so euer is any Image, there is no Religion. S. Au-  
 gustine murther commendeth this saying of Marro: Qui primi Simulachra Deorum  
 populis posuerunt, illi Ciuitatibus suis metum dempserunt, errorem vero addiderunt:  
 They, that first erected the Images of the Goddes vnto the people, tooke away feare, and Re-  
 ligio, and increased error vnto their Citties. And addeth thereto this reason: Quia Di fac-  
 ile possunt in Simulachroru stoliditate corremni: Because the Goddes in the folie of Ima-  
 ges may soone be despised. The Council holden at Eliberis decreeth thus: Placuit Pi-  
 cturas in Ecclesijs esse non debere, ne, quod colitur, aut Adoratur, in parietibus depingatur:  
 We thinke it good, there be no Picture in the Churches: least the thinge, that is honoured, or  
 Adoured, be painted on the Walles. The like might be saide of the Council holden at  
 Constantinople. The goodly Emperours, Valens, and Theodosius gaue out  
 this General Proclamation throughout al Christendome: Cum sit nobis cura di-  
 ligens, in rebus omnibus Supremi Numinis Religionem tueri, Signum Saluatoris nostri  
 Christi nemini concedimus, coloribus, lapide, aliaue materia fingere, sculper, aut pingere.  
 Sed quocunque reperitur loco, tolli iubemus, grauissima poena eos mulcendo, qui  
 contrarium Decretis nostris, & Imperio quicquam tentauerint: For as murther, as we haue  
 a diligent care, in all thinges to maintaine the Religion of the moste highe God, therefore we  
 suffer noman to facion, to graue, or to painte the Image of our Sauoure Christe, either in co-  
 lours, or in stone, or in any other kinde of Metal, or matter. But, where so euer any such  
 Image shal be founde, we commaunde it to be taken downe, assuringe our Subiectes, that  
 we wil moste strictly punish al such, as shal presume, to attempte any thinge con-  
 trary to our Decree, and Commandement. The same Decree was afterwarde put in  
 execution, and practised by Phillipptus, Aed, Constantinus the Father, Constanti-  
 nus the Sonne, Picephorus, Stauratius, Michael, Leo, Armentius, and other  
 Christian and goodly Emperours. These Authoritties, as they be Olde, and Anci-  
 ent, so be they also plaine, and euident, and wel acquainted, and known vnto the  
 Worlde: and therefore wil soone ouerpoise al these Fables of the Image of Pico-  
 demus, of Simon Metaphrastes, of this yonge S. Basile, of newe Athanasius,  
 and of other like blinde Authoritties, that haue beene lately sought vp out of Co-  
 rners, and brought to light. Merely Amphiloctus, vnder whose cloke M. Harding  
 hath so often hidde him selfe, may in no wise be refused. His wordes be plaine:  
 Non est nobis cura, sanctorum valius corporales in tabulis coloribus effigiar, quoniam  
 his opus non habemus: We haue no care, to drawe out the bodily countenances of Sainctes  
 in colours, and tables: For we haue no neede of them.

#### M. Hardinge. The. 10. Diuision.

Nowe, that there hath benne enough alleged for the aueritie, original, and approbation of  
 Images, it remaineth, it be declared, for what causes they haue benne vsed in the Church.

We finde that the vse of Images hath benne brought into the Church for three causes. The first Three causes why  
 is the benefite of knowledge. For the simple, and vndeared people, which be utterly ignorant of Images  
 letters in Pictures doe, as it were, reade, and see no lesse, then others doe in bookes; the mysteries of  
 Christian Religion, the actes, and worthy deedes of Christe, and of his Sainctes. What writinge  
 perscurmeth to them that reade the same dooth a picture to the simple beholdinge it saith S. Gregorie. Church.  
 For in the same the ignorant see, what they ought to folowe in the same they reade, which can no  
 letters. Therefore Imagerie serueth specially the rude Nations in steede of writinge, saith he. ad Serenū  
 To this S. Basile agreeth in his Homilie vpon the fourey Martyrs. Bothe the writers of stories of Massilien.  
 (saith 9. lib. 9. Epist.

Pictura lo-  
quens,  
Poëma tan-  
quā.

(saith he) and also painters doo shew, and sette forth the noble deedes of armes and victories, the one garnishing the mater with eloquence, the other drawinge it liuely in Tables, and bothe haue stirred many to valiaunt courage. For, what thinges the vterance of the storie expresseth through hearinge, the same dooth the still picture set forth through imitation. In the like respectes in olde time the woorkes of excellent Poetes was called a speaking picture: and the woorkes of Painters, a stille Poetrie. And thus the vse, and profite of writinge, and of Pictures is one. For thinges that be read, when as they come to our eares, then we conueigh them ouer to the minde: And the thinges, that we beholde in pictures with our eyes, the same also doo we imbrace in our minde. And so by these two, Readinge, and Paintinge, wee attaine one like benefite of Knowledge.

The B. of Sarisburie.

The first and chiefe cause, and ende of Images is, as it is here pretended, that the People by the sight thereof may attaine knowledge. And therefore S. Gregorie calleth them the Lay mennes Bookes: And the Fathers in a late Councel saye, VVe may learne more in a shorte while by an Image, then by longe studie, and trauaile in the Scriptures. And for the same cause S. Basile compareth an Image painted with a storie written. But the comparison, that M. Hardinge vseth betwene Imagerie, and Poetrie, seemeth nearest to expresse the trueth. For Painters, and Poetes, for libertie of lyeinge haue of longe time bene coupled bothe togeather. One writeth of them in this sorte: Pictoribus, atque Poëtis Quidlibet audendi semper fuit æqua potestas: Painters, and Poetes had euer like charter to aduenture al thinges. And Athenens, blasinge abroade the libertie of Poetes, writeth of them thus: Οἷς λέγειν ἅπαντα, καὶ ποιεῖν ἕξει μὴδὲν: Vnto whome onely it is lawfull to say, and doo, what they list. And therefore Cicero seemeth to saie: Nihil negotij est hæc Poëtarum, & Pictorum portenta convincere: It is no greate maisterie, to reprove these monstrous Miracles of Painters, and Poetes. And therefore, like as Plato commaunded, al Poetes for their lyeinge to be banished out of his Common Wealthe: So likewise Almighty God, for like libertie, banished al Painters out of Israel. For these causes M. Hardinges comparison of Painters, and Poetes may wel be allowed.

Gregor. li. 9. E.  
pist. 9.  
Concil. senonens  
se.

Horatius.

Athenaus.

Cicero Tuscul.  
Quest. 1.

Plato.

Origen. contra  
Celsum. li. 4.

How be it, this seemeth to be no very handsome way, to teache the people. Of their Priestesses, they haue made Images: and of their Images, they haue made Priestesses. For their Priestesses, for the more parte, haue Eyes, & see not: haue Eares, and heare not: Hartes, and vnderstande not: Mouthes, and speake not: in al respectes euen like vnto their Images. Their Images haue no Eyes, and yet are made to see: haue no eares, and yet are made to heare: haue no Mouthes, and yet are set vp to speake: and so in these respectes do the Dewittes, that pertaine to Priestesses. Thus they barre the People from the hearinge of Goddes holy Word: and bid them goe, and looke vpon their Images: to talke with their Images: to heare their Images: and to learne of their Images.

And, although perhaps the people may happily learne somewhat by these meanes, yet is not this the ordinary way, whereby God hath appointed the people to attaine knowledge. S. Paule saith: Fides ex auditu: Faith commeth (not by seeinge, or gasinge, but) by hearinge. There were many simple, rude, and vnlearned lay men emonge the Iewes: Yet God neuer set vp any such Bookes for them to reade: but contrarywise euermore forbade them, and cried against them, and would not suffer them. If this be so speedy, and so ready a way to teache the People, how happeneth it, that where as is greatest store of such Scholemasters, there the people is euermore most Ignorant, most Superstitious, and most subiecte to Idolatrie: But, to conclude, The Prophetes Habacuch, and Hieremie say: Confusio est demonstratio mendacij: Lignum est Doctrina Vanitatis: A molton Idol is a Lesson of Lies: And (M. Hardinges) wooden Image is a doctrine of Vanitie.

Rom. 10.

Habacuch. 2.  
Hieremi. 10.

The



M. Hardinge. The. II. Diuision.

The seconde cause of the vse of Images, is the stirring of our mindes to al godlinesse. For where as the affecte and desire of man is heavy, and dul in Diuine and spiritual thinges, because the Bodie Sapient. 9. that is corruptible weigheth downe the minde: When it is set forth before our eyes by Images, what Christ hath doone for vs, and what the saintes haue doone for Christ: then it is quickened, and moued to the like will of dooing, and suffering, and to al endenour of holy and vertuose life. As when we heare apte and fitte woordes vttered in a sermon, or an Oration: so when we beholde lookes, and gestures liuely expressed in Images, we are moued to pittie, to weeping, to ioye, and to other affectes. VVherein verily it hath al waies bene thought, that painters haue had no lesse grace, then either Oratours, or Poetes.

VVho listeth to see examples hereof, he maye peruse the seconde Nicene Councel, where he shal Action. 4. finde amonge other moste notable thinges concerninge this point, one of S. Euphemia the Martyr, an other of Abraham sacrificing his Sonne Isaac, woorthy of everlastinge memorie, that of Ascrius the holy Bisshop, this of Gregorie Nyssene, very elegantly described. Virgil maketh Aeneas to weepe, to hope for better fortune, to gather courage of minde, to take good aduise, and order for redresse, and helpe of his great calamities, by occasion of beholdinge a Painters worke at Carthago, wherein the battaile of Troye was expressed. Whiche that wise Poete woulde not haue doone, were it not that Pictures haue greate force to moue mennes hartes.

Outside like wise in the Epistle of Laodamia to Protesilaus hir husbände beinge forth at warres, maketh hir so to write of his Image, whiche she had caused to be made of waxe for hir comforte in his absence, as it maye wel appere, that Images haue a meruailouse power to stirre vehement affectes, and to represente thinges absent, as though in manner they were presente, in the mindes of the beholders. Amonge al other examples for this purpose, that seemeth to me most notable, whiche Appianus writeth of C. Iulius Cesar li. 2. De bellis ciuilibus: After that Cesar had bene murdered of the Senators in the Councel house, one of his frendes, to shewe the crueltie of the facte to the people, laied Casars bedde in the open markette place, and tooke forth of it his Image made of waxe, whiche represented three and wentie woundes after a beastly sorte stabde into his face, and al the rest of his bodie yet gaping, and as it were freshe bleeding. VVith whiche shewe he stirred the people to more wrathe and rage, then he coulde haue doone with any oration or gesture: whiche was declared forthwith. For as soone as the people sawe it, not hable to beare their griefe, nor staie their furie any lenger, they wrought greate and strange cruelties againste them, that were founde to haue committed that murder.

The thirde cause, why Images haue bene set vp in Churches, is the keepinge of thinges in memory necessary to our saluation. For when we cast our eyes on them, our memorie, whiche other wise is fraile and weake, gathereth together, and imbrace the benefites, and merites of our sauour Christ, and the vertuose examples of saintes, whiche we ought to folowe: that if we be suche, as they were, we maye by Goddes grace through Christ attaine the blisse they be in, and with them enioye life euerlastinge. And verily they that haue Images in regard, and reuerence, muste be so minded, as they beholde, not onely the thinges by them represented, but also perfourme the same in dedde with most diligent imitation.

The B. of Sarisburie.

In Emulo. Touchinge the seconde commoditie of Images, whiche is the mouinge, and stirring of the minde, M. Hardinge is faine to praye of y<sup>e</sup> Heathenish Poetes, Vergille, and Ouide, not the meetest authorities for a Doctour of Diuinitie: and for prouoe hereof to bring in their idle fables, with an olde profane storie of Appia. Wherefore he seemeth now to drawe very deepe, and not farre from the lies. I marvelle, he had forgotten the yonge man in Cuiusbus, who, for that he sawe Iuppiter painted in a Table, was freightway i<sup>n</sup> holowly mowd, and emboldened to his youthfull purpose. I graunte, Images do oftentimes vehemently moue the minde

minde directly to sundry affections. And I reckon him a blinde man, that will holde the contrary. Salust saith, Quintus Marcius, and Publius Scipio, when so euer they behelde their Ancestors Images, were by and by inflamed with nobilitie of courage, to aduance them selues to like aduentures. But euery thing, that may delite, or moue the minde, is not therefore meete for the Church of God. Goddes house is a house of praise, and not of gasinge. And, to answer one profane Royle by an other, the Olde Lacedaemonians would not suffer any Image, or Picture to stande in their Councel house: least the Senatours mindes by meane thereof, should be drawn from that, they had in hande, to other fantasies. Certainly the wise man saith: *Aspectus Imaginis dat insipienti concupiscentiam*: The sighte of an Image in the vnwise sturtheth vp concupiscentie.

Plutarchus.

sapientie. 15

The thirde commoditie, touchinge Remembrance, is like the first: And therefore is already answered.

M. Hardinge. The. 12. Diuision.

And now we are come to declare, howe Images may be woorshipped, and honoured without any offence. That Godly woorshipp whiche consisteth in spirite, and Trueth inwardely, and is declared by signes outwardely in recognitzinge the Supreme dominion, whiche properly of the Diuines is called *Latria*, is deferred onely to the Blessed Trinitie. As for the Holy Images, to them we doe not attribute that woorshipp at al, but an inferiour reuerence or Adoration: for so it is named: \* whiche is nothinge elles, but a recognitzinge of some vertue or excellencie protested by outward signes, as reuerent kissinge, bowing downe, kneeling, and such like honour. Vvhiche kinde of Adoration or woorshipp, we finde in the Scriptures oftentimes geuen to creatures. The whole acte wherof is not withstandinge referred, not to the Images principally, but to the thinges by them represented, as beinge the true and proper obiectes of such woorshipp. For although the honour of an Image passeth ouer to the original, or firste samplar, whiche the learned calle *Archetypus*, as S. Basile teacheth: Yet that highe woorshipp called *Latria*, belongeth onely to the blessed Trinitie, and not to the reuerent Images, least we shoulde seeme to be woorshippers of creatures, and of masters, as of Golde, Silver, Stones, Woodde, and of such other the like thinges. For we adoure not Images as God, (as saith Athanasius, neither in them doo we put hope of our saluation, ne to them doo we geue Godly seruice or woorshipp, for so did the Gentiles: but by such adoration, or reuerence, we declare onely a certaine affection, and loue, whiche we beare towardes the originall. And therefore if it happen their figure and shape to be defaced and vndoone, we let not to burne the stockes, as very woodde, and beinge of other stuffe, to conuert the same to any vse, it may best serue for.

U. ad Am-  
philoch. ca.  
12.

In questio-  
nib. ad An-  
tiochum  
Principem.

li. 7. Epist.  
3.

S. Gregorie praisinge muche one Secundinus, for that he desired the Image of our sauour to be sente vnto him, to the intent by hauinge his Image before his eyes, he mighte the more be stirred to loue him in his harte: After a fewe wordes uttered in this sense, he saith further: Vve knowe thou demandest not the Image of our sauour to the intent to woorshipp it, as God: But for the remembrance of the sonne of God, that thou mightest be enkindled with the loue of him, whose Image thou desirest to beholde. And verily we fal not downe before it, as before God. But we adoure and woorshipp him, whome through occasion of the Image, we remember either borne, or doone to deathe for vs, or sittinge in his throne. And whiles we reduce the sonne of God to our memorie by the picture, no lesse, then by writinge, it bringeth either gladnesse to our minde by reason of his Resurrection, or comforte by reason of his Passion. Thus saith S. Gregorie.

And if men praye kneelinge before any Image, or triumphant signe of the Holy Crosse; they woorshipp not the Woodde or Stone Figured, but they honour the highest God. And whome they can not beholde with senses, they reuerence and woorshipp his Image representinge him, accordinge to ancient institution, not restinge or stayinge them selues in the Image, but transferringe the adoration and woorshipp to him, that is represented.

Muche might be alleged out of the Fathers concerninge the woorshippinge of Images: but this may suffice. And of al this one sense redoundeth, that what Reuerence, Honour, or woorshipp so euer is applied

Holy Images by M. Hardinges confession, are woorshipped without Spirite, and Trueth.

\* A vaine distinction. For the Hebrew woordes soundeth, Non incuruabis te ipsum, Thou shalt not bowe downe &c.

¶ The acte of Adoratio is referred to the Image: although not principally. (a) This Athanasius is forged, and not the true Athanasius.



is applied to Images, it is but for Remembrance, Loue and honour of the *primitiues or Originalles*. As when we kisse the Gospel booke, by that token we honour not the Parchement, Paper and Incke, wherein it is written, but the Gospel it selfe. And as Iacob, when he kissed his sonne Iosephes coate embroidered with Kiddles bloude, holdinge and imbrasinge it in his armes, and makinge heauie moane ouer it, the affection of his loue and sorow rested not in the Coate, but was directed to Ioseph himselfe, whose infortunate Deathe (as he thought) that bloudy coate represented: So Christen men shewing tokens of reuerence, loue and honour before the Image of Christe, of an Apostle, or Martyr with their inward recognition and deuotion of their hartes, they staie not their thoughtes in the very Images, but deferre the whole to Christe, to the Apostle, and to the Martyr, geuinge to eche one in due proportion, that whiche is to be geuen, puttinge difference betwene the Almighty Creatour, and the Creatures: finally rendringe al Honour and Glorie to God alone, who is maruelous in his sanctes. Suche woorshippinge of Images is neither to be accompted for wicked, nor to be dysfised: (203) for the whiche we haue the testimonies of the auncient Fathers, bothe Greekes and Latines: vnto whiche, further auctoritie is added by certaine \* general Councelles, that haue condemned the breakers and impugnors of the same.

The B. of Sarisburie.

The 203. Vn-  
gruethe. For no  
Ancient Father  
either Greeke,  
or Latine, euer  
taught vs to  
kisse an Image,  
or to kneele, or  
to bowe downe  
vnto it.

VWithout the  
compasse of fixe  
hundred yecres,

M. Hardinge hath made a very large entrie to so smal a house. The whole question standeth onely in this one pointe, of Adozation, whiche is here very lightly past ouer in fewe wordes. Al the rest is vsed onely as a swishe, to beginne the game. Neither dothe he any wise directly answere, that was demaunded, that is, whether Images in olde times were set vp, to be woorshipped: but onely sheweth his owne fantasie, in what sorte they may be woorshipped: Wherein notwithstandinge, he seemeth not to agree thorowly, neither with the rest of his companie, nor with him selfe. His final Resolution is this, The Adozation, that is made in this sorte, is not Principally directed to the Image. The sense of whiche wordes is this, The corruptible creature of vWood, or Stoane may be woorshipped, although not Principally, or chiefly, as God him selfe, whiche is thereby represented. And thus he taketh an indifferent way betwene bothe: as if he woulde saie, An Image may be woorshipped: and yet it may not be woorshipped. Againe, It may not be woorshipped: and yet it may be woorshipped. And for Confirmation hereof, he allegeth certaine Authorities forged vnder the names of S. Basile, and Athanasius: Notwithstandinge he knowe right wel, that neither of these twoo Fathers euer, either vttered sutch wordes, or had cause to mooue sutch mater. Onely they are alleged in that childishe Council of Nice the Seconde, emonge a greate number of other like lyes, and Fables. Good Christian Reader, if thou be learned, consider, and weigh that Council. And thou shalt say, I haue repozted mutche lesse, then thou hast founde. And the same Athanasius, as he is here brought in to proue the Adozation of Images, so elswhere in the same Council he is forced to say, that Christe dwelleth in Reliques, and Deade mens Boanes.

Concil. Nicen. 2.  
Actio. 3.  
Gregorius lib. 7.  
Epist. 53.

As for Gregorie, notwithstandinge he speake expressely of Images, yet he speaketh not one worde of the Adozation of Images. In Conclusion M. Hardinge beinge not hable, to allege, no not so mutche as an Ancient Father for the woorshippinge of Images, these manifest forgeries onely excepted, yet he blussheth not to say in a brauerie, that he mighte allege a greate number more. By sutch faces, and vbeings of emptie stoare, the simple people is ofte deceiued. But what needeth M. Hardinge, either to holde by these counterfette, and forged deedes: or els by these sonde diuises of Principal, and not Principal Adozation, thus to amper, and to season the mater betwene bothe: Certainly the Bishoppes in his Seconde Council of Nice, thinke them selues hable to proue, bothe by Scripture, and also by Ancient Authoritie, that Images ought vndoubtedly to be honoured.

Ex libro Caroli  
Magni.

For, as it is saide befoze, they allege these Scriptures, Woorship the footstole of his feete: Adoure him in his holy hille: Al the ritche of the people shal woorship thy face. Hereof they conclude thus, Ergo, Images must be woorshipped. And therefore Theodosius the Bishop of Spira in the same Council alloweth it wel, and specially, for that his Archdeacon was taught the same by reuelation in a Dreame. Therefore one of them saith: Venerandas imagines adoro, & id perpetuo docebo: I Adore the reuerend Images, and wil maineteine the same, while I liue. An other saith: Historias Imaginum honoro, & palam Adoro: I woorship the stories of Images, and Adoure them openly. An other saith: Imagines perfecte adoro: I geue perfite Adoration vnto Images. An other saith: Eos, qui diuersum statuunt, auersor, & anathematizo: Al sutch, as holde the contrary, I vtterly forsake, and holde them accursed. Wherofely, the whole Council there determined thus: Eos, qui circa Adorationem Imaginum laborant, aut dubitant, nostra Synodus anathematizat: Al sutch, as stagger, or stande in doubte, of the Adoration of Images, are accursed by this Council.

Psalm. 98.

Psalm. 47.

Psalm. 44.

Concil. Nicen. 2.

Action. 2.

They saie, Wee knowe, that Images are Creatures Corruptible: and therefore wee neither vse them, nor take them as Goddes. And thus they thinke them selues very wise menne, that can knowe, that Birdes, and Childzen be hable to knowe. Euen so the Heathens were wonte to say of their Idolles. Cicero confesseth, Iouem lapidem, non esse Deum: That Iuppiter is a stone, and no God. Lactantius hereof writeth thus: Non ipsa, inquit, Adoramus, sed eos ad quorum Imagines facta, & quorum nominibus Consecrata sunt: The Infidel wil say, eue as M. Harding here saith, We woorship not our Images, but our Goddes, vnto whose likenesse the Images are made, and in whose names they are Consecrate. The like hereof we may finde in S. Augustine, in Athanasius, in Sozomenus, and in others: And this excuse was then, as now, thought sufficient.

Augustin. in

Psalm. 113.

Athanas. contra

Gentes.

Sozomen. li. 7.

ca. 15. de sophista

Olympia.

Augustin. in

Psalm. 113.

But S. Augustine saith, Very childre know, that these Images haue eies, and see not: mouthes, and speake not. Wherefore then doothe the holy Ghoste so often teache vs, and admonishe vs the same thinge in the Scriptures, as if wee knewe it not? He answereth: Quia species membrorum in eminenti collocata suggestu, cum honorari, atque adorari coeperit a multitudine, parit in vnoquoque sordidissimum erroris affectum: vt, quoniam in illo figmento non inuenit viralem motum, credat numen occultum: & effigiem viuenti Corpori similem, seductus forma, & commotus auctoritate, quasi sapientium institutorum, obsequentium turbarum, sine viuo aliquo habitatore esse non putet: For that, the very shape, and proportion of a man set alofte, after it once beginneth to be Adoured, and honoured of the multitude, it breedeth in euery man that moste vile affection of erreure, that although he finde there no natural mouinge, or token of life. yet he thinketh some God, or godly thinge is within it: And so beinge deceiued, partely by the forme, that he seeth, and partely by the Authority, and credite of the Authours, and makers of it, whom they take to be wise, and partely also by the exaple, and deuotion of the people, whom they see oledient to the same, he thinketh, that the Image, beinge so like to a liuinge bodie, cannot be without some liuinge thinge vnderneath it. Againe he saith: Cum in his sedibus locantur, honorabili sublimitate, vt a precantibus, atque immolantibus attendantur, ipsa similitudine animatorum membrorum, atque sensuum, quamuis sensu, & anima careant, afficiunt infirmos animos, vt viuere, atq; spirare videantur: After that Images be once set vp in these places in honourable highthe, that they, that praie, or Sacrifice, may looke vpo them, although they haue neither sense, nor soule, yet they so strike, and amaze the weake mindes of the people, euen with the very proportion of liuinge members, and senses, that they seeme to haue life, and to drawe breathe. Againe he saith: Quis adorat, vel orat intuens Simulachrum, qui non sic afficitur, vt ab eo se exaudiri putet, ac ab eo sibi praestari, quod desiderat, speret: Who euer Adoueth, or maketh his praier beholdinge an Image, but he is so mooued in his minde, that he thinketh, the Image heareth him, and hoapeth, it wil performe his praier.

Augustinus in

Epist. 49.

Augustinus in

Psalm. 13.

Al these thinges the Heathens knew, and therefore were wel shielded with



**Latria.**  
**Doulia.**

*Hieremi. 2.*

*Roman. 1.*

*Eusebius li. 8.*  
*De Theotico.*

*Council Nicen.*  
*2 Actio. 5.*  
*Nicolaus Lyra*  
*in 14. ca. Daniel.*

*Nicol. Lyra in*  
*Hester. 3. ca.*

*Cicero De Fi-*  
*nib. 4.*

*In libro Caroli*  
*Magni.*

*Council Nicen. 2.*  
*Actio. 4.*

**M.** Hardinges excuse, and yet notwithstandinge were Idolaters: and, as the prophet Hieremie reporteth, They saide to a Blocke, Pater meus es tu: Thou art my Father, and to a Stone, Tu me genuisti, Thou arte my Maker, thou hast begotten be. And therefore were they the children of Goddes anger: for that they turned the trueth of God into a lie, and honoured the Creature aboue the Creatoure, whiche is God blissed for ever.

And, the more to encourage the simple in these errors, they haue devised many fained Miracles. The deade Images haue been forced to sweate, to weepe, to laughe, and to shifte them selues from place, to place. And as emonge the Paintmes, and infidels, the Image of Iuppiter was hable to say alowde, Let al Christians be bannished the Countre: And as the Image of Iuno, beinge demaunded, whether she woulde goe to Rome, or no, was hable to geue a courteous becke, & gently to saie, Volo, I am contente: Euen so emonge Christians, Images haue been hable to speake, what so euer their keeper, or Hertine listed. The Image of our Lady was hable to attende her owne Candel: and other Images hable to heale al diseases. Briefely, Nicolaus Lyra saith: In Ecclesia Dei populus saepe decipitur a Sacerdotibus fictis Miraculis lucri causa: In the Church of God the Priestles oftentimes deceiue the people with fained Miracles for luers sake. Thus the worlde was bozne in hande, that Images were not onely bare Images, but had also some secreete diuine power hidden within them, and therefore were woorthy to be honoured.

Here is imagined a greate difference in Adozation betwene Latria and Doulia. Latria is the honoure, that belongeth onely vnto God (as **M.** Hardinge saith) in recognisinge of the supreme Dominion. But of Doulia, whiche is the other parte, and may be Englished a Seruice, and, as they say, is deuote vnto a Creature, he thought it best, to say nothing. Thus, by **M.** Hardinges distinction, we must Honour God, & serue Images. And therefore this reuerence, so geuen, may not be called Idololatria, but Idolodulia: That is to saie, Not the Honouringe, but onely the seruinge, or obeieinge of Images. In like sorte Lyra saith, One knee wee may boowe to any noble personage: but vpon bothe wee may kneele onely vnto God. And by such a simple distinction it is thought, y whole mater is wel salued. But, what if the simple people vnderstande no Greke, and cannot so learnedly discern Latria, from Doulia, but take the one Adozation, for the other: Wersly, as it now fareth in the Church of Rome, they vse them bothe vniuersally without difference.

Therefore this distinction, thus applied, seemeth muche like to that, y Whistians wise sometime said, Deper is colde in woorkinge, and hoate in operation. For **M.** Hardinges distinction standeth not in difference of mater, but onely in wordes. Cicero saith: Bonum esse negas: Propositum dicis. An minus hoc pacto auaritiā? Thou wilt not haue wordly wealth called Bonum, but onely Propositum. But dooest thou hereby any thinge abate auarice? Euen so may we say to **M.** Hardinge: yee wil not haue your Adozation of Images called Latria, but onely Doulia. But Sir, do you by this distinction, any thinge abate Idolatria?

Certainely, Constantius the Bishop of Constantia, in the Seconde Picene Council saith: Ego Imaginibus cultum honoris exhibeo eundē, qui debetur Viuificæ Trinitati: Et, si quis nolit idem facere, eum anathematizo, vt Marcionē, & Manichæum: I for my parte yelde vnto Images the same Adoration of honoure, that is deuote to the Holy Trinitie: And, if any man refuse to doo the same, I accuse him, as I doo the Heretiques Marcion, and Manichee. And in the same Council it is determined thus: Non sunt Duz Adorationes, sed vna Adoratio, Imaginis, & Primi exemplaris, cuius est Imago: There are not two sortes of Adoration (the one called Latria, the other Doulia, as **M.** Hardinge diuideth them) but one onely Adoration, bothe of the Image, and also of the samplar, whereof the Image is.

Like.

Likewise Thomas Aquine, after long debatinge of the mater, thus at laste re-  
leth over the case: The Image, and the thing thereby represented, must be worshipped both  
with one kinde of Adoration: And, for example he saith, The Crosse, or Image of Christe  
must be honoured with Latria, (that is, with godly honour) because Christe him selfe is so  
honoured: And the Image of our Lady must be honoured with Doulia, because that honour,  
(as he saith) is due vnto our Lady. This determination of Thomas is re-  
promised by Holcor: And his reason is this: Latria, or Godly honour, is due onely vnto  
God: But the Image of God is not God: Therefore Latria, or Godly honour is not due  
vnto an Image. Otherwise (saith he) the Creature, and the Creature should both be Adou-  
red with one honour. And notwithstandinge Henricus de Gandeno, Petrus de Aquila, Jo-  
hannes de Guiera, Durandus, and other whole Doctors agree with Holcor, and  
their iudgement seeme very agreeable vnto Reason, yet he that wille Fortalitium  
Fidei, saith, The Common opinion, and practise of the Church holdeth the contrary.  
And one Iacobus Payua, a greatescholar of that tide, doubteth not to write thus:  
Non tamē inficiamur, hac nos Latria Adoratione Christi praeclarissimam Graciam colere,  
& venerari: Yet wee deme not, but wee doo worship, and adoure the most noble Crosse of  
Christe, even with this Godly honour, that wee call Latria. And, where as M. Hardinge  
referrath the whole Adoration vnto the thinge represented by the Image, one Ia-  
cobus Nanciantus, the Bishop of Clugnum in Italy telleth him, that the Image,  
and the thinge represented by the Image, muste bothe be worshipped with one  
kinde of Adoration. His wordes be these: Ergo non solum faciendum est, Fideles in  
Ecclesia Adorare coram Imagine, v. nonnulli ad cautelam forte loquuntur, sed & Adorare  
Imaginem, sine quo volueris scrupulo, quin & eo illam venerari cultu, quo & promissum  
eius. Propter quod, si illud habet Adorari Latria, & illa habet Adorari Latria. Then fore  
wee must confesse, that the Faithful people in the Church doothe not onely worship be-  
fore the Image, as some menne vse to speake for more assurance, but that they worship the  
Image it selfe, and that without any manner scruple of conscience, what so euer. Yea, and  
further they worship the Image with the same honour, where with they worship the thinge  
represented. As if the thinge represented by the Image be worshipped with godly honour,  
then must the Image it selfe like wise be worshipped with godly honour. If M. Hardinge  
will say, these errors be olde, & longe since controlled by his Church of Rome, it  
may please him to vnderstande, y. Nanciantus was printed in Venece, Anno. 1557.  
and that Payua was printed in Cologne, Anno. 1564. bothe wel allowed without  
controlment.

The case standinge thus, what then anaileth M. Hardinges distinction of  
Latria, and Doulia? I feare me, wee may say of him, and his followers, as S. Au-  
gustine sometime saith of the Heathens: Nemo mihi dicat, Non est Numen: non est  
Deus. Vnam ipsi se norint, quomodo nouimus nos. Sed quid habent, pro qua re habeant,  
quid ibi faciant, An restantur: Let noman say vnto mee, It is no Diuine Power: it is no God.  
I woulde to God, they so knew it, as wee know it. But what they haue, and in what sorte they  
haue it, and what they doo aboute it, the Aultra beareth witness.

Parcellina the Heretike is muche reproued by S. Augustine, for that, emonge  
other Images, he offered vp incense to the Image of Christe. And Origen saith:  
Fieri non potest, vt quis & Deum, & simulachrum colat. It is not possible, that any man  
may worship God, and an Image bothe together. And Polydorus Vergilius a man of  
late pæres, uttering the greates abuse, that he saw in the Church in his time, wit-  
teth thus: Nunc de Simulachrorum cultu agamus: quem non modò nostra Religionis  
expertes, sed, teste Hieronymo, omnes ferè Veteres Sancti Patres damnabant, ob meū I-  
dololatriæ: Now let vnto the worshipping of Images: whiche not onely the Hea-  
thens, that were void of our Religion, but also, as S. Hierome saith, al the Olde Godly  
Fathers condemned, for feare of Idolatrie.



**Latia,**  
**Doulia,**  
*Ibidem*

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And of the abuse, and disorder of the Church herein in his time, he writeth thus: *Et insana deuentum est, ut hac pars Pietatis parum differat ab Imperitia.* The world is come to such a outrage, and mere madnesse herein, that this parte of Holinesse differeth now very little from open Wickednesse. To this passe the Church of God was brought by *P. Hardinges* distinction, of *Latia*, and *Doulia*.

The best remedie in this behalfe, and moſt agreeable with Gods Word, is, utterly to abolishe the cause of the ill. So the godly King *Crichton* toke downe, and brake in peeces the Braſen Serpente, notwithstandinge *Moses* him ſelfe, by Goddes ſpecial Commaundement had created it: notwithstandinge it were an expreſſe Figure of Chriſte hanginge vpon the Croſſe: notwithstandinge it had continued ſo many yeres: notwithstandinge God by it had wrought ſo many Miracles. So the godly Biſhoppe *Epiphanius* wrote in ſunder the Image of Chriſte painted in a Clothe, and ſaide, It was againſt Gods Commaundement, a thinge Superſtitious, and brimete for the Church, and people of God: notwithstandinge it were the Image of Chriſte. So the godly Emperour *Theodoſius* made his proclamation ouer al his Dominions in this ſorte: *Signum Seruatoris noſtri, quocunq; loco reperitur, tolli iubemus: Vce ſtreitely commaunde, that the Image of our Sauerour be taken downe, in what place ſo ever it ſhal be founde: notwithstandinge it were the Image of our Sauerour.* So it is Decreed in the late Councel of *Open*, that, when Images happen to be abuſed by the people, they be either notably altered, or utterly abolishe. Neither doth God throughout al his holy Scriptures anywhere condemne Imagebreakers: but expreſſely, & euerywhere he condemneth Image worſhippers, and Imagemakers. God ſaith, They are ſnares to catche the ignorant: He knoweth the inclination of the harte of man. And therefore he ſaith, Accuſed be he, that leadeth the blinde out of his way: And, Accuſed be he, that laith a ſtumbling blocke to ouerthrow the blinde.

*Epiphanius ad Iohannem epif. Hieroſolymitan. Petrus Crinitus li. 9. ca. 9.*

*Council. Mogun. ſinen. De Imag.*

*Sapientia. 14. Deuter. 27. Leuit. 19.*

FINIS.



# THE XV. ARTICLE.

## OF READINGE THE SCRIPTVRES.

The B. of Sarisburie.

That the Laie People was then forbidden to reade the Wordde of God in their owne tongue.

M. Hardinge. The. 1. Division.

That the laie people was then forbidden to reade the VVoorde of God in their owne tongue I finde is not. Neither doo I finde, that the laie people was then, or at any other time commaunded to reade the woordes of God in their owne tongue, beinge vulgare, and barbarous. By vulgare, and barbarous tongues, I understande, as before, al other, beside the three learned, and principal tongues, Hebrewe, Greeke, and Latine. Vvhiche, as they were once native, and vulgare to those three peoples, so now to none be they native, and vulgare but common to be obtained by learninge, for meditation of the scriptures, and other knowledge.

The B. of Sarisburie.

M. Hardinge fully dischargeeth this whole mater in one woorde. I finde it not false, he, that the Laie People was then forbidden to reade the VVoorde of God in their owne tongue. For he it, some others of his side thought sometimes, they had surely founde it, and were hable to allege these wordes: Nolite sanctum dare Canibus: Que not how by thinges to Dogges: And thereof necessarily to conclude, that the Laie People, whome in respect of them felier they called Dogges, might not once touche the holy Scriptures. But M. Hardinge saith plainely, He findeth it not. This short answer, touching the demand, is sufficient: If he knewe, what were sufficient. Altho the is made up onely in woordes, as that appeare.

Secondly further, Neither doo I finde, that the Laie People was then, or at any other time, commaunded to reade the Wordde of God in their owne tongue, beinge Vulgare, and Barbarous.

First, this stopple, of Commaundinge, is whole impertinent unto the question. Secondly, al other tongues, three onely excepted, are, without iuste cause, Condemned for Barbarous. Thirdly, this exception, of the peoples readinge in their Vulgare tongue, is onely a bare shifte, and a quarrel without substance. For in what tongue can the Vulgare people reade, and understande any thinge, sauinge onely in their owne Common, and Vulgare tongue. But as the Emperoure Diocletian used sometimes to sende certaine of his Nobles into his our Provinces, and far Countries, to rule there, as Viceroies, and Lieutenantes under him, and yet, that notwithstandinge, woulde not suffer them to goe thither, in any wise to departe from Rome: euer in like sort M. Hardinge, notwithstandinge he woulde same to licence the Laie People to reade Goddes Wordde, yet he limiteth them either to the Greeke, or to the Latine, or to the Hebrewe tongue, wherein he is well assured, they cannot reade it.

But, that the people was in olde times willed to reade the Scriptures, and that in such tongues, as they were hable to understande, it is evident, and appeareth many waies. And of infinite testimonies, and good proues, onely to touche a few. God saith thus unto his people: Hearken O Israel: Let the VVordes, that I speake to thee this day, rest in thy hartes: thou shalt shew them unto thy children: thou shalt thinke of them sittinge in thy house, and walkinge in thy journey: and when thou goest to rest, and when thou risest: thou shalt binde them, as a yoke, unto thy hande: thou shalt haue them as a token before thine eyes: thou shalt write them on the postes of thy doores: and at the entree of thy gates.

The. 204. Vn-  
truth. For M.  
Harding know-  
eth, The peo-  
ple was com-  
maunded, to  
reade the Scrip-  
tures &c.

Corneilius Tacit-  
us, in Tiberio.

Deuter. 6.



*Cornel. Agrippa  
De Vanitate  
Scientiarum.  
Augustin. in Ca-  
pite ieiunij.*

*Chrysostom. in  
Iohan.  
Chrysostom. in  
Epist. ad Coloss.  
hom. 9.*

*Origen. in Esai.  
hom. 2.*

*Hieronym. in  
Epiphilio Pau-  
la.*

*Basilus de Spi-  
ritu Sancto. c. 1.*

As it is noted by a ~~writer~~ of late yeres, it was decreed in the firste Council of Nice, that no Christian man shoulde be without the Bible in his house. S. Augustine saith vnto the people: Nec solum sufficit, quod in Ecclesia Diuinas Lectiones auditis: Sed etiam in domibus vestris, aut ipsi legite, aut alios legentes requirite: Thinke it not sufficient, that ye heare the Scriptures in the Chynche: but also in your houses at home, either reade your selues, or geate some other to reade vnto you. S. Chrysostome saith vnto his people: Admoneo, & rogo, vt libros comparatis: I. mane you, and beseeche you, to geate bookes. Againe he saith: Audite Sacerdotes omnes: Comparete vobis Biblia, animarum Pharmaca. Si nihil aliud vultis, vel Nouum Testamentum acquirite, Apostolum, Euangelia, Acta, continuos, & sedulos Doctores: Heare me ye menne of the Worlde: geate ye the Bible, that moste holosome remedie for the soule. If ye wil nothinge els, yet at the least geate the New Testament, s. Pauls Epistles, and the Actes, that may be your continual, and earnest Teachers. *Origen* saith: Vtinam omnes faceremus illud, quod Scriptum est, Scuramini Scripturas: I woulde to God, we would al doo, as it is writ- ten, Searche the Scriptures. S. *Jerome* speakinge of the Companie of women, that was at Bethleem with *Paula*, saith thus: Non licebat cuiquam Sororum, ignorare Psalmos, & non de Scripturis Sanctis quotidie aliquid discere: It was not lawful for any one of al the Sisters, to be ignorant of the Psalmes; nor to passe ouer any daie, without learninge some parte of the Scriptures. In these Examples, notwithstandinge some cauil perhaps might be made to the contrary, yet very reason will leade *M. Hardinge* to thinke that these Fathers meante, the people shoulde reade the Scriptures in their owne knownen, and vulgare tongues. S. *Basil* saith: Quoniam scire potest humana natura, possumus esse similes Deo: Similitudo autem illa sine cognitione nulla est: Cognitionis autem constat ex Doctrina: Initium autem Doctrinae, Sermo est: Sermonis autem partes, Syllabae, & voces: Vnde maius become like vnto God, as far forth, as the weak nature of man can beare. But this likenes cannot be without knowledge: Neither this knowl- ledge without Doctrine. And the beginninge of Doctrine is speache; and the partes of speache be Woordes, and Syllables. The Resolution hereof is this: The people without vnderstandinge the particulare Woordes, and Syllables, cannot know the speache: not knowinge the speache, they cannot attaine this Doctrine: and without this Doctrine they cannot be like vnto God.

*M. Hardinge. The. 2. Division.*

- They, that treat of this Article concerninge the hauinge of the Scriptures in a Vulgare tongue. Three sum-  
 1 for the Laie to reade, bee of three sundry opinions. Some Iudge it to be utterly vnlawfull: that dry opinions  
 2 the Bible be translated into any tongue of the Common people. Some thinke it good it be translated, concerning  
 3 so that respect be had of time, and of place, and of persones. Some be of the opinion, that the Holy the Scrip-  
 tures ought to be had in the mother and native tongue of euery nation, without any regarde of had in a  
 time, place, or persones. \* The first opinion is holden of fewe, and commonly misliked. & The thirde vulgare  
 is maineined by al the sectes of our time, the sowerfull excepted, who woulde the Scriptures tongue,  
 to be in no regarde. The seconde is allowed best of those, that seeme to be of most wisdom, and good  
 lines, and to haue most care for the healtie of the Church, & who haue not severed them selues from  
 the Faith which hath continued from the beginninge. Here that I say nothinge of the first opi-  
 nion, as they of the thirde reprocue the moderation of the seconde, so they of the seconde cannot allowe  
 the generalitie of the thirde.

*The B. of Sarisburie.*

Here are laide out three sundrie opinions: The firste utterly barrerd al, and euery of the Laie people, from euery parcel of the Scriptures. The Thirde geueth al menne leaue to reade at partes therof, without exception. But weene these two extremes, the Seconde opinion is a meane.

The first heretof, saith *M. Hardinge*, is commonly misliked. Yet neuertheles it appeareth

\* This is the practise of the Church of Rome, & This was the iudgement of Christe, the Apostles, and al the Olde Fathers, & *M. Harding* is none of these.

appeareth by him in the fourteenth Division of this Article, it is the very Practise, and opinion of the Church of Rome: whiche Church, as he saith, hath already condemned al the Jewe Translations, and not allowed the Olde, neither in the Gotthian tongue translated by Alphilas, nor in the Sclauch tongue translated by S. Hierome: nor hath diuised any other Translation of her owne. Hereby it is plaine, that the Opinion, and Practise of the Church of Rome, is commonly misliked, and holden of fewe.

The Thirde Opinion, that al menne indifferently maye reade the Scriptures without restraunte, as M. Hardinge saith, is holden onely by certaine Sectes, and is too general. Notwithstandinge this generalitie seemed good to Chryste, his Apostles, and to al the olde Doctours of the Church, as it shal appeare. Wherefore it foloweth, that Chryste, his Apostles, and al the olde Doctours, by M. Hardinges iudgement, were Sectaries, and Heretiques.

The Seconde Opinion is a meane betwene bothe, and is holden by M. Hardinge, and by certaine others, that haue not at any time altered theire Faith: Notwithstandinge menne saie, M. Hardinge hath altered more then once, and therefore maye hardly be allowed, to passe in this number. Yet is this opinion of al others accompted the best. Howe be it, where as al menne are indifferently, and equally enheritours to Goddes Worde: to binde the same onely vnto a fewe, and that with such restraunte of times, and places, it must nedes be thought some greate parcialitie. S. Paule saith: Quæcunque scripta sunt, ad nostram Doctrinam scripta sunt: vt per patientiam, & consolationem Scripturarum spem habeamus:

Roman. 15.

Al, that is written in the Scriptures, is written for our instruction: that by patience, and comferte of the Scriptures wee maye haue hope. S. Basile saith, The Scripture of God is like an Apothecaries shoppe, full of Medicines of sundrie sortes, that every man maye there choose a conuenient remedie for his disease. S. Augustine saith: Deus in Scripturis, quasi amicus familiaris, sine fuco loquitur ad Cor doctorem, & indoctorem: Almighty God in the Scriptures speaketh, as a familiar frende without dissimulation, vnto the hartes, both of the learned, and also of the vnlearned. Wherefore the Worde of God beinge so vniuersal, meete for al diseases, for al wittes, and for al capacities: for M. Hardinge to improprie the same onely vnto a fewe, it is both far greater dishonoure vnto God, & also far greater iniurie vnto Gods faithfull people, then, if he would in like manner improprie, and inclose the Sonne beames, to comforte the ritche, and not the poore: to shine vpon some, & not vpon al. This meane way, is no way: It is weighed out, not by the Scriptures, or holy Fathers, but onely by policie, and worldly reason.

Basilus in

Psalm. 1.

Augustin. Epist.

3. ad Volusianum

#### M. Hardinge. The 3. Division.

That the Scriptures be not to be set forth in the Vulgare tongue to be readde of al sortes of people, euery parte of them, without any limitation of time, place, and persones, they seeme to be moued with these considerations. First, that it is not necessary: Nexte, that it is not conuenient: Thirdly, that it is not profitable: Fourthly, that it is dangerous, and hurtful: And lastly, although it were accorded, the common people to haue libertie, to reade the Bible in their owne tongue, yet that the translations of late yeeres made by those, that haue diuided them selues from the Catholike Church, be not to be allowed, as woorthely suspected, nor to be forwnde, and assured.

#### The B. of Sarisburie.

These deepe considerations were neuer diuised, neither by Moses, nor by Chryste, nor by the Apostles, nor by any the Ancient Fathers: but are brought in onely nowe at laste by them, that of longue time haue deceiued the worlde by Ignorance, and yet labour by the same to deceiue it still. Chryste saith: Qui male agit, odia lucet. He that doothe yf, shiethe the tryal of the light. And M. Hardinges owne Amphi-

Iohn. 3.

loctus

These Considerations  
why the  
Scriptures  
are not to  
be set forth  
for al sortes  
of people  
to reade  
them with-  
out limita-  
tion.



*Amphilochius  
in vita Vin-  
centij.*

*1. Regum. 13.*

*Chrysostom. in  
Matthe. homi. 3.*

*De Diabolica  
prorsus medita-  
tione promun-  
tur.*

lochtus saith: Naturalis providentia est male errantium, auferre de medio Testimonia Veritatis: It is the natural promise of them, that be wilfully deceived, to conuey out of sight al proufes, and Testimonies of the Truth. So the Philistines, the better to keepe the Jewes thral, and in subiection, utterly bereaued them of al manner weapon, & artillarie, & least them naked; and, no doubt, bare them then in hande, as M. Hardinge doth notwe the people of God, that it was neither necessary, nor conuenient, nor profitable for them, to haue armour. Merily Chrysostome saith, It is more necessarie, more conuenient, and more profitable for the Laie People to reade Goddes Woordes, then for Monkes, or Priests, or any others. Thus he writeth: Hoc est, quod omnia quasi vna quadam peste corrumpit, quod Lectionem Diuinarum Scripturarum ad solos putatis Monachos pertinere: cum multo vobis magis, quam illis, sit necessaria. Itaque multo est grauius, atque deterius, rem superfluum esse putare Legem Dei, quam illam omnino non legere. Hæc enim verba sunt, quæ de Diabolica prorsus meditatione promuntur: This is it, that, as it were with a pestilence, infecteth al thinges, that ye thinke, The readinge of the scriptures pertaineth onely vnto Monkes: where as it is muche more necessarie for you, then for them. It is more wickednes, to thinke, Goddes Lawe is superfluous, then if ye shoulde neuer reade it. For these be the woordes, that no doubt come from the studie of the Diuel.

Thus muche therefore we learne here by Chrysostome, & these M. Hardinges profounde considerations comme from the studie, and closet of the Diuel.

*M. Hardinge. The. 4. Diuision.*

First, that the Common people of al sortes, and degrees, ought of necessitie to reade al the holy scriptures in their owne tongue, they saie, they could neuer finde it hitherto in the same scriptures. Ireneus writeth, that the Apostles preached to the Aliantes, and Barbarous people the Faith of Christe, Libro. 3. euen to those, that were aliantes, and Barbarous in language, and saith, that hauinge heard the Gospel aduersus hæreses. 6. 4 preached, they belequed in Christe: and keepinge the order of Tradition, whiche the Apostles deliuered vnto them, had their saluation, and Faith written in their harte without printe, penne, or inke, and utterly without letters. And further he sheweth, that if the Apostles had lefte to vs no scriptures at al, yet we shoulde be saued by the tradition, whiche they lefte to them, whom they committed their Churches vnto, as many nations of aliantes be saued by the same.

Hilarius likewise declaringe, that the mysterie of Gods wil, and the expectatiõ of the blessed King- dom, is most and chiefly preached in the three tongues, in whiche Pilate wrote on the Crosse, our Lord Iesus Christe to be kinge of the Iewes: confesseth notwithstandinge, that many Barbarous nations haue attained, and gotten the true knowledge of God by the preachinge of the Apostles, and the Faith of the Churches remaininge amongst them to this daie. VVherby he doeth vs to vnderstande, that the vnlearned Barbarous people had their Faith without letters, or writinge, whereof they had no skil, by tradition, and preachinge, as wel as the other nations, who were holpen by the benefite of the learned tongues, Hebrewe, Greeke, and Latine. Prologo in explan- tionem Psalm.

*The B. of Sarisburie.*

Touchinge this first consideration, M. Hardinge imagineth shadowes of him selfe, and fighteth stowtely against the same. Therefore he maie soone attaine the Victorie. For we saie not, that the common people of al sortes, and degrees, ought of necessitie to reade al the holy scriptures. This is onely M. Hardinges fantasie: We saie it not. We knowe, some are blinde, and many vnlearned, & cannot reade. But thus we saie, That in the Primitive Church, who so euer woulde, and could reade, might lawfully reade without controlmente. Therefore S. Augustine saith, as it is before alleged: Aut ipsi legite, aut alios legentes requirite: Either reade yom selues, or geate some other, to reade vnto you.

*Augustin. in ca-  
pite Ierunij.*

I graunt, at the first preachinge, and publishinge of the Gospel, certaine Bar- barous Nations, that receiued the Faith of Christe, had neither Bookes, nor Letters. Yet were they not therefore ignorant, or leaste at large, to beleue, they knewe

knew not what. They had then certaine officers in the Church, whiche were called Catechists: whose dutie was, continually, and at all times, to teache the Principles of the Faith, not by Booke, but by Mouth. Of these mention is made in the Actes of the Apostles, in the Council of Nice, and elsewhere. This office bare Origen that Ancient learned Father. This doctrine Dionysius calleth *θεος παρὰ λόγον λόγια*, Oracles, or Instructions given from God: And saith, They passe from one, to another, not by Writing, but by Mouth, *ἐκ νοός εἰς νοῦν*, from minde, to minde. Neither did these Traditions containe any secretes, or private Instructions, or Inventions of Men, as it is imagined by some, but the very selfe same Doctrine, that was contained written in the Scriptures of God. And in this sorte the Gospel it selfe, and the whole Religion of Christe was called a Tradition. So Tertullian calleth the Articles of the Faith, An Olde Tradition. So the Faith of the Holy Trinitie in the Council of Constantinople is called a Tradition: And the Faith of two sundrie Natures in Christe in the same Council is called, *Apostolorum viva Traditio*: The lively Tradition of the Apostles. So it is written in Socrates: *Credimus in vnum Deum Patrem, secundum Evangelicam, & Apostolicam Traditionem*: We beleene in one God the Father, accordinge to the Tradition of the Gospel, and of the Apostles. So S. Basile calleth it, a Tradition, To beleene in the Father, the Sonne, and the Holy Ghost. Therefore S. Paule saith: *Tenece Traditiones, quas accepistis, siue per sermonem, siue per Epistolam*: Keepe the Traditions, that ye haue received, either by Mouth, or els by Letter. By these wordes the Doctrine of the Apostles is called a Tradition. And for this cause S. Cyprian saith: *Vnde est ista Traditio? An de Dominica, & Evangelica Veritate descendens: an de Apostolorum Mādaris, atque Literis veniens?* From whence is this Tradition? whether cometh it from our Lorde, and from his Gospel: or els from the Epistles, and Commandementes of the Apostles?

Thus were the Barbarous Nations instructed by Tradition, and by Mouth, and were made perfit in every point, and parcel of the Faith, and, as Irenæus saith, Had their saluation by the Holy Ghost written in their Hartes: and were as much bounden vnto the same, as vnto any writings, and letters of the Apostles. Of such liuely, and cleare Doctrine S. Paule saith, Christe was set out, and Crucified before the eyes of the Galatians. And thereof he saith to the Philippiens, My praier is, that your Charitie may yet more, and more abounde in al knowledge, and in al vnderstanding. And thus, notwithstandinge they were Barbarous, yet were they able to render an accompte of al the Religion, and Faith in Christe. For thus Irenæus writeth of them: *Si quis illis annuntiaret ea, quæ ab istis Hæreticis inuenta sunt, statim claudent aures*: If any man would shew these Barbarous Nations, what thinges these Heretiques haue inuented, they would stoppe their eares, and not abide it. Likewise if a man would shew them of the Profanation of Christes Holy Mysteries, of Transubstantiation, of Real, and fleshely Presence, and of other like horrible disorders, that now are holden, and defended in the Church of Rome, as Irenæus saith, *Fugerent longo longius, ne audire quidem sustinentes blasphemum colloquium*: They would flee away, as farre as they were able, and would not abide the hearinge of such blasphemous talke. Thus were these Nations sufficiently instructed, notwithstandinge they were Barbarous, and wanted Bookes.

But they of M. Hardinges side, neither wil teache the people, as their dutie is, nor suffer them to reade the Holy Scriptures, and to teache them selues. Christe may iustly say to them, as he did sometimes vnto others the like, *Vt vobis* vnto you, ye scribes, and Phariseis: *Ye shutte vp the Kingdome of Heauen before men: and neither doo ye enter your selues, nor suffer others, that would enter.* Of such Irenæus speaketh in the nexte Chapter folowing: *Hoc non est sanantium, nec vluificantium, sed magis grauantium, & augentium ignorantiam. Et multo verior hic Lex inuenitur, Maledictum di-*

Aetorum. ca. 19.

Concil. Nicen. l.

can. 14.

Origen. Catechista.

Euseb. li. 6. ca. 20

Dionysius in Ecclesi. Hierarch.

Tertullian. De Prescription.

aduersus Hæreticos.

Concil. Constantinop. 6. Act. 4.

Eadem Actione.

Socrates lib. 2.

cap. 10.

Basilius de Spiritu sancto.

2. Thessalon. 2.

Cyprianus ad Pompeium.

Irenæus li. 3. ca.

4. Scriptam habentes salutem per spiritum in cordibus suis.

Galatas. 3.

Philippens. 1.

1. Petri. 3.

Irenæus. li. 3. c. 4.

Irenæus in eodem capite.

Matthæ. 23.

Irenæus li. 3.

cap. 5.

cens



Deuterion. 27.

cens omnem, qui in errorem mittit Cœcum in via: This is not the part of them, that would heale, or geue life: but rather of them, that augment the burthen, and increase ignorance: And herein is the Law wel verified, Accursed is he, that leadeth the blinde out of his way.

M. Hardinge, The. 5. Division.

The VVoorde  
of God offereth  
occasion of il  
thoughtes.  
Nazianzene  
speaketh of Co-  
tention, and  
Reasoninge, and  
not of Reading.

That it is not conuenient nor seemely, al sortes of persons without exception to be admitted to the readinge of the Holy Scriptures, I neede to say nothing: Every reasonable man may easily vnderstande the causes by him selfe. This is certaine, diuerse Chapters and stories of the Olde Testament, containe such matter, as occasion of euil thoughtes is like to be geuen, if VWomen, Maidens, and Yonge men be permitted to reade them. Gregorie Nazianzene, whom the Greekes called the diuine, saith, Lib. 1. The mooued with great considerations, that it is not the parte of al persons to reason of God, and of Godly thinges: neither behooueful the same be done in al times and places, nor that al thinges touching God be medled with al. VVhiche aduertisement taketh no place, where al be admitted to the curious reading of the Scriptures in their owne vulgare Tongue.

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Augustinus ad  
Volusianum E-  
pis. 3. Loquitur  
ad cor & docto-  
rum, & indocto-  
rum.

A. Etor. 10.

Psal. 11.

Psal. 118.

M. Hardinge saith, It is not conuenient, nor seemely, that al the people should reade the Holy Scriptures. As if he would say in plainer wise, It is not meete, nor seemely, that god should speake vnto every of the poore simple people without exception. How be it, God him selfe saith not so, but rather the contrary. S. Augustine saith, as it is alleged before, God speaketh as a familiar friende vnto the harte bothe of the learned, and also of the vnlearned. For he hath no acceptation, or chosse of personnes. If it be not seemely for the people of God to reade, and to knowe Goddes Holy Will, for whome then is it seemely? The danger of Fantasies, and il thoughtes, that may thereby be mooued, is but a fantasie. The Prophet Dauid saith: Eloquentia Domini eloquia casta: The Woordes of God be holy and chaste woordes. Againe he saith, Whereby shal a yonge man amende his life? He answereth not, by fleeinge, but, by keepinge thy holy VVoordes.

And may we thinke, that M. Hardinge meaneth any good Faith, that to the intent, as he saith, to pul yonge men from euil thoughtes, thus withdraueth them from the reading of Goddes Will, whiche euerywhere reprimeth Sinne: and neuerthelesse geueth them leaue to reade Quide, Terence, Propertius, and such others, whiche, for the most parte, are nothinge els but examples, and Scholes of Sinne: Worthy, if Goddes holy Will be a prouocation of il thoughtes, whiche blasphemous Wordes, I maruel M. Harding can utter without horrour, & worlde thinketh, that many VVnmarried Priestes in the Church of Rome, are as muche inclined to the same, as any Woman, Maiden, or Yonge man. For it is not a Cowne, or a Cappe, that mortifieth the affections of the minde.

Nazianzenus  
Theologic. li. 1.

2. Timoth. 2.

Cyprian.

Nazianzene speaketh not of reading the Scriptures, but of contentious disputinge, and reasoninge of God, or godly thinges: whiche, as S. Paule saith, oftentimes worketh the subuersion of the hearers. And in this sense S. Cyprian seemeth to say: De Deo etiam vera dicere, periculosum est: Of God it is dangerous to speake, yea although ye speake the trueth. Hereof M. Harding maketh by a very sclender reason, It is not seemely for euery man to contende, and dispute of God: Ergo it is not seemely for the Laye People to reade the Scriptures. I graunte, the Rabines did not amisse, to restraine the people from readinge certayne Chapters of the Olde Testament, vntil they were grown in yeres, and iudgement. For the Scriptures of God are not al of one sorte. Some partes be easy: some partes be harde: Some meete for beginners: some meete for them, that knowe more: But al meete, and made for the people of God. Yet were it greatesolte, and wante of discretion, to beginne first with the hardest. So Iustinian the Emperour appointeth an order for the readinge of the Lawes,

In Proemio  
Pandect.

Latwes: what Bookes, & Titles he would haue read & first pære, what the Second, & so forth. For otherwise, who so would wade without order, shoulde lose his time.

But where as M. Hardinge saith, *It is not seemely, nor conuenient; the Scriptures shoulde be readde of al personnes without exception,* It had benne good skil, and some credite vnto his cause, yf he coulde haue told vs plainely, out of al the whole people, what personnes he thinketh méte, to be excepted. Yf he saie, Olde Menne, that were mutche vnseemely. If he saie, Childzen, S. Paule saith, Timothee was brought vp from his Childhoode, in the Scriptures: and neuer thought it vconuenient. Yf he saie, The vnlerned, Chrysostome answereth: *Nihil opus est Syllogismis: Rustici, aniculæq; intelligunt: To vnderstande Goddes VVoorde, wee neede no Syllogismes, or knowledge of Logique; Husbande menne, and Olde wemen doo vnderstande it.* Yf he saie, Wemen, This same was it, that Iulianus the wicked Emperoure charged the Christians withal, for that their wemen were so skilful in the Scriptures. But Bazianzenus answereth for his sister Gorgonia, that she was skilful both in the Olde Testamente, and also in the Newe. Yf he saie, Maidens, S. Hierome answereth, That al the Maidens aboute Lady Paula, were forced daily to learne the Scriptures. Yf he saie, Yonge Menne, or Boies, Cyrillus answereth: *In sacris Literis educati, sunt postea religiosissimi, quamuis non æquæ eloquentes: Beinge brought vp in the Scriptures, after ward they become most godly men, al be it perhaps not so eloquent.* Yf he saie, the Poore, S. Paule answereth: *Non multi genere nobiles: At Corinthe amonge them, that first receiued the Gospel, There were not many of greate birth, or mutche wealth.* Yf he saie, Heretiques, S. Augustine beinge inclined to the Heresie of the Manichees, by readinge the Scriptures was conuerted. Yf he saie, Heathens, S. Luke wil saie, that Queene Candaces Chamberlaine, beinge an Heathen, read the Scriptures without controlment.

Polwe if neither Olde menne, nor Childzen, nor the Learned, nor the vnlerned, nor Wemen, nor Maidens, nor Yonge menne, nor Boies, nor the Poore, nor the Riche, nor Heretiques, nor Heathens be excepted from the readinge of Goddes Wordde, what other sorte of menne then is there, that M. Hardinge would haue excepted? Yf it be conuenient for euery of these to reade the Scriptures, for whom then is it not conuenient?

M. Hardinge The. 6. Diuision.

And the Scripture it selfe (saie they) sheweth plainely, that of conuenience the Scriptures ought not be made common to al persons. For Christe affirmeth the same with his owne wordes, where he saith to his Apostles: *Vnto you it is geuen to knowe the secretes of the kingedome of God: but to others in Parables, that when they see, they shoulde not see: and when they heare, they shoulde not vnderstande.* (205) They to whom it is geuen to knowe these secretes, be none other then the Apostles, and their successours, or Disciples. They to whom this is not geuen, but must learne Parables, be they, for whom it were better to be ignorant of the Mysteries, then to knowe them, least they abuse them, and be the more greuousely condemned, if they sette litle by them, whiche wee see commonly doone amonge the common people.

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It were mutche better for M. Hardinge not to knowe the Wordde of God, then thus wilfully to abuse it. They, vnto whom Christe would not open the secretes of the kingedome of Heauen, were not the Common sorte of the Late People, as M. Hardinge supposeth, but the Bishoppes, the Priestes, the Doctours, the Scribes, and the Pharisees, and other like reprobates, whom God had geuen ouer in the hardenelle of their hartes, as it is plaine by the Worddes, that Christe allegeth out of the Prophete Esai: *O Lorde, harden the harte of this people: stoppe their eares: blynde their eyes: least happily they be conuerted, and so be saved.* And thus that An-

2. Timoth. 3.

Cyrril. contra

Iulian. lib. 6.

Nazianzen. in

Funebri Oratio-

ne de Gorgonia.

Hieronym in

Epitaphio Pau-

lae.

Cyrrillus contra

Iulianum. lib. 7.

1. Corinth. 1.

Confessionum li.

8. cap. 12.

Actorum 8.

\* These others were the Scribes and Phariseis, and others of that generatio. The. 205. Vnto Christe saith, These Mysteries be hidden from the wise, and reuealed to the litle ones. Mat. 13. 35.

Esai. 6.



*Irenaeus lib. 4.  
cap. 48.  
2. Corin. 4.*

*Roman. 1.*

*Dionysius Car-  
thusian. in Lu-  
cam. ca. 8.*

*Gulielm. Gerson.  
Quæ veritates  
de necessitate  
salutis creden-  
de sint. Corol.  
lar. 4.*

*Abbas Panor-  
mitanus.*

*Hugo Cardina-  
lis, in Luc. ca. 8.  
Glosa Ordinaria*

*Anatleti Epist.  
tertia, Dist. 21.  
In Nono.*

*The. 206. Vn-  
trueth. For S.  
Hilane saith no  
further thinge.  
The. 207. Vn-  
trueth, Misre-  
porting Goddes  
Diuine Proui-  
dence.  
\* The people,  
Svine,*

cient Father Irenaeus immediately after the Apostles time expounded it: and ap-  
plieth thereto these woordes of S. Paule: In quibus Deus huius sæculi excecavit corda  
infidelium, vt non fulgeat illis illuminatio Euangelij Gloriar Dei: In whome God hath blin-  
ded the hartes of them, that be vnfaithful, that the brightnesse of the Gospel of the Glorie  
of God may not shine vnto them: And likewise these woordes: Tradidit illos Deus in  
reprobam sensum: God hath deliuered them ouer into a reprobate vnderstandinge. And in  
the ende he compareth them with Pharaao, and Antichriste. So likewise Dionysius  
the Carthusian, whose authoritie, I trowe, M. Harding wil not denie, saith of them:  
Iusto Dei Iudicio negata est illis prædicatio Euangelij, tanquam indignis intelligentia  
Spirituali: The preaching of the Gospel was denied vnto them by the iust iudgement of God,  
as vnto men vnwoorthy of any spiritual vnderstandinge.

Thus M. Hardinge, the better to winne his purpose, is contented to say, that  
al y people of God, him self onely with a fewe others excepted, are blinde, reprobate,  
accursed of God, forsaken, and leaste in hardenesse of their hartes, vnwoorthy of  
spiritual vnderstandinge, geuen ouer into a wicked minde, like to Pharaao, like to  
Antichriste. So mutche is the simple Laie People beholden to him. But Gerson, a  
Doctour of M. Hardinges owne Companie, saith: Licet Iudicium, & Conclusiones  
Fidei autoritatiue spectent ad Prælatos, & Doctores, tamen ad alios, quàm ad Theolo-  
gos potest deliberatio pertinere, sicut & cognitio super his, quæ Fidem respiciunt: ita  
etiam, vt ad Laicos hoc possit extendi, & plus aliquando, quàm ad multos Clericorum:  
Al be it the Iudgement, and the Cõclusions of Faith pertaine by authoritie vnto the Prelates  
and Doctours, Yet the Consideration, and weighing of the same may pertaine as wel vnto  
others, as also knowledge touchinge those thinges, that pertaine vnto the Faith: Whiche  
knowledge, and iudgement may also be extended vnto the Laie People: and that better of-  
tentimes, then to many Priestes. So Panormitane saith: Magis credendum est Laico af-  
ferenti Scripturas, quàm Papæ, & Concilio Generali: We ought more to beleue a Lay  
man, if he bringe the authoritie of the Scriptmes, then the Pope, and a General Councel.

By these it is euident, that God hath not excluded the Laie People, that belee-  
ueth in him, from the vnderstandings of his Holy Secretes. Hugo Cardinalis ex-  
poundeth these woordes in this wise: Vobis datum est: vobis qui libenter auditis, & Fi-  
dem habetis: Vnto you it is geuen: vnto you, that are glad to learne, and haue Faith. And  
the very ordinarie Glose saith thus: Vobis qui Fideles estis: Sed Pharisæis incredulis  
Sancta non sunt danda: Vnto you, that are Faithful, it is geuen: But vnto the vnfaithful  
Phariseis Holy thinges may not be geuen. And, where M. Hardinge saith, The knowledge  
of the Mysteries pertaineth onely vnto the Apostles of Christe, and to their successours, pleaseth it  
thee, good Reader, to vnderstande, that by M. Hardinges owne Decree, the Suc-  
cessours of y Apostles be neither Priestes, nor Deacons, nor Monkes, nor Frères,  
nor Cardinales, but onely Bishoppes. For so it is limited by Anacletus:  
Episcopi Apostolorum Domini, Presbyteri vero Septuagintaduorum Discipulorum lo-  
cum tenent: Bishoppes are in the place of the Apostles: and Priestes are in the place of the  
three score and twelue Disciples. Thus M. Hardinge hath taken greate paines, to  
shutte out bothe him selfe, and the greatest parte of his Clergie, and al the whole  
people from the Mysteries of the Kingedome of Heauen.

M. Hardinge. The. 7. Diuision.

It is reported by sundrie (206) auncient Writers of great Auctoritie, that amonge the people of Vide Hila-  
Israhel, the seuentie Elders onely coulde reade, and vnderstande the Mysteries of the holy Bookes, that we rium in  
cal the Bible. For, where as the letters of the Hebrew tongue haue no Vocalles, they onely had the Psalm. a.  
skil to reade the Scripture by the Consonantes: And thereby the Vulgare people were kepte from rea-  
dinge of it (207) by special Prouidence of God, as it is thought, that Prouerbes should not be  
caste before swine, that is to say, futehe as be not called thereto, as beinge for their vnreuerent  
curiosities, and impure life, vnwoorthy.

The

Hilarius in  
psalm. 2.  
Hieronym. ad  
Damasum.

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Notwithstandinge M. Hardinges allegation were true, yet S. Hilaries iudgement, touching the Hebrew tongue, were not greate. For writinge vpon y same Plate, he mutche mistaketh this Hebrew worde, Bereschith, as a man unskillful in that language: and S. Hierome reproveth him likewise for mistaking this Hebrew worde, Osanna. But M. Harding, as otherwise his wonte is, mutche misreporteth his Authoure. For S. Hilarie saith no such thinge. Thus onely he saith, that these thre scoare, and twelue Doctours, or Elders, were menne of great knowledge, and therefore alloweth wel of their iudgement.

Touchinge the first inuention, and vse of the Vnicks, it is thought, the Rabines them selues do not agree. Some saie, they were deliuered to Moses in the Mounte: Some saie, they were inuented by Elias: Some, by the Tabarites, whiche were the Canonistes of the Jewes, or Doctours of Traditions. Howe be it, what so euer it were, the case is not mutche Material. But to saie, that in al the whole Countrie of Jewrie, a fewe onely excepted, noman was hable to reade the Hebrew tongue, in M. Hardinge, beinge so wel learned in the same, it must nedes be thought, either a greate oversight, or els some other greater faulte.

For he knoweth, that God commaunded euery of the people to write the Wordes of the lawe in the postes of their doores, & in the Borders of their coates. Likewise God commaunded, that, who so would put awaie his wife, shoulde first write a bill of diuorle, & so put her from him. If M. Hardinge wil saie, Some one, or other, of these learned Elders, or Doctours might write it for them, Yet it is written thus in the Booke of y Machabees: Cæpit populus Israël Scribere in tabulis: The people of Israel began to write in their tables. It is written of Pardocheus, That he wrote al that happened: That Hieremie wrote the plagues, that were comminge: and, that Baruch wrote the wordes of Hieremie. And in the Gospel, the wicked Steward saith vnto the debtor, Take thy bill, sitte downe, and write. Nowe, let M. Harding consider, howe could al these write, onles they coulde Reade: and if they coulde not Reade, to what ende shoulde they write? Merily it appeareth not, that any of these, was of the thre scoare, and twelue Elders. Likewise Kinge Josias founde the Booke of the Lawe in a walle, and Read it. When Christe Read, and expounded the Prophete Esai in the Synagogue, the people marvelled not at his Readinge, for that was common, but onely at his Exposition. Philip said vnto the Chamberlaine: Intelligis ea, quæ legis? Understandest thou that thou Readest? And when Christ suffered vpon y Crosse, S. John saith: Hanc multa multa Iudeorum legerunt: Many of the Jewes Read that Title. And wherfore did the Rabines take order, y none of the Laye People, before they came to certaine yeres of age shoulde Reade, either the first Chapter of Genesis, or the Booke of Canticles, or certaine Chapters of the prophete Ezechiel, if none of al the people vnderstande the Vnicks, or Vowelles, nor coulde Read any thinge at al? If there were nothinge els, yet this thinge onely is sufficient, to discerie M. Hardinges errour. The Rabines saie, y in euery towne within the whole countrie of Israel there was a Schole: that in Ierusalem there were foure hundred Scholes. And wil M. Harding haue vs beleue, y in so many Scholes there was not one Scholar hable to knowe his letters? How be it, he taketh it for no inconuenience, what so euer may healde to serue his turne.

But in the olde times the Vnicks, or Vowelles were not founde: therefore, saith he, the people coulde not Reade. So likewise in olde times the Greeke tongue was written without Accentes, as it is euident vntill this day by sundrie Bookes, & olde Marble Stoanes, that are so written. Yet notwithstandinge men were then hable to reade the Greeke tongue without Accentes. Certainly M. Hardinge knoweth, that euen now, not onely the learned of the Jewes, but also the very

Deuter. 24.

Deuter. 24.

Machab. 13.

Esther. 9.

Hieremi. 51.

Baruch. 1.

Lucæ. 16.

2 Regum. 23.

Lucæ. 4.

Actum. 8.

Iohan. 19.

Origen. in Cantica, in prologo.

Paulus Phagius

In Leuiticum.

cap. 23.

Geraldus Li-

lius in Historia

Poëtarum.



Children of tenne yeres of age, are hable to Reade without Pickes, or Trowelles. Yet notwithstandinge, saith M. Hardinge, This was donne by Goddes secrete Prouision, least the Laie people should reade Goddes Vwoorde, and so Pretious stonnes should be throwen before swine. This doubtles was donne by Gods prouision, that it might appeare, in what regarde M. Hardinge hath the people of God: that is, by his owne confession, as vnpure, and vncleane beastes, and filthy Swine, and none other wise.

M. Hardinge. The. 8. Diuision.

Here I neede not to spende time in rehersinge the manifolde difficulties of these holy letters, through whiche the readinge of them to the simple, and vnlerned people, hauinge their wittes exercised in no kinde of learninge, their mindes occupied in worldly cares, their hartes caried away with the loue of thinges, they lust after, is not very profitable. As the light shineth in vaine vpon blinde eyes (saith a holy Father) so to no purpose, or profite is the labour of a worldly, and natural man taken for the attaininge of thinges, that be of the spiritte. Verily amonges other, this incommodie is seene by dayly experience hereof to procede, that of the people, such as ought of right to take least vpon the, be now become censours, and iudges of al, dispisers of the more parte, and, whiche is common to al Heretiques, \* mockers of the whole simplicitie of the Church, and of al those thinges, whiche the Church vseth as Pappes, or Milke to nourrishe her tender babes withal, that it were better for them not to reade, then by readinge so to be puffed vp, and made insolent. Vvhiche euil cometh not of the Scripture, but of their owne malices, and euil disposition.

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The Laie people is occupied in worldly affaires: Ergo, saith M. Hardinge, they may not be suffered to reade the Scriptures: As if he would saye, They are in the midst of diseases: Therefore they may vse no Physitian. They are in the thronge of their enimies, Therefore they must be leauest naked without weapon. But the godly learned Fathers haue euermore reprobued this reason, & thought it childlike. S. Chrysostome saith thus vnto the Laie people: Lectio diuinarum Scripturarum vobis magis necessaria est, quam Monachis: The Readinge of the Scriptures is more necessary for you, then it is for Monkes. And touching worldly Cares, the worlde wel saith, & the Bishop of Rome, & his Cardinales, & others of that profession, are no lesse troubled therewith, then they, that are most deeply drownded in the worlde. S. Gregorie, beinge by the Emperour auanced to the Bishopricke of Rome, writeth thus of him selfe: Sub colore Episcopatus, ad seculum retractus sum: in quo tantis terre curis inseruio, quantis me in vita Laica nequaquam deseruisse reminiscor: Under the colour of my Bishopricke, I am drawen backe into the world: wherein I am so much troubled with worldly cares, as I doe not remember the like, when I liued in the worlde. And againe he saith: Tanta me occupationum onera deprimunt, vt ad superna animus nullatenus erigatur: So many cares, and busines doe presse me downe, that I can in no wise lifte my minde vp to Heauen. Yet Gregorie in comparison of his Successours might vndoubtedly seme a Saincte. For as now, they haue one foote in the Church, and an other in the worlde: or rather not one foote in the Church, but bothe hartes, and bodie in the worlde.

Yet notwithstandinge, by M. Hardinges Doctrins, these onely muste haue the Supreme Iudgemente, and Exposition of Goddes Worde: and, what so euer they saie therein, it ought to stande in more weight, then the iudgement of a General Councel, or the Determination of the whole worlde.

He addeth further, Knowledge bloweth vp the harte, and increaseth Pride: Thus saith M. Harding, beinge him selfe learned, & full of knowledge: I wil not vse his owne Conclusion, Ergo, full of Pride. But thus he saith, euen as Epimenides the Poete saide: Cretenses semper mendaces: The men of Creta be euer liars, beinge him selfe a man of Creta: and therefore, by his owne iudgement, a liar, as others were.

This blouthful quarel against the knowledge of God mighte be maintained by greate

Bernarde calleth him a vvorlly, and a natural man, that is voide of the Sprite of God. Therefore this place is not wel applid. \* They despise nothinge, but that shoulde be despised.

Chrysostom in Matthe. hom. 3.

Gregor. lib. 1. Epist. 5.

Grego. li. 1. Epist. 7. & Epist. 25.

Albertus Pigghius li. 6. ca. 13.

1. Corin. 8.

Ad Titum, ca. 1.

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Bernard, super Cantica.

great Antiquitie. For **S. Hierome**, and **S. Augustine** saie, there were men then in their time of the same iudgement herein, y **M. Hardinge** is now. **S. Hierome** saith: Inertia se, & otio, & somno dantes, purant peccatum esse, si Scripturas legerint: & eos, qui in Lege Domini meditantur die, ac nocte, quasi garrulos, inutilesq; contemnunt: Geunge them selues to sleape, and slouthfulnes, they thinke it sinne to Reade the Scriptures: and sutch, as both day, and night are studious in the Law of God, thei despise, as prattlers, and vaine men. Likewise **S. Augustine**: Sunt quidam homines, qui, cum audierint, quod humiles esse debent, demittunt se, & nihil volunt discere, putantes, quod, si aliquid didicerint, Superbi futuri sint: & remanent in solo lacte: quos Scriptura reprehendit: There be certaine men, that, when they heare, they muste be humble, abase them selues, and wil learne nothinge: fearing, that if they attaine to any knowledge, they shalbe proude: and so they remaine stil one ly in Milke: But the Scripture of God reprooueth them.

The Olde learned **Father Irenaeus** expoundinge these wordes of **S. Paule**: Scientia Inflat, wrighteth thus: Paulus ait, Scientia Inflat: Non, quod veram Scientiam de Deo culparet: Alioqui se ipsum primum accusaret: **S. Paule** saith, Knowledge puffeth vp the Minde: not, for that he founde faulte with the true knowledge of God: Otherwise he shoulde firste of al others haue reprooued him selfe: For he was learned. And **S. Chrysostome** saith: Hoc omnium malorum causa est, quod Scripturae ignorantur: This is the cause of al il, that the Scriptures are not knowne.

But they, that reade the Scriptures, despise sutch Superstitious orders, and Idolatrous deformities, as haue beene vsed, whiche **M. Hardinge** calleth the Milke, and Simplicite of the Church. Merily, and they, that see the light, despise the darkenes: and they, that know the Tructhe, despise Falseheade. **S. Paule**, after he once vnderstode **Christe**, despised al, that he had bene trained in befoze, as Filthe, and Downe. And therefore he saith, When I was a Childe, I spake as a Childe, and had vnderstanding, as a Childe: But, after that I once became a Man, I auoided (and despised) the thinges, that pertained to a Childe. Who so despiseth Superstition, and Idolatrie, despiseth the thinges, that shoulde be despised: And in consideration of the dangers, he hath escaped, he saith, with the **Prophete David**: Anima nostra, sicut passer, erepta est de laqueo venantium: Our soule is deliuered, as a Sparrowe, from the snares of the Hunters.

Touchinge that danger, that is here surmised, vndoubtedly, the knowledge of God inflameth not, nor bloweth vp the harte, but rather cooleth it, and maketh it humble. And, for that cause God said vnto **Moses**, Let the Kinge Reade this Lawe al the daies of his Life, that he may learne to feare the Lorde his God &c. Et ne eleuetur cor eius in Superbia: And that his minde be not blovvē vp vwith Pride. For the nature, and force of Goddes Word is to turne the harte: Lex Domini Conuertens animas. Therefore **Cypillus** saith, Yonge menne, that vse to Reade Goddes VVoorde, Fiunt postea Religiosissimi, Afterwarde become (not proude, or disdaineful) but most verteous, and Godly. So **Theodoretus** saith vnto the Emperour **Iouinian**: The Knowledge of Heauenly thinges is behooueful for a Godly Prince. For so shal your harte be (not puffed vp with Pride, but) truly and in deede in the hande of God. Likewise **S. Augustine** saith: Lectio assidua purificat omnia &c. Et qui vult cum Deo semper esse, semper debet orare, & legere: Continual Readinge cleareth, and purgeth al thinges. VVho so wil euer be with God, must euermore Praie, and Reade. Therefore **Chrysostome** saith: Fieri non potest, vt qui iugiter Caelestis Doctrinae verba excipit, nihil patiat: It cannot possibly bee, but the Man, that continually receiveth the VVoorde, of the Heauenly Doctrine, muste of force be moued, and feelee somewhat in his harte.

**M. Hardinge. The. 9. Diuision.**

4. The dangers, and hurtes, which the Comon peoples Reading of the scriptures in their owne language bringeth,

inflat.

Hieronym. in  
Epist. ad Titum.  
ca. 1.

Augustinus in  
Psalmum. 131.

Irenaeus lib. 2.  
cap. 45.

Chrysostom. in  
epist. ad Colos.  
homi. 9.

Philippen. 3.

1. Corin. 13.

Psal. 123.

Deuter. 17.

Psal. 18.

Contra Iulian  
lib. 7.

Augustinus De  
tempore serm. 1.

Chrysostom. in. 2.  
ad Timoth. ho.  
mi. 5.



# Danger in Rea- dinge.

Curious busy  
Bodie of the  
Vulgare sorte.  
\* A contradiction.  
For howe can  
the Sober laye  
man Reade the  
Scriptures, if  
they be not  
translated in to  
his Barbarous  
Vulgare tongue?

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## THE XV. ARTICLE

bringeth, after the opinion of those that reprove the same, be greates, sundrie, and many. I wil here, as it were, but touche a fewe of them, leauinge the whole matter it selfe to the iudgement of the Church. First, seeinge the poyson of Heretiques doth most infecte the common people, and al Heretiques drawe their venime, out of the Bible vnder pretence of Goddes Woorde: it is not thought good by these menne, to lette euery Curious, and busie bodie of the vulgare sorte, to reade and examine the Bible in their common language. \* Yet they woulde not the learned, discrete, and sober laye men to be imbarred of that libertie.

Againe if Heresie springe of wronge vnderstandinge, not of the Scriptures, (as Hilarius saith, De Trinitate. lib. 2. Heresie is of vnderstandinge, not of Scripture, and the sense, not the woorde, is a crime) who shal sooner fall to Heresie, then the common people, who cannot vnderstande, that they reade? Verily, it seemeth a thinge harde to beleue, that the vnlearned people shoulde vnderstande that, whiche the beste learned men with longe studie, and greate trauaile, can scarcely at lengthe attaine.

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Q, what dangerous cases here are imagined, and al, to fraie the people from Goddes Woorde: If the ignorant reade the Scriptures (saith M. Hardinge) they wil prooue Heretiques: For Heretiques sucke their venime out of the Scriptures. The Conclusion hereof is this: Euery of the people may safely reade M. Hardinges Vwoorde: but Goddes Vwoorde they maie not reade. There is no manner danger in M. Hardinges Booke: But Goddes Booke is full of dangers. The reason hereof it is harde to ghesse: onlesse it be, for that Goddes Booke is ful of Trueth, and M. Hardinges Booke is ful of errour.

A. for 24.

That he here calleth Heresie, is the Enetrastinge, and Manifest Trueth of God: whiche, when it was first preached, and published by S. Paule, was likewise euen then called Heresie. For thus S. Paule answereth in his owne defence: Secundum hanc sectam, quam vocant Heresim, colo patrium Deum: Accordinge to this secte, whiche they calle Heresie, I worship the God of my Fathers.

But if the Laie People, whome M. Hardinge for his pleasure calleth Curious Busie Bodies of the Vulgare sorte, may easily be leadde into Heresies by Readinge the Scriptures, for that thei be vnlearned, howe then happened it, that M. Hardinge him selfe, beinge a man so deeply trained in al kinde of learninge, coulde so lightly be leadde into the same: I trowe, he was then no Curious Busie Body. Doubtles he was none of the Vulgare sorte.

Irenaeus lib. 3.

cap. 12.

Martha. 22.

Hieronym. in

Epist. ad Ephe.

lib. 3. cap. 4.

Chrysostom. ad

Hebraeos, hom. 8.

Theophylact.

De Lazaro.

In the primitive Church, and longe after the Apostles time, there were sundrie Sectes, and sortes of Heresies, as it is plaine by S. Augustine, Epiphanius, Theodoretus, and others. Yet, that notwithstandinge, the Ancient Fathers then euermore called vpon the people, and exhorted them to Reade the Scriptures, to thintente they might the better auoide Heresies. For Irenaeus, writinge againste the Heretiques called Valentini, saith thus: Haec omnia contulit eis Scripturarum Dei ignorantia: Al this befelle vnto them, bicause they knew not the Scriptures. As Christ also saith vnto the Sadducees, Erratis nescientes Scripturas: Ye are deceiued (not bicause ye knowe, but) bicause ye knowe not the Scriptures. So S. Hierome saith: Omni studio legenda nobis sunt Scripturae, vt probati trapezita sciamus, quis numus probus sit, quis adalter: We must reade the Scriptures with al diligence, that as beinge good exchangers, we may knowe the lawfull Coine from the Copper. So Chrysostome: Manichaei, & omnes Haereses decipiunt simplices, Sed si habuerimus sensus animae exercitatos ad discretionem boni, & mali, poterimus huiusmodi discernere. Quomodo autem sunt sensus nostri exercitati? Ex vsu Scripturarum, & frequenti auditione: The Manichees, and al Heresies deceiue the simple. But if we haue the senses of oure mindes practised to discern good, and ill, we maie be habile to discern them. But howe maie our senses become practised? By the vse of the Scriptures, and often hearinge. Likewise saith Theophylact: Illis, qui scrutantur Diuinas Scripturas, nihil potest illudere. Illae enim sunt Lucerna, qua fur deprehenditur: Nothinge can deceiue them, that seache the Holy Scriptures.

For

For that is the Candel, whereby the thiefe is espied. This iudgement had the Olde Catholique Fathers of Readinge the Holy Word of God. But, that a blinde man can better aboide dangers, then he, that seeth: or, that a naked man in the middest of his enemies, can better acquite him selfe, then he, that is armed, it seemeth a very vn sensible, and an unlikely doctrine.

M. Hardinge. The 10. Division.

1. Pet. 3.  
1. Tim. 1.  
1. Cor. 4.

VWhere as Luther woulde the Scriptures to be translated into euery vulgare tongue, for that they be light, and easie to vnderstande, he is confuted by the Scripture it selfe. For bothe S. Peter, and also S. Paule acknowlege in them to be greates difficulties, by occasion whereof some misconstrue them to their owne damnation, some vnderstande not what thinges they speake, nor of what thinges they affirme: and to some the Gospel that S. Paule Preached is hidden, euen to them, whiche perishe. If the Scriptures were plaine, how erred Arius? how Macedonius? how Eunomius? how Nestorius? how many moe, men of great learninge? specially seeinge they al tooke occasion of their errors of the Scriptures not rightly vnderstanded?

Luther saith, that S. Hierome was ouerseene in the vnderstandinge of the Scripture, that S. Augustine erred in the same, that S. Ambrose, Cyprian, Hilary, Basile, and Chrysostome, the best learned Doctours of Christes Church, were oftentimes deceived. And yet in the Preface of his Booke De Captiuitate Babylonica, he speaketh of them very honourably, and graunteth, that they haue laboured in the Lordes Vineyarde woorthely, and that they haue employed greates diligence in openinge the Scriptures. If these beinge of so excellent learninge, after longe exercise in the holy letters, after longe studie and watche, after longe and feruent prayer, after mortification of themselves, and purgation of carnal affections were deceived; as he witnesseth: how can he saye, they are cleare, plaine, and easie to be vnderstanded? And if these woorthy Fathers were deceived in one pointe, or two, is it not likely, the common people may be deceived in many, specially their diligence, and study not beinge comparable to theirs, and their liues not beinge suche, as the cleannesse of their inward affections might lighten their vnderstandinge, and the anointinge of God might teache them?

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Certaine places in the Scriptures haue euermore bene iudged darke, bothe for many other causes, and also for the mater it selfe, and for the deepe mysteries therein contained: whiche thinge M. Luther also hath confessed in sundry places. But vnto them, that haue eyes, and cannot see, and deliue more in darkenesse, then in the light, the Sonne beames may seeme darke. The Prophet Isaia saith: Recte via Domini: Præuicatoribus autem corruent in eis: The waies of the Lorde be streight: but the wicked shal falle in them. Therefore Cyrillus saith: Ea, quæ perspicua sunt, difficilia sunt hæreticis: The thinges, that of them selfe are plaine, vnto Heretiques are made darke.

Ioh. 12.  
Rom. 11.  
Iohan. 3.  
Osee. 14.  
Cyrillus in Io-  
han. lib. 14.

But in these cases, the Sprite of God is bounde, neither to sharpenesse of wit, nor to abundance of learninge. Oftentimes the vnlerned seeth that thinge, that the learned can not see. Christe saith, I thank thee O Father, the Lorde of Heauen and Earthe, for that thou hast hidden these thinges from the wise, and the politique, and hast reueled the same vnto the litle ones. Therefore Epiphanius saith: Solis Spiritus Sancti Filij facilis est omnis Scriptura, & dilucida: Onely to the Children of the Holy Ghost, al the Holy Scriptures are plaine, and cleare.

Matthe. 11.  
Epiphanius, li. 2.

Hereof M. Hardinge seemeth to conclude thus: There be certaine darke places in the Scriptures: Ergo, The Scriptures are ful of Darkenesse. This is a galleful kinde of reasoninge, knowen vnto Childzen, called Fallacia à secundum quid ad simpliciter: In like fourme of argumente he might haue saide, Albertus Pighinus graunteth, there be certaine errors in the Masse: Ergo, The Masse is ful of errors. Or thus, The Cardinales them selues confesse, There be certaine Abuses in the Church.

Albert. Pighi-  
us, in Priuata  
Missa.



lectorum Cardinalium.  
Psalm. 118.  
Psalm. 13.  
Chrysostom. in. 2  
Thessalonic. ho. 3  
Clemens Alexandrin. in Oratione adhortatoria ad Gentes.  
Irenaeus li. 1. ca. 31.  
Origen. in Exodum, hom. 9.  
Hieronym. in Psalm. 86.  
Fulgentius in Sermone de Confessoribus.  
Gregor. in epist. ad Leandrum.

of Rome: Ergo, The Church of Rome is full of Abuses. Certainly, notwithstanding a few certaine places in the Holy Scriptures be obscure, yet generally, The Scriptures are a Candle to guide our feet: generally, Goddes commandment is light, and lighteneth the eyes, and therefore generally the Word of God is full of comfort. Therefore Chrysostome saith: Omnia clara, & plana sunt in Scripturis Diuinis: quaecunque necessaria sunt, manifesta sunt: All things are cleare, and plaine in the holy Scriptures. What so ever thing there is necessary for vs, is also manifest. So saith the Clemens Alexandrinus: Audite qui estis longe: Audite, qui prope, Nullis celatum est Verbum. Lux est Communis: omnibus illucescit hominibus: nullus est in Verbo Cymmerius: Herken ye, that be farre of: herken ye, that be neare. The woordes of God is hid from noman: It is a light common vnto all men: There is no darkenesse in Goddes Woordes. So Irenaeus: Scripturae in aperto sunt, & sine ambiguitate: & similiter ab omnibus audiri possunt: The Scriptures are plaine, and without doubtfulness, and may be heard indifferently of all men. So the Olde Father Origen: Clausum est negligentibus: inuenitur autem a quarentibus, & pulsantibus: It is shut from the negligent: but it is opened vnto them, that seeke, and knocke for it. So S. Hierome: Dominus per Euangelium suum loquutus est, non ut pauci intelligerent, sed ut omnes: The Lorde hath spoken by his Gospel: not that a few shoulde vnderstande him, but that all. So saith the Fulgentius: In Scripturis Diuinis abundat, & quod robustus comedat, & quod paruulus sugar: In the Scriptures of God there is plentie sufficient, bothe for the stronge to eate, and also for the litle one to sucke. To be shorte, so S. Gregorie saith: Est flumen, in quo agnus ambulet, & elephas naret: It is a floude, wherein the litle Lamme may wade, and the great Elephant may swimme.

Thus, notwithstanding certaine clauses, and sentences in the Holy Scriptures be harde, and darke, yet by these Holy Fathers iudgements, the Scriptures generally are easy, and cleare.

But M. Hardinge vpon a false position maketh by the like Conclusion. For thus he saith, The Scriptures are darke: Therefore the people may not reade them. Merely, as he would violently take the Scriptures from the simple, because, as he saith, they vnderstande them not: So by the same force he maye take the Scriptures from all y<sup>e</sup> Olde Doctours, and learned Fathers: because, as it appeareth by their dissension, and by M. Hardinges owne Confession, they vnderstoode them not.

M. Hardinge. The. II. Diuision.

And, lest all the vnlearned lay people should seeme hereby utterly reiecte from hope of vnderstandinge Goddes woordes without teachinge of others, it may be graunted, that it is not impossible, a man (be he neuer so vnlearned) exercised in long Praier, accustomed to feruent contemplation, beinge brought by God into his inwarde cellares, may from thence obtaine the true vnderstandinge, and interpretation of the Holy Scriptures, nolesse then any other alwaies brought vp in learninge. Of what sorte, S. Antonie that Holy and perfecte man the Eremit of Egypt, was. VVho, as S. Augustine writeth, without any knowledge of letters, bothe canned the Scriptures by harte with hearinge, and vnderstoode them wisely with thinkinge. And that holy man, whom S. Gregorie speaketh of, who lyinge Bedread many yeeres for sickness of Bodie, through earnest praier and deuoute meditation, obtained health of minde, and vnderstandinge of the Scriptures, neuer hauinge learned letters, so as he was hable to expounde them to those, that came to visite him: who comminge vnto him with pretence to bringe comforte, through his heauenly knowledge, receiued comforte. But among the people, how greate number is there of lewde Losels, Gluttons, and Drunkardes, whose bealy is their God, who followe their vnruly lustes? Is it to be thought, this sorte of persones may without meditation, and exercise of praier, pearse the vnderstandinge of the Scriptures, and of those Holy Mysteries, whiche God hath hidden (as Christe confesseth) from the Learned and wise men, and opened vnto litle ones?

Prologo in libros de Doctrina Christiana,

The

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**M.** Harding alloweth these, whom he calleth Curious Busy Bodies of the Vulgare sorte, to attaine to the vnderstandinge of Gods Word, not by readinge, but onely by Special Reuelation, and Miracle, and none otherwise: and that, within the space of a thousande yeres, one, or two onely, and no moe. For so S. Antonie attained vnto the knowledge thereof, vtterly without any booke, or Readinge, or any other heape of vnderstandinge. So that like man lieinge bedreade, of whom S. Gregorie maketh that worthy mention. So that Barbarous, and vtterly vnlearned sclauie, that suddainely by Reuelation was taught to Reade. And so likewise perhaps M. Hardinge him selfe, beinge so longe a time, and so earnest a Preacher of the same Gospel, and Trueth of God, that he now so wilfully condemneth, without either Booke, or Readinge, or other conference, onely vpon the Change of Paine, and none other wise, vnderstande that thinge, that before he coulde not vnderstande: and by Miracle, and Reuelation, vpon the suddaine was wholly altered vnto the contrary.

Augustinus in  
Prologo De  
Doctrina Chri-  
stiana.

Augustinus in  
eodem Prologo.

True it is, fleashe, & Bloude is not hable, to vnderstande the holy wil of God, without special Reuelation: Therefore Christe gaue thanks vnto his Father, For that he had reueled his secretes vnto the little ones: And likewise, opened the hartes of his Disciples, that they might vnderstande the Scriptures. Without this special heape, and promptinge of Goddes holy Spirit, the Wordes of God is vnto the Reader, be he neuer so wise, or wel learned, as the Wision of a sealed Booke. But this Reuelation is not special vnto one, or two, but general to all them, that be the members of Christe, and are endewed with the Spirit of God. Therefore S. Chrysostome saith generally vnto all the people: Audite, quicquid vultis mundani, & vxoribus prae-  
estis ac liberis, quemadmodum vobis Apostolus Paulus Praecipiat legere Scripturas, idque non simpliciter, neque obiter, sed magna cum diligentia: Heken, al yee men of the worlde, that haue wiues, and Children, how s. Paul the Apostle of Christe commaundeth you to Reade the Scriptures, and that not sleightly, or as by the way, but with greate diligence. Againe he saith: Domi Biblia in manus sumite: Domi vacemus diuinarum Scripturarum lectioni: Take the Bible into your handes in your houses at home. At home in our houses let vs applie the Readinge of Holy Scriptures. So likewise saith S. Hierome: Hic ostenditur, verbum Christi, non sufficienter, sed abundanter etiam Laicos habere debere, & docere se inuicem, vel monere: Here wee are taught, that the Laie people ought to haue the Wordes of God, not onely sufficiently, but also with abundance, and to teache, and counsell others.

Matthae. 16.

Matthaei. 11.

Luke. 24.

Chrysostom. in  
Epist. ad Coloss.

Homi. 9.

The people com-  
maunded by  
God, to Reade  
the scriptures.

Chrysostom. in  
Genesim. ho. 28.

Hieronym. in  
Epist. ad Coloss.  
cap. 3.

Hosius lib. 2.

contra Brentin.

In the 6. diu. 10.

Iohan. 7.

Ephes. 2.

But amongst these Busy Bodies of the Vulgare sorte, M. Hardinge findeth a greate number of Wolfeis, Cluttons, and Donkardes: whose belly is their God. Thus he nameth the parte: but he meaneth the whole. For euen so writeth Hosius one of the Chiefe of that Companie: Non est Consilium in vulgo, non ratio, non discrimen: In this Vulgare sorte there is neither Counsel, nor reason, nor discretion. And further he calleth the flocke of Christe, Beluam multorum Caputum: A Wilde beaste of many heades. As M. Hardinge also a litle before calleth them Swyne, and others calle them Filthy Dogges. Euen so the Phariseis iudged, and spake of the simple People that folowed Christe: Turba ista, quae non nouit Legem, maledicti sunt: These rabbles of rascalles, that are vnlearned, and know not the Lawe, are accursed. In such e regards they haue them whom S. Paule calleth, Ciues Sactorum, & domesticos Dei: Cittizens with the saintles, and of the Householde of God.

If loosenesse of life be a iust cause to bannithe the people from the Wordes of God, it is commonly thought, that the Cardinales, and Priestes in Rome liue as loosely as any others. S. Bernarde of the Priestes of his time writeth thus: Non est iam dicere, Vt Populus, sic Sacerdos: quia nec sic Populus, vt Sacerdos: Wee maye not

Bernardus in  
Conuers. Pauli.

now



nowe saye, As is the People, so is the Priest. For the people is not so wicked, as is the Priest. Therefore by M. Hardinges iudgemente, Heretikes ought no lesse to be bannished from Goddes Word, then the rest of the people.

M. Hardinge. The. 12. Division.

And where as learned men of our time be divided into contrary sectes, and write bitterly one against another, each one imputinge to other mistakings of the scriptures; if amongst them, who would seeme to be the leaders of the people, be controversies, and debates, about the understandinge of the scriptures: howe maye the common people be thought to be in safe case out of al daunger of errors, if by readinge the Bible in their owne tongue, they take the matter in hande?

If any man thinke, I slander them, for that I saie they be divided into contrary sectes, let him vnderstande, their owne Countreymenne, I meane them of Germanie, and special letters foorth of this newe doctrine, reporte it in their bookes, and complaine lamentably of it. Namely Nicolaus Amoldffius in his booke intituled, Publica Confessio purae doctrinae Evangelij, &c. Also Nicolaus Gallus in his booke of Theses and Hypotyposes: who acknowledgeth the strifes, and debates, that be amongst them, to be, not of light matters, but of high Articles of Christian doctrine. For even so be his wordes in Latine: Non sunt leues inter nos concertationes de rebus leuibus, sed de sublimibus doctrinae Christianae Articulis, de lege & Euangelio, &c. The same man in the last leafe of his foresaide booke, with greates vehemencie reporteth, Hereses permultas esse praemanibus, plerasque etiamnum huerere in calamo, That very many Heresies be already in hande, and many as yet sticke in the penne, as though he meante, they were ready to be set foorth.

Of late there haue bene put forth in printe twoo greates booke, one by the princes of Saxanie, the other by the Erles of Mansfeldt chiefe maineainers of the Lutheranes: in whiche be recited elouen sectes, and the same as detestable Heresies condemned by them are contained in this cat alog as foloweth: Anabaptista, Seruetiani, Stanfariani, Antinomi, Iesuita, Osiandriani, Melanchthonici, Maiorista, Adiaphorista, Suencfeldiani, Sacramentarij. Albeit the Iesuites haue wronge to be numbered amongst them, This matche is confessed of the sectes, and controuersies of our newe Gospellers by their owne Princes, that stande in defence of the confession of Auspurg, and by twoo of the Lutherane superintendentes.

No man hath so exactly declared to the worlde the number, and diuersitie of the sectes of our time, whiche hath spronge out of Martin Luther, as Fridericus Staphylus a man of excellent learninge, one of the Emperours Counsaillers, he nowe is, who might wel haue knowledge herein, for as muche as he was a diligent student ten yecres at Wittenberg amongst the chiefe doctours of them, and for that time was of their opinion, and after ward by consideration of their manifolde disagreements and contentions within themselves induced to discreditte them, and through the Grace of God reduced to a whole minde, and to the Catholike Faith, and nowe remaineth a perfect member of the Church. This learned man in his Apologie, he weth, that out of Luther haue spronge three diuers Heresies or sectes: The (208) Anabaptistes, the sacramentaries, and the Confessionistes, who made Protestation of their Faith in open Diete before the Emperour Charles, the Princes, and states of Germanie at Auspurg, Anno Domini 1530. and for Protestation of the same there are called Protestantes. Nowe he prooueth farther by testimonie of their owne writings, that the Anabaptistes be diuided into fixe sectes: (209) the sacramentaries into eight sectes: (209) the Confessionistes, and they whiche properly are called Protestantes, into twentie sectes, euery one hauinge his proper and particular name to be called and known by. This lamentable diuision of learned men into so many sectes in the Countries where the Gospel (as they call it) hath these forty yecres, and is yet moste busely handled, maye be a warninge to the gouernours of Christendome, that they take good aduise mentes howe they suffer the rude, and rashe people to haue the scriptures common in their owne tongue.

The B. of Saraburie.

Here M. Hardinge, by the healepe of one Staphylus, a shameles Renegate, hath made a longe discourse of sutch differences in Doctrine, as he imagineth to be amongst

The Gospellers diuided into contrary sectes.

## A Vile Renegate

The. 208. Vntruth. For the Anabaptistes spronge not of Luther: but were reprocued, and condemned by Luther.

The. 209. Vntruth, inflamed with slander,

Fridericus Staphylus,

Protestantes.

Protestantes. diuided into twentie sectes.

amonge them, that professe the Gospel. And in dede, as the imperfection, & wante, that is in man, is naturally inclined vnto some diuision, and that oftentimes in such cases, wherein ought to be greatest vnitie: Euen so the Heretiques, and the enemies of the trueth, haue euermore vsed to take holde thereof, the more to discredit, and to depraue the whole. At the first preachinge of the Gospel by y Apostles of Chryste, and other holy Fathers, there greiue by immediatly with the same, sundrie sortes of Sectes, to the number of foure scoare, and tenn, as they are reckened in particular by S. Augustine, al flowinge out of one Springe, al professinge one Gospel, and al knowen by the name of Chryste.

Augustin. ad  
Quodamlibet n.

Pea sometimes the very lightes of the worlde, and the pillars of the Church, seemed to be diuided by some dissension amongst them selues: S. Peter, from S. Paule: S. Paule, from Barnabas: S. Cyprian, from Cornelius: S. Augustine, from S. Hierome: S. Chrysostome, from Epiphanius: the East parte of the worlde, from the West: Doctours, from Doctours: Fathers, from Fathers: Church, from Church: and Saintes, from Saintes. And hereof the Heretiques in olde time, and other sworne enemies of God tooke occasion, as M. Hardinge noweth dooth, to deface the whole profession of the Gospel, callinge it a puddel, and a sinke of dissension. For these causes the Heathens laughed at the Christians, and pointed at them in the market places with their fingers. So the Renegate Iulianus the Emperoure, the better to cloke his owne infidelitie, saide, that Peter, and Paule coulde not agree: Luke and Mattheue dissented in Chrystes Genealogie: and that therefore the whole Gospel of Chryste was nothinge els but erreure.

Galat. 2.  
Act. 15.

Socrates, li. 1.  
cap. 6.  
Socrat. li. 3. c. 13.

Oftentimes, of malice against God, they fained dissension to be, where as none was. So Marcion the Renegate diuised a greates Booke of Contraries by twene the Newe Testamente, and the Olde. The false Apostles saide, that S. Paule dissented from al the rest of his Brethren: and oftentimes from him selfe. Euen so, and with like trueth M. Hardinge seemeth now to charge the Gospel of Chryste with like dissension, folowinge therein both the Example, and Doctrine of Staphylus the Renegate, that hath wilfully forsaken Chryste, and is returned againe to his olde vomite. And being hable so sharply to behold, howe some one man hath in some case dissented from an other, yet is he not hable to see, howe mutche he him selfe hath dissented from him selfe.

Tertull. contra  
Marcionem, li. 1.  
c. deinceps.

2 Petri. 2.

But hauinge this eloquence, and skil so largely to amplifie these smal quarelles of so litle weight, what woulde he haue benne hable to do, yf he had benne in the primitive Church, and had seene al those heate, and troublesome dissensions, that then were hable to shake the worlde: What cloudes, and colours might he then haue cast, to scoorne at Chryste, and to bringe his Gospel out of credite?

Doubtles, as he saith now, al these diuersities springe onely from Doctour Luther, so woulde he then haue saide, Al these former diuersities, and sundrie formes of Heresies sprange onely from Chryste. And hereof he woulde haue concluded, as he dooth now, that the Rude, and Rascall people shoulde in no wise be suffered to reade the Scriptures.

Howe be it touchinge these 34. seueral Sectes, that Staphylus by his inquisition, and conninge hath founde out in Germanie, it must needs be confessed, they are marvellous poore, and very simple Sectes. For in that whole Countrey, where they are supposed to dwelle, they haue neither name, to be knowen by, two, or thre onely excepted: no Church, to teache in: no house, to dwelle in. But Staphylus maie haue leaue to speake vntueth, for that he hath not yet learned to speake otherwise.

Hereof M. Hardinge maie conclude thus: The Learned sometimes mistake the Scriptures, and are deceiued: Ergo, the Learned ought to be bannished from readinge



dinge the Scriptures. For al these fantastical imaginations of Opinions, and Sectes, pertaine onely to the Learned sorte, and nothinge to the Laie People.

Exod. 23.

And, that the Learned, either through ignorance, or through affection, may be misleadde, no lesse then others, it may easily appeare bothe by al these former examples, and also by these wordes of God in the Booke of Exodus: Nec in iudicio plurimorum acquiesces sententia: In iudgement thou shalt not herken to the minde of the moe. Whiche wordes Lyza expoundeth thus: Plurimorum, id est doctorum: Of the moe, that is to say, of the learned sorte.

Actorum. 17.

Chrysostom. in  
Opere imperfe-  
cto. homi. 49.

Certainely the Learned Fathers haue euermore thought, that in such perillous times of dissension in iudgement, it is most behoueful for the people, to haue recourse vnto the Scriptures. When Paule, and Silas preached at Berroea, the people there dayly searched, and considered the Scriptures, to knowe, whether that they preached, were true, or no. Chrysostome expoundinge these wordes, When ye shal see the Abomination of desolation standinge in the Holy place, writeth thus: Ideo mandat, vt Christiani volentes firmitatem accipere Fidei verae, ad nullam rem fugiant, nisi ad Scripturas: Alioqui, si ad alia respexerint, scandalizabuntur, & peribunt, non intelligentes, quae sit vera Ecclesia: & per hoc incident in Abominationem desolationis, quae stat in Sanctis Ecclesiae locis: Therefore he commandeth, that Christian men, that wil be assured of the true Faith, resorte vnto nothinge els, but onely vnto the Scriptures. For els, if they haue regarde to any other thinge, they shal be offended, and shal perishe, not knowinge, which is the true Church: and by meane thereof they shal fall into the Abomination of desolation, that standeth in the Holy places of the Church. In like sorte writeth Origen vpon the same

Origen. in  
Matthae. cap. 24.

place: Anima imperita verbi iustitiae, quia facile Seducuntur, non possunt inseducibiliter permanere in conspectu Abominationis desolationis stantis in loco Sancto: The soules, that be vnskillful of the Woordes of Justice, because they are easily deceiued, cannot stande without erreure in the sight of the Abomination of desolation standinge in the Holy place. Hierome saith: In aduentu Messiae, populus, qui sub Magistris fuerat consopitus, ibit ad montes Scripturarum: ibique inuenient montes Mesen, montes Prophetas, Montes Noui Testamenti. Et in talium montium lectione versatus, si non inuenerit, qui doceat, tamen illius studium comprobabitur, quod confugerint ad Montes: At the comminge of Christe, the people, that was laide a sleape vnder their teachers, shal goe to the Mountaines of the Scriptures: There shal they finde these Mountaines, Moses, the Prophetes, and the Newe Testamente. And beinge occupied in the readinge of these Mountaines, notwithstandinge they finde noman to teache them, yet shal their good wil be wel allowed, for that they haue sleadde vnto the Mountaines. So S. Basile: Diuinae Scripturae faciunt ad certitudinem bonorum, & ad confusionem malorum: The Holy Scriptures are habile both to confirme the godly, and also to confounde the vngodly. So Chrysostome: Nec ipsis omnino Ecclesijs credendum est, nisi ea dicant, vel faciant, quae conuenientia sint Scripturis: We maie in no wise beleue the Churches themselves, onles they say, and doo such things, as be agreeable to the Scriptures.

Basiliius Morali-  
um. 26. ca. 1.  
Chrysostom. in  
Matth. homi. 49.

M. Hardinge. The. 13. Diuision.

The peril of it is knowen by sundry examples bothe of times past, and also of this present age. For out of this roote hath spronge the secte of the Valdenses, other wise called Pauperes de Lugduno. Valdenses, For Valdo a Marchant of Lions their firste Authour, of whom they were named Valdenses, beinge an vnlearned Laye man, procured certaine Bookes of the Scripture to be translated into his owne language, whiche when he used to Reade, and vnderstoode not, he fel into many errors. Of the same wellspringe issued the filthy puddles of the sectes called Adamites, or Picardi, Bogardi, and Turlupini: and of late yeeves beside the same secte of Adamites newly reuiued, also the Anabaptistes, and Suemckfeldians. VVherefore that Edicte, or Proclamation of the worthy Princes Ferdinando and Elizabeth Kinge and Queene of spaine, is of many muche commended, by whiche they gaue streight commandement, that vnder greate penalties noman shoulde translate the Bible into the vulgare spanishe

spanish tongue, and that noman should be founde to haue the same translated in any wise. These and the like be the reasons and considerations, whiche haue moued many men to thinke, the setting forth of the whole Bible, and of euery parte of the Scripture in the vulgare tongue, for al sortes of persons to reade without exception or limitation, to be a thinge not necessary to saluation, nor otherwise conuenient nor profitable, but contrarywise dangerous and hurtful.

*The B. of Sarisburie.*

The Story of Waldo is here brought in vpon the reporte, and credite of Peter Alphonsus. Touching whiche Waldo, whether he were learned, or vnlearned, it soegeth not greatly. Origen saith, Vide quam prope periculis sumus, qui negligunt exerceri in Diuinis Literis: ex quibus solis huiusmodi examinationis agnoscenda discretio est. Marke, how neare vnto danger they be, that refuse to exercise them selues in the Scriptures. For thereby onely the iudgement of this trial must be knowen. If he were learned, then is this no true reporte: if he were vnlearned, then was Gods worke so much the greater: who, as S. Paule saith, oftentimes choseth the weake thinges of the worlde, to condemne the stronge: and the foolish thinges of the worlde, to reprove the wise.

The greatest Heresies, that he maintained, stode in reprobating the Idolatrous worshipping of Images: of Extreme unction: of Crocismes, & Consecrations: of Ears Consecrations: of vnseemly singing in the Church: of stained Altars: of the sale, and sclaunderous lines of Priestes, & Bishops: of the liues, and manners of the Church of Rome: of the outrages, & Tyrannies of the Pope: of Monkes, Friers, Parsons, Pilgrimages, & Purgatorie. And, notwithstanding the reprobating hereof were then iudged Heresie, yet sithence the time infinite numbers of godly men haue receiued it, as Gods vndoubted Truth, & M. Harding in parte hath yeldd vnto the same.

He added farther, Out of this wellspringe of Valdo issued forth the Anabaptistes, and the swenkefeldians. I marvel, M. Harding can, either speake so vnadvisedly, or so soone forgette, what he hath spoken. For immediatly befoze he wrote thus: Out of Luther haue spronge three diuers Heresies. The Anabaptistes, the Sacramentaries, and the Confessionistes.

If the Anabaptistes sprange out of Waldo, and were so longe befoze Luther, how coulde they then afterwarde springe out of Luther? If they sprang first out of Luther, how were they then befoze Luther? By this reporte, the Father is yonger, then the Childe: and the Childe was borne, befoze the Father. These be more Monsters in speache, & Contradictions in Nature. If the one of these reportes be true, the other of necessitie must needs be false. But M. Harding taketh it for no greates inconuenience, what so euer may helpe, to deface the Truth.

The Proclamation of Ferdinandus, and Elizabeth the Kinges of Spaine, for not translatinge the Bible into the Spanish tongue, as it is of very smal Authority, being made within these threescore, & teene yeeres, that is to say, welneare fiftene hundred yeeres after Christe: so it is likely, it was first diuised, not against the Christian people of that Countre, but onely against the Renegate Iewes there: who by dissimulation, and feare of the law beinge become Christians, afterwarde returned againe to their Olde Errours, and by their example, and also by misvnderstanding of certaine places of the Scriptures, hardened, and confirmed others in the same. Against whom also was diuised the Spanish Inquisition, and that by the same Princes, and at the same time. So Iulianus the Renegate Emperour thought it good policie, to suffer no Christian mannes Childe to be sette to Schoole. So the wicked prince Antiochus, and Marcianus for like policie, burnt the Booke of God, to the intent the people should not reade them.

But the godly, and first Christian Emperour Constantinus caused the Bible to be written out, and to be sent abroade into all Kingdomes, Countreies, and Cities of his Dominion. Kinge Adelfane, the Kinge of Englande, caused the Bible

Alphonfus De  
Heresib. lib. 1.  
cap. 13.  
Ad Roman. li. 16  
Cap. 16.

1 Cor. 1.

Alphonfus de  
Heresib.  
Bartholomeus  
Abramus Cris-  
ten. in Concil.  
Ferrariem.

Furius Bonifacius  
de Transferen-  
dis scripturis.  
Saxomen. lib. 5.  
cap. 18.

1 Machab. cor. 1.  
cal.



Alphonſus de  
Heresib. li. 1. c. 13  
Socrates. li. 4.  
ca. 33.

to be Translated into the English tongue. S. Hierome Translated the same into the Sclauon Tongue: Alphilas likewise into the Gotthian tongue. Whereto Socrates addeth also these wordes: Instituit Barbaros, vt discerent sacra eloquia: He gave occasion to the Barbarous people of that Countie, to learne the Scriptures.

M. Hardinge. The. 14. Diuision.

Yet it is not meante by them, that the people be kepte wholly from the Scripture, so as they reade no parte of it at al. As the whole in their opiniō is too strōg a meate for their weake stomakes: so much of it they may right holesomely receiue and brooke, as that whiche pertaineth to pietie, and necessary knowledge of a Christian man. VVherein they woulde the examples of the Olde Holy Fathers to be followed. S. Augustine hath gathered together into one booke, al that maketh for good life out of the Scriptures, whiche booke he intituled Speculū: that is to say, a Myrrour, or a looking glasse, as Possidonius witnesseth in his life. S. Basile hath set forth the like argument almost in his fourescore moral rules pertaininge alsoe together to good manners. S. Cyprian alsoe hath doone the like in his three Bookes Ad Quirinū. suche godly Bookes they thinke to be very profitable for the simple people to reade.

The B. of Sarisburie.

Here M. Hardinge alloweth the people, to reade the Scriptures: howe be it, not what they list, but with restrainte, and at deliuerie: that is to saye, not cases of question, or pertaininge to knowledge, but onely maters belonging to manners, and order of life. And so he reserueth knowledge to him selfe, and his Brethren: and leaueth Good Life vnto the People. Touching the Bookes of S. Augustine, S. Basile, and S. Cyprian, it is vnttrue, that they were written namely, and purposely for the Unlearned: Or if they were, why are they not Translated: Why are they not deliuered vnto the people, for whose sakes they were written?

Moreover, it is vnttrue, that in these Bookes is contained onely mater of life, & manners, and nothing pertaininge to Religion. For the first wordes in this booke of S. Augustine called, Speculum, are these, Non facies tibi Sculptile: Thou shalt make to thee selfe no grauen Image: whiche is now a Special case of Religion. And the greatest parte of S. Cyprians Booke, Ad Quirinū, containeth a full disputation of Christes Incarnation, Passiuitie, and Passion, and other like cases of Religion against the Iewes. Touching S. Basile, as he wrote this Booke of Moralles concerning Manners: so he had written an other Booke before, concerning Faith: and bothe these Bookes for y people. He maketh his entrie into his Moralles, with these wordes: Cum de Sanā Fide in Præcedētib⁹ sufficiēter ad præsens dictū esse putem⁹, &c: For as much as I thinke, I haue intreated sufficiently in my former bookes cōcerning Faith &c. Therefore this Assertion was vnttrue, and so no firme grounde, for M. Hardinge to stande vpon. Neither did any of the Olde Fathers ever withdraue y people from the vniuersal, and free reading of Gods Wordes, and restraine them onely to such short Collections. S. Basile saith, The Scriptures are like vnto a Shoppe full of Medicines for the Soule, where as every man may freely take, not onely one kinde of saluē, but also a special, and a peculiar remedie for every soore. And Irenæus saith: De omni ligno Paradisi manducate: id est, ab omni Scriptura Diuina manducate: Eate ye of al the fruite of Paradise: that is to say, Eate ye (not onely of maters concerning māners, but also) of every parte of the holy Scriptures. How be it, by M. Hardings iudgement, y people may learne the. x. Commandementes, but may not meddle with their Crede.

M. Hardinge. The. 15. Diuision.

But howe muche, and what parte of the Scripture the common people may reade for their comfort and necessary instruction, and by whome the same may be Translated, it belongeth to the iudgement of the Church: VVhiche church hath alreadye condemned al the vulgare Translations of the Bible of late yeeres, (20) for that they be founde in sundrie places erroneous, and partial in fauour of the Heresies, whiche the Traslatours mainteine. And it hath not onely in our time condemned these late Translations,

Basilus in Psal-  
mum primum.  
Irenæus, li. 5.

The. 20. vn-  
truth, raised  
onely of despice  
and solander.

flations, but also hitherto neuer allowed those fewe of olde time. I meane S. Hieromes translation to the Dalmaticall tongue, if euer any such was by him made, as to some it seemeth a thinge not sufficiently prooued: And that whiche before S. Hierome v<sup>l</sup>philas an Arian Bishop made, and commanded to the Nation of the Gothes: who first inuented letters for them, and proponed the Scriptures to them translated into their owne tongue, and the better to bringe his ambassade to the Emperour Valens to good effecte, was perswaded by the Heretikes of Constantinople, and of the Courte there, to forsake the Catholike Faith, and to Communicate with the Arians, makinge promise also to translate in bringinge the people of his Countrey to the same secte, whiche as lenzth he performed most wickedly.

*The Bishop of Saragossa.*  
 P. Hardinge alloweth the people, to reade certaine parcels of the Scriptures for their comforte: but yet he alloweth them no Translation: that is to say, he alloweth them to eate the kernel, but in no wise to breake the shale. By these it appeareth, that of sufferance, and special fauour, the simple ignorant people maye reade the Worde of God in Latine, Greeke, or Hebrew: but none otherwise.

The Church (saith P. Hardinge) for the space welneare of fiftene hundred yeres, neuer yet allowed any manner Translation in the Vulgare tongue. Yet notwithstanding, it is certaine, that the Church not onely in the Primitive time, vnder the Apostles, and holy Fathers, but also longe thence hath bothe suffered, and also vsed the Vulgare Translations in sundrie tongues. Whereof we may wel presume, that the Church then allowed them.

And that the Scriptures were not onely in these three tongues, Greeke, Hebrew, and Latine, it appeareth by S. Hierome, y<sup>e</sup> saith, The Psalmes were Translated, and songe in the Syrian Tongue: by S. Basile, that affirmeth the same, of the Palestine, Thebane, Phenike, Arabike, and Libyke tongues: By Sulpitius in the life of S. Martine, that seemeth to say, The Lessons, and Chapters were Translated, and reade openly in the Churches of Fraunce in the French Tongue: And by Isidorus, that auoucheth the like of al Christian tongues.

P. Hardinge misliketh the Translation of v<sup>l</sup>philas into the Gothia tongue, for that the Authour was an Arian. Notwithstandinge it appeareth not, that euer the Church misliked it. But, by this rule, he may as wel condemne al the Greeke Translations, what so euer, of Symmachus, of Aquila, of Theodotion, and of the Septuagintes, and the whole Craglas of Origen. For there is not one of al these, but may be chalenged in like sort.

Touchinge S. Hieromes Translation of the Bible into the Sclanon tongue, P. Hardinge seemeth to stande in doubt. How be it, Hosius his companion saith: In Dalmaticam Linguam Sacros Libros Hieronymum versisse, constar: It is certaine, and out of doubt, that S. Hierome Translated the Bible into the Sclanon tongue. The like whereof is reported by Alphonfus. Neither can P. Harding shew vs any errour, or ouersight in that whole Translation of S. Hierome: And therefore he seemeth to condemne that godly Father, and yet knoweth no cause why.

Al late Translations (saith he) haue beene made in fauour of Heresies, and therefore they may woorthily be mistrusted. But wil these men neuer leaue these childlike colours, & deale plainely: If there be errours, and such errours in these Late Translations, why do they not discrite them: If there be none, why do they thus condemne them: But the greatest Heresie, that can be holden, and that toucheth them nearest, is the reuelling of the vsurped Authoritie, and Tyrannie of the Church of Rome. For so it is determined by Pope Nicolas: Qui Romanæ Ecclesiæ Priuilegium auferre conatur, hic procul dubio in Heresim labitur, & est dicendus Hereticus: Who so euer attempteth to abridge the Authoritie of the Church of Rome, falleth doubtlesse into an Heresie, and ought to be called an Heretique.

*Hieronym. in epi-  
 staphio Paulæ.  
 Basilius in epist.  
 ad Neocæsariæ.  
 Sulpitius in Vi-  
 ta Martini li. 1.  
 Isidorus de Ec-  
 clesiasticis of-  
 ficijs. c. 10.*

*Hosius de sacro  
 Vernaculæ le-  
 gendo.  
 Alphonfus de  
 Heresibus lib. 1.  
 c. 13.*

*Hosius de sacro  
 Vernaculæ le-  
 gendo.  
 Alphonfus de  
 Heresibus lib. 1.  
 c. 13.*

*Dist. 2. Omnes.*



M. Hardinge. The. 16. Division.

The. 21. Vn-  
truth. For sun-  
drie partes of  
the Bible were  
translated into  
the Englishe  
tongue, by king  
Alured, by Ced-  
man, and by Be-  
da, as shal ap-  
peare.

As for the Church of this land of Britaine, the Faith hath continued in it thirteene hundred yeres vntil now of late, (21) without hauinge the Bible translated into the vulgare tongue, to be vsed of al in common. Our Lorde graunte, we yeelde no woorse soules to God now, hauinge the Scriptures in our owne tongue, and talkinge so muche of the Gospel, then our auncesters haue done before vs. This lande saith Beda (speakinge of the state the Church was in at his daies) at this Hist. Eccl. present, accordinge to the number of Bookes that Goddes Lawe was written in, doothe searche and li. x. confesse one, and the selfe same knowledge of the highe true the, and of the true high, with the tongues of fve Nations, of the Englishe, the Britons, the Scottes, the Pighies, and the Latines. Que meditatione Scripturarum, carnis omnibus est facta communis. Vvhiche tongue of the Latines (saith he) is for the studie, and meditation of the Scriptures made common to al the other. Verely as the Latine tongue was then common to al the Nations of this lande, beinge of distinte languages, for the studie of the Scriptures, as Beda reporteth: so the same onely hath alwaies vntil our time, bene common to al the Countreys and Nations of the Occidental or VVest Churche, for the same purpose, and thereof it hath bene called the Latine Church.

The. 22. Vn-  
truth, ioyned  
vwith a sclauder.  
If there vvere  
futch faultes, M.  
Harding would  
open them in  
particular.

VVherefore to conclude, they that shew themselves so earnest, and zelous for the translation of the Scriptures into al vulgare and barbarous tongues, it behoueth them, after the opinion of wise men, to see, first, that no faultes be founde in their Translations, (22) as hitherto many haue bene founde. And a smal fault committed in the handling of Gods wordes, is to be taken for a great crime. Nexte, that for as much as such translations pertaine to al Christen people, they be referred to the iudgement of the whole Church of every language, and commended to the Lattie by the wisdom and auctoritie of the Clergie, hauinge charge of their soules. Furthmore, that there be some choise, excep- tion, and limitation of time, place, and persons, and also of partes of the Scriptures, after the discrete ordinances of the Iewes. Amongest whome it was not lawfull, that any shoulde reade certayne partes of the Bible, before he had fulfilled the time of the Priestly Ministerie, whiche was the age of thirte yeres, as S. Hierome witnesseth. Lastly, that the settinge forth of the Scriptures in the common lan- guage be not commended to the people as a thinge vnto necessary to saluation, least thereby they con- demne so many Churches, that hitherto haue kept the same. And so many learned and Godly Fathers, that haue not proctured it for the iustice: Finally, al that haue gone before vs, so to haue in al vertue, innocencie, and holinesse of life, we are not to be compared. As for me, in as much as this matier is not yet determined by the Churches, whether the common people ought to haue the Scriptures in their owne tongue to reade, and to heare, or no, I define nothinge. As I esteeme greatly al Godly, and hol- some knowledge, and wis he the people had more of it then they haue, with charitie and meeknesse: so I woulde, that these hoate talkers of Goddes wordes had lesse of that knowledge, whiche maketh a man to swell, and to be proude in his owne conceite: and that they woulde deeply weigh with them selues, whether they be not contemned within the listes of the sayinge of S. Paule to the Corinthi- ans: If any man thinke, that he knoweth any thinge, he knoweth nothinge yet, as he ought to knowe, 1. Corin. 1. God graunte al our knowledge be so ioyned with meekenesse, humilitie, and charitie, as that be not iustly saide of vs, which S. Augustine in the like case saide very dreadfully to his deere frende Alypius. Surgunt indocti, & Caelum rapiunt: & nos cum doctrinis nostris sine Corde, ecce vbi vo- lutamur in Carne, & Sanguine? The vnlearned and simple arise vp, and catche Heauen a waye from vs: and we with al our greates learninge voyde of harte, lo where are we wallowinge in Fleashe, and Bloude?

The B. of Sarisburie.

M. Hardinge seemeth secretly to graunt that thing, whiche without blushing no man can denie: that is, that the Scriptures longe sithence, and in olde times haue bene Translated into the natural speache of this countrie. But he addeth withal a poze exception, that, notwithstandinge the Translation were in Englishe, yet it serued not for Englishe people. And yet, for what people els it shoulde serue, it were not easie to coniecture. Doubtlesse, if they had meante, as these men doe, to barre

The Bible in  
Englishe: and  
yet not for En-  
glishe people.

Prefatione  
in Exchie-  
lem.

Confess. li.  
8, Cap. 8.

barre the Englishe people from Goddes Word, they woulde haue kepte it still, as it was before, in Latine, Greeke, or Hebrew, and woulde not haue suffered any sutch Translation.

But Beda him selfe, that wrote the Storie of this Iland, in these very wordes, that M. Harding hath here alleged, seemeth to witnesse, that the Scriptures were then Translated into sundrie tongues, and that for the better vnderstandinge of the people. For thus he writeth: *Hæc Insula quinque Genuum linguis seruatur vnam, eandemq; Scientiam Veritatis*: This Ilande searcheth out the knowledge of one Truth, with the tongues of fve Nations. It is not likely, he woulde haue written thus of fve seuerall Tongues, if the Scriptures had bene written then onely in one tongue. In like manner, and to like purpose he writeth thus: *Quicumque genuum linguis vnam, eandemq; veritatis Scientiam scrutantur*: VVho so ever they be, that searche the knowledge of one Truth (not onely in the Latine tongue, as M. Hardinge saith, but) *genuum linguis*: that is, in the Natural, and Vulgare Tongues of this countrie. Doubtlesse, it were very matche to say, that the mere Englishe man, or Scotte, or Irlsche, or Britton, y vnderstoode no Latine, was hable neuerthelesse to Reade, and search the Scriptures in the Latine Tongue.

But to leaue confectures, Beda saith expressly, and in moste plaine wordes, that one Cedman an Englishe Poete, Translated the Creation of the worlde, and the whole storie of the Genesis, & the Exodus, and sundrie other stozies of the Bible into Englishe Rime. Likewise, as it is saide before, kinge Adelstane aboute niene hundred yeres past, caused the whole Bible to be Translated into Englishe. And Sir John Trevisa saith, that Beda him self turned S. Johns Gospel into English. And againe he saith, y kinge Aluredus caused y Psalter to be turned into English. And vntil this day there be diuers sutch Translations yet remaininge to be seene, whiche, for many causes, beare good proufe of greate Antiquitie. Therefore, that this Iland hath continued thirtene hundred yeres without hauinge the Scriptures in Englishe, it can beare no manner appearance, or shew of Trueth.

But bringe admitted, and granted for true, If prescription of wante maye make good proufe, then maye we saie, This Ilande stode, and continued foure thousande whole yeres, not onely without the Englishe Bible, but also without any knowledge of Christe, or God. Likewise we may truly saie, The Gospel, and the Trueth of God stode, and continued in this Ilande for the space of many hundred yeres, without either the Supremacie of Rome, or Transubstantiation, or Priuate Masses, or any other like fantasies.

True it is, our Fathers of late yeres haue beene leade in ignorance, & haue beene violently forced from the Scriptures. But the examples, and wantes of our Fathers, are not alwaies sufficient Rules of Faith. The Heretique Eutyches saide: *Sic a progenitoribus meis accipiens credidi*: In hac Fide genius sum, & consecratus Deo: & in ea opto mori: This Faith haue I receiued from mine Ancesters: In this Faith I was borne, and Baptized: and in the same I desire to die. And yet the same Faith was an Errour, and no Faith. So saide the Arian Heretique Aurentius: *Quemadmodum ab infantia edoctus sum, ita credidi, & credo*: As I haue bene taught from my Childhood, so I haue beleened, and so I beleene still. So likewise the Idolatrous Iewes saide vnto the Prophet Hieremie: *Sic fecimus nos, & patres nostri: Reges nostri, & Principes nostri: Et saturati sumus panibus, & bene nobis erat*: Thus haue wee doone, and our Fathers before vs: and our Kinges, and our Princes. And we had poore, and plenty of all things, and a mery worlde, and did ful wel. But God saith vnto them: *In statutis patrum vestrorum nolite ambulare &c. Ego Dominus Deus vester*: VValk not in the statutes of your Fathers. I am the Lorde your God.

Now be it, wee sitte not in Iudgement to condemne our Fathers: God onely

Beda in Histor.  
Anglorum. li. i.  
ca. 1.

Beda in Histor.  
Anglorum. li. 5.  
cap. 12.  
Adelstane.  
Iohan. Trevisa.  
li. 5. ca. 24.  
Iohan. Trevisa.  
li. 6. ca. 1.

Concil. Chalcedonen. Actio 1.

Hilarius in epi-  
st. Auxenti.

Hieremi. 44.

Ezechiel. 20.



2. *Timoth. 2.**Exod. 3.**Daniel. 6.**Daniel. 3.**Exod. 14.*

is their Judge. *S. Paule saith: Solidum Dei fundamentum stat; habens hoc signaculum, Nouit Dominus, qui sint sui: This foundation standeth sounde, hauinge this seale, The Lorde knoweth, who be his owne. God was hable to preserve the Bushe in the midst of the flame: and Daniel in the Cane in the midst of the Lions: and the three Childzen in the midst of the Foyrace of Flaminge fier: and his people of Israel in the midst of the Red Sea: Euen so was he hable to preserve his owne in the midst of that deadly time of darkenesse. S. Cyprian saith: Ignosci potuit simplicitaterranti. Post inspirationem vero, & Reuelationem factam, qui in eo, quod errauerat, perseverat, sine venia ignorantie peccat. Præsumptione enim atque obstinatione superatur: He that erreth of simplicitie (as our Fathers did) may be pardoned: But after that God hath once inspired the harte, and reveled his truth, who so continueth still in his error, offendeth without pardon of ignorance. For he is over borne by presumption, and wilfulnesse.*

Upon these wordes of Beda *M. Hardinge* Concludeth thus: The Latine tongue for the studie of the Scriptures, was common to al the Nations of this Realme: Ergo, The Scriptures were not translated into Englishe. A very Child may some see the simplicitie, and the weakenesse of this reason. For euen now, notwithstandinge the whole Bible be Translated into the Englishe tongue, extante in every Church, and common to al the people, yet the Latine tongue is neuerthelesse Common to al the Nations of this Lande, for the readinge of Olde Commentaries, and the Ancient Doctours, and so for the meditation, and studie of the Scriptures.

Now let vs weigh *M. Hardinges* Considerations in this behalfe. First if there had any faultes escaped in the Englishe Translation, as he vntruely saith, there haue many, he woulde not thus haue past them vncontrolled. He lackte neither eloquence, nor good wil, to speake: but onely good mater to speake of.

Secondly, the Scriptures Translated into Englishe, haue bene deliuered vnto the people by such Bishoppes, and other Spiritual guides, as in dede haue had a care for their soules, and haue geuen their liues, and Bloude, for their sheepe. But the Bishops of *M. Hardinges* side, can onely elpie faultes in Translations: but they can amende none. They haue burnt a greate number of Bibles: but they haue hitherto Translated none. *Christes* Wordes are rightly verified of them, Neither doo yee enter your selues, nor wil you suffer others, that woulde entre. For the highest Principle of their Religion is this, Ignorance is the Mother of True Religion.

To limite, and to diet the people, what they may reade, and what they ought to leaue, was sometime the Superstitious discretion of the Rabines. Herein wee may say, as *S. Hilare* saith: Archangeli nesciunt: Angeli non audiuerunt: Prophetæ non sensit: Filius Ipse non edidit: The Archangels knew it not: the Angels haue not heard it: the Prophete hath not seene it: the Sonne of God him selfe hath reueled to vs no such thinge. Certainly, now, the Veile being drawn aside, and our faces being open, to beholde the Gloze of God, *S. Paule* saith: Omnis Scriptura diuinitus inspirata uilis est &c. Not onely one parte of the Scriptures, but, Al, and every parte thereof is profitable &c. And againe: Quæcunque Scripta sunt, ad Nostram Doctrinam Scripta sunt: All thinges, that are written, are written for our instruction. And therefore *Irenæus* saith, as it is before alleged; Ex omni Scriptura Diuina manducate: Eate you of every parte of the holy Scripture.

Humilitie, and good life, wherof *M. Hardinge* woulde seme to make some great accompte, is sooner learned of knowledge, then of Ignorance. *Chrysostome* saith: Magna aduersus peccatum munitio est Scripturarum Lectio: Magnum Præceptum, & profundum barathrum Scripturarum Ignoratio: nihil scire de Diuinis Legibus, magna salutis perditio. Ea res & hæreses peperit, & vitam corruptam inuexit: hoc sursum deorsum miscuit omnia: The readinge of the Scriptures is a great fence against sinne. and the Ignorance of the scriptures is a dangerous downefall, and a great Dungeon. To know nothing

3  
*Origen. in prologo in Cantica Cantic.**Nazianz. in Apologetico.**Hilari. de Unitate patris & Filij.**2. Corin. 3.**2. Timoth. 3.**Roman. 15.**Irenæus li. 5.**Ca. Omnes.**Chrysostom. De**Lazaro Concio. 3*

nothinge of Goddes Lawes, is the losse of saluation. Ignorance hath brought in Hereses, and vicious life: Ignorance hath turned al thinges vpsydowne.

Therefore the Apostles of Christe, and al other godly Fathers haue euermore encouraged the people to reade the Scriptures: and euermore thought the Church of God to be in best case, when y<sup>e</sup> people was best instructed. S. Paule saith: Let the Woorde of God dwelle abundantly amongest you. Polycarpus saith to the people: Confido vos bene exercitatos esse in Sacris Literis: My trust is, that ye be wel instructed in the Holy Scriptures. Origen saith vnto his people: Geue your diligence, not onely to heare Goddes V Woorde in the Churche, but also to be exercised in the same in your houses at home, and daye and night be studious in the Lawe of the Lorde. S. Augustine saith: Reade ye the Holy Scriptures. For to that ende God woulde haue them written, that we might receiue comforte by them. S. Hierome saith, as it is alleged befoze: Laici, non tantum sufficienter, sed etiam abundanter Verbum Dei habere debent, & se inuicem docere: The Laye People ought to haue the Woorde of God, not onely sufficiently, but also abundantly, and to instructe one an other. S. Chrysostome willethe the Father with his Childe, and the Husbände with his Wiffe, at home in his house to talke, and reason of the Woorde of God. Theodoretus writeth thus: Passim videas hæc nostratia dogmata, &c. Ye maie commonly see, that not onely the Teachers of the People, and Rulers of the Churches, but also Tailers, Smithes, and Clothe workers, and other Artificers doo vnderstande the Principles of our Religion: And further, that not onely learned wemenne, yf there be any sutch, but also sutch wemenne as line by their laboure, and sewiers, and Maideseruantes, but also Husbandmenne, and Ditchers, and Heardmenne, and Grassers canne reason of the Holy Trinitie, and of the Creation of the worlde, and of the Nature of mankinde, a greate deale more skilfully, then either Plato, or Aristotle was euer hable to doo. Therefore Origen saith vnto his hearers of the Laye People: Me dicente, quod sentio, vos decernite, & examine, si quid rectum est, aut minus rectum: V While I speake, that I thinke mette, examine, and iudge you, whether it be wel, or otherwise. Thus in olde times the Vulgare People, and sutch as M. Hardinge calleth Swine, & Kinde, and Rashe people, and Curious Wisse Bodies, were hable not onely to vnderstande the Scriptures, but also to iudge of their preachers. And therefore the wicked Renegate Emperoure Iulianus reproued the Christians (euen as M. Hardinge nowe doth vs) for that they suffered their Wemen, and Childzen, to reade the Scriptures.

But the Enemies of Goddes Truth, for feare, and conscience of their wickednes haue euermore bled violently to take away the Woorde of God, not onely from wemen, & Childzen, but also from al the whole people. Chrysostome saith: Hæretici Sacerdotes, claudunt ianuas Veritatis. Sciunt enim, si manifestata fuerit Veritas, Ecclesiam suam esse relinquendam, & se de Sacerdotali dignitate ad humilitatem venturos populatam: Heretique priests shutte vp the gates of the Truth. For they knowe, that if the Truth once appeare, they must needs leaue their Churche, and from the dignitie of their Priesthoode come downe to the state of other people. For Tertullian saith: Scriptura Diuina Hæreticorum fraudes, & furia facile conuincit, & detegit: The Holy Scripture wil easily be wraie, and confounde the guiles, and theastes of Heretiques. Christe saith, He that dooth it, hateth the Light. And therefore they saie, as it is written in the Prophete Amos, Tace, & ne recorderis nominis Domini: Holde thy peace, and neuer thinke vpon the name of the Lorde. But miserable is that Religion, that cannot stande without blindinge, and suppressing of the Truth of God.

Coloss. 3.

Polycarpus ad

Philippen.

Origen. in Leuit.

homi. 9.

Augustin. in

Psalm. 33.

Hieronym. in

Epist. ad Coloss.

cap. 3.

Chrysostom. in

Iohan. homi. 1.

Theodoretus De

natura hominis.

lib. 5.

Origen. in Iosue

homi. 21.

Cyrillus contra

Iulian. lib. 6.

lib. 7.

Chrysostom. in

Opere imperfe.

Esa. hom. 44.

Tertullian. in

libro de Trini.

rate.

Iohan. 3.

Amos. 6.

Z: 4

FINIS.



# THE XVI. ARTICLE, OF CONSECRATION VNDER SILENCE.

The B. of Sarisburie.

**Or that it was then lawfull for the Priest, to pronounce the wordes of Consecration Closely, and in Silence vnto him selfe.**

M. Hardinge. The. I. Diuision.

The mater of this Article is neither one of the higheste Mysteries, nor one of the Greatest Keyes of our Religion, howe so euer M. Iuel pleaseth him selfe with that reporte, thinkinge thereby to impair the estimation of the Catholique Church. The diuersitie of obseruation in this behalfe sheweth the indifferencie of the thinge. For elles if one manner of pronouncinge the wordes of Consecration had bene thought a necessary pointe of Religion, it had bene euerywhere uniforme, and inuariale. That the Breade, and VVine be Consecrated by the wordes of our Lorde pronounced by the priest, as in the personne of Christe, by verue of the whiche, through the grace of the Holy Ghoste, the Breade, and VVine are Chaunged into our Lordes Bodie, and Bloude: (213) this thinge hath in al times, and in al places, and with consente of al inuariale bene doonne, and so beleueed. But the manner of pronouncinge the wordes, concerninge silence, or open vtterance, accordinge to diuersitie of places, hath bene diuerse.

The. 213. Vn-  
trueth, Often  
auouched, and  
neuer prouoed.

The B. of Sarisburie.

This, saith the M. Hardinge, is but a smal Keye of our Religion. Whiche thinge may very wel appeare, both otherwise, and also by the smal wright, and sclendernes of his proues. How be it, in cases of Religion, and in the Seruice of God, nothinge ought to be iudged smal, specially that may deceiue the people. Merily, how smal so euer they will now haue this keye to seme, as it hath bene heretofore cause of no smal Superstition, so it hath shutt out Goddes people from the sight, and vnderstandinge of our greatest Mysteries.

Certaine it is, That the Religion of Christ may wel stande without this kinde of Mystical Silence, as it may also without Transubstantiation, or Priuate Masse, or any other their like fantasies. But if the mater be so smal, wherefore dothe M. Hardinge take so greate paines to proue it, and that by so greate vntruethes, and so manifest fables: Wherefore are they not ashamed, to say, that Christe him selfe at his Laste Supper Consecrated in Silence, and Secretely, and that in like order, and forme, as they do now: Or how durste the Bischoppes in this present Council of Trident so solemnely to abanue, and accurse al them, that dare to finde faulte with the same: So smal a mater, as this is now supposed to be, should neuer neede so greate adu.

Thom. in 3. par.  
Summe, que.  
78. ar. 8.  
Concil. Triden.  
session. 2.

But whether these wordes be vttered Secretely, or Aloude, be imagineth, that by the power thereof the substance of the Breade, and VVine is Really, and wholly changed into the substance of the Bodie, and Bloude of Christe. The vntrueth hereof is manifestly reproued by S. Augustine, S. Chrysostome, Theodoretus, Celasius, and by the general consente of al the Olde Fathers: and is answered more at large in the tenth Article of this Booke. Certainly this error neither was euer confirmed in the Latine Church, before the Council of Laterane in Rome, whiche was aboue twelue hundred yeres after Christe, nor euer receiued in the Greeke Church, from the Birthe of Christe vntil this date.

M. Har-

D. Tonsil. De  
Eucharist. li. 1.  
Conc. Lateran.  
Anno. 1215.

M. Hardinge. The 2. Division.

The Greekes in the East Church haue thought it good, to pronounce the wordes of Consecration *Alta voce*, as we finde in Chrysostomes Masse, and as Bessarion writeth, *Alta voce*, that is plainely out Alo wde, or with a lowde voice. *Sacerdos Alta voce iuxta Orientalis Ecclesie ritum verba illa pronunciat, Hoc est Corpus meum*: The Priest, saith Bessarion, after the rite, or manner of the East Church pronounceth with a lowde voice these wordes, This is my Body. Whiche manner of lowde pronouncinge was thought good, to be vsed in the Greeke Church, as it maye be gathered by that Bessarion writeth (who beinge a Greeke borne, and brought vp in learning amongst the Greekes, knewe right wel the order of that Church) to the intent the people might thereby, for the better maineenance of their Faith, be stirred and warned to geue token of consente, and of beliefe thereto. VVhen the Priest, saith he, pronounceth those wordes with a lowde voice, the people standing by, in vtraque parte, that is, firste at the Consecration of the Body, and againe at the Consecration of the Bloude answereth, Amen: as though they saide thus, Truly so it is, as thou saiest. For, where as Amen, is an Aduerbe of Affirminge in Hebrewe, in Greeke it signifieth so muche, as Truly. And therefore the people answeringe Amen, to those wordes, Verily, saye they, these giftes sette foorth are the Bodie, and Bloud of Christe. So we beleene: so we confesse, This say Bessarion. It is declared by Clement Lib. 8. Constitutionum Apostolicarum, that the people saide Amen, when the wordes of Consecration had bene pronounced. VVhereby we vnderstande, that order to haue bene taken by the Apostles. The same Custome also may be gathered out of S. Ambrose, who saith thus: *Dicit tibi Sacerdos, Corpus Christi: & tu dicis, Amen. hoc est, verum: Quod confitetur lingua, teneat affectus. De Sacram. lib. 4. ca. 5.* The Priest saith, The Body of Christe: and thou saiest, Amen, that is to saye, True. Holde with thy hart that, whiche thou confessest with the tongue. He saith likewise herof, *De ijs, qui initiantur Mysterijs, ca. 9. Frustra ab illis respondetur, Amen, &c. Amen, is answered in vaine by them, who dispute againste that, whiche is receiued, saith Leo. Sermon. 6. De Ieiunio. 7. Mensis.*

Bessarion, a  
yonge Doctour.  
He liued Anno  
Domini. 1439.

The B. of Sarum.

It is clearely witnessed by al these doctours, against M. Hardinge, and the order of the Church of Rome, that the wordes of Consecration were pronounced with a Lowde Voice: and that the People, not onely heard, but also vnderstoode, and answered the same. Wherefore M. Hardinge can finde but smal reliefe in these Authorities. Merely in his Church, whiche he so often calleth Ancient, and onely Catholique, the people neither answereth, nor vnderstandeth, nor heareth the wordes of Consecration. Thus it appeareth, he hath alleged these five Doctours, in three special pointes, against him selfe.

M. Hardinge addeth hereto: Amen, is as much as, *Verum est*, It is true. And therefore the People answeringe, Amen, confessed thereby, that they beleued the very Real, and Substantial Chantage of the Breade into the Bodie of Christe. It was needelesse, and out of season to renewe this mater in this place. But he thought it better skil, to speake from the purpose, then vtterly to holde his peace, and to saie nothinge.

First, as it is saide before, The Latine Church neuer receiued this newe Beleefe, before the Councel of Laterane holden in Rome: the Greeke Church neuer vntill this date. Therefore by M. Hardinges skille the people thus answeringe, saide, Amen, to that thinge, that they beleued not: and so Confirmed the Childe eight hundred yeeres, and more, before it was borne. In deede, The people saide, Amen, to that, they heard spoken by the Priest. But the Priest spake nothinge, neither of Real Presence: nor of Transubstantiation: nor of Accidentes without subiecte. Therefore it is not likely, the Peoples answer had relation to any such mater. Otherwise they should seeme to answer that thinge, that was not spoken. The Priest onely vttered these Wordes of Christe, This is my  
Body

Anno Domini  
1215.



Concil. Florenti.  
sessiōe vltim.  
Ambrosius De  
ys, qui initiā-  
tur. cap. 9.

Eusebius. lib. 7.  
cap. 9.

ΕΥΧΑΡΙΣΤΙΑΣ  
ΕΠΑΚΩΣΑΝ  
ΤΑ, ΚΑΙ ΟΥΝ  
ΠΙΘΕΥΕΤΑΙ  
ΜΕΝΟΥ, ΤΟ Α  
ΜΗΝ.

Augustin. in  
Psalm. 33.  
Leo De. Ieiunio  
7. Mensis. Ser-  
mon. 6.

Beda. 1. Corin. 10.

Prosper De pro-  
miss. Dei, parte  
1. cap. 7.

Chrysostom. in  
Matthae. hom. 83.

Leo Epistola. 8.  
ad Palaestinos.

Bodie: Whereunto the Greekes make answere in this sorte, as it is recorde in the Councell of Florence: Firmiter credimus, Verbis illis Dominicis Sacramentum fieri: Wee beleue stedfastly, that by these woordes of our Lorde there is made a Sacramente. Likewise S. Ambrose: Post Consecrationem, Corpus Christi significatur: After the Consecration, the Bodie of Chryste is Signified. Againe: Ante Consecrationem, aliud dicitur: Post Consecrationem, Sanguis nuncupatur. Ery dicis, Amen, hoc est, Verum est: Before the Consecration, it is called an other thinge: After Consecration, it is named the Bloude of Chryste. And thou saiest, Amen, that is to saie, It is True. So Dionysius writeth vnto Sixtus the Bishop of Rome, of one that had benne Baptised amongste Heretiques: Grauium actionem in Ecclesia audium, & ad illam vna cum alijs respondit, Amen: He hearde the Thankesgeinge in the Church, and to the same together with others he answered, Amen. So S. Augustine: Fratres nostri eadem sacramenta celebrantes, & Vnum Amen respondentes: Our Brethren resortinge to one Sacramente, and answearing al one Amen. This answearing, Amen, imposed not any subdaine Transubstantiation, but a Thankesgeinge vnto God for our deliuerie by the Death of Chryste.

But Leo saith, They answere, Amen, in vaine, that dispute against the same thinge, that they receiue. For cleare vnderstandinge of whiche woordes, it becometh the good Reader, to remeber, that Leo, as wel herein, as also in sundry other places, bendeth the whole force of his learninge against the Heretique Eutyches, whoes erreure was this, mutche like vnto the common erreure, that is now defended, that Chrystes Bodie, after his Ascension, was turned wholly into the Godhead, and so was no longer a Mannes Bodie. Against whiche erreure Leo taketh an argument of the holy Mysteries: wherein the Faithful People, as with their Bodily Mouth they receiue the Mystical Breade, and Wine, so with their Spite, and Faith they receiue the Bodie, and Bloude of Chryste, and that verily, and in Trueth: and in witnesse thereof he receiuer saith, Amen. But, saith Leo, he saith, Amen, in vaine, that denieth the same thinge, that he receiue: That is to saie, That receiue the Sacramente of Chrystes Bodie, and yet neuerthelesse is persuaded, as the Heretique Eutyches was, that Chryste in deede hath no Bodie. And in this sence S. Augustine seemeth to saie: Mors illi erit, non Vita, qui mendacem putauerit Vitam: The receiuinge of the Sacramente shal be Death, and not life vnto him, that thinketh, that Chryste, being the life it selfe, was a lyer, deliueringe thes holy Mysteries, as the Sacramente, or Pledge of his Bodie, him selfe in deede hauinge no Bodie. So likewise Prosper Aquitanus: Christum a Populo Iudaico fuisse occisum, nullus iam ambigit Christianus: Cuius Sacris Sanguine omnis nunc terra accipiens, clamat, Amen: Vt neganti Iudæo, quod occiderit Christum, recte dicatur a Deo, Vox Sanguinis fratris tui clamat ad me de terra: Whether Chryste were slaine of the Iewes, or no, there is no Christian man now, that can stande in doubt: For nowe as the Earth receiue his holy Bloude, and crieth, Amen. Therefore, if the Iewe wil denie, that ever he slewe Chryste, God may instantly saie vnto him, The voice of the Bloude of thy Brother crieth vnto me from the Earth. So S. Chrysostome: Hæc afferentes Mysteria, ora ipsorum consumimus. Si enim mortuus Christus non est, cuius Symbolam, ac Signum hoc Sacrificium est? Laying forth these Mysteries, we stoppe their mouthes. For, if Chryste dyed not, whoes signe then, and whoes Token is this sacrifice? Thus, by the iudgemente of these learned Fathers, Eutyches the Heretique, or any other, that denied, either the Bodie, or the Death of Chryste, might soone be reproued, even by the receiuinge of these holy Mysteries. For they receiue the Sacramente, & yet denie the thinge it selfe, & is represented by the Sacramente: so, as Leo saith, they dispute against the thinge it selfe, that they receiue. And thus Leo him selfe plainly expoude, & openeth his owne meaninge: Quia sibi in huius Sacramenti præfido se relinquit, qui in Saluatoris nostri corpore negat Humanæ substantiæ

*Substantia veritatem? Dicant, quo Sacrificio sint reconciliati: Dicant, quo Sanguine sint redempti: What hope doo they leaue them selues in the healse of this Sacramente, that say, There is no Trueth of the Substance of Man in the Bodie of our Sauerour? Let them tel mee, by what Sacrifice thei are reconciled: Let them tel mee, with what Bloud thei are Redeemed.*

*By these Holy Fathers it is plaine, that, who so receiueth the Holy Mysterie of Christes Bodie, and yet thinketh, and holdeth, that Christe in deede hath no Bodie, as Eutyches the Heretique did, he disputeth againste that thinge it selfe, that he receiueth. For Gelasius saith: Hoc nobis in ipso Domino Christo sentiendum est, quod in eius Imagine profitemur: Wee must thinke the same of Christe the Lorde him selfe, that wee professe (in the Sacramente, whiche is) his Image. And therefore in the Communion Booke, that beareth the name of S. James, it is written thus: Quotiescunq; comederitis hunc panem, & hunc Calicem biberitis, Mortem Filij Hominis annuntiatis, donec veniat. Populus responderet, Credimus, & Confitemur: As often, as ye shal eate this Breade, or Drinke this Cuppe, ye doo publishe the Death of the Sonne of Man, vntil he come. Hereto the people maketh answere, Wee beleue it, and wee Confesse it. This is it, that S. Ambrose, S. Chrysostome, Leo, & Clement cal, Amen. And this is that vndoubted Trueth of Christes Bodie, not in the Sacrament, as M. Hardinge imagineth, but in the Unitie of one Personne, that Leo defendeth againste the Heretique Eutyches. Beartons Authoritie in these cases cannot be greate: bothe for that he was but of very late yeres, and therefore a very yonge Doctour to be alleged: and also for that, being promoted to the Bishopricke of Tusculum, and made a Cardinal of Rome, in the late Councel of Florence, contrary to the mindes, and iudgements of the reste of his Brethren of Grecia, he openly flattered, and yelded him selfe vnto the Pope.*

*Gelasius contra Eutychem.*

*Liturgia Iacobi.*

*An. Dom. 1439.*

*M. Hardinge. The. 3. Diuision.*

*And that the people shoulde geue their consente, and applie their Faith to this trueth without error, and deceite, and that by saieinge, Amen, they shoulde then beleue, and Confesse, The Breade, and VVine to be made the Bodie, and Bloude of Christe, (214) when it was made in deede, and not els, for so were it a greate error, for this cause Iustinian the Emperour made an ordinance, that the Bishoppes, and Priestes shoulde to this intent pronounce their seruice plainly, distinctly, and so as it might be vnderstanded, that the people might answere, Amen: (whiche is to be referred to eche parte of the seruice, but specially to the Consecration) that they might beleue, and Confesse, it was the Bodie, and Bloude of Christe, (215) when it was in deede, and not so confesse, when it was not: whiche might happen, if they hearde not the VVordes of Consecration plainly pronounced. And hereto specially that Constitution of Iustinian is to be restrained, as pertaininge onely to the Greeke Church, wherein he liued (216) and not to be stretched further to serue for proufe of al the seruice to be had, and saide in the vulgare tongue in the VVeste Church, as to that purpose of our newe teachers it is vntreuely alleged.*

*The B. of Sarisburie.*

*So many Vntreuthes in so litle roome, so constantly to be anourched without blushing: Where is the Feare of God: Where is the Reuerence of the Reader: Where is shame become: Firste, neither doth that godly Emperour Iustinian once mention, or touche this Petue Fantasie of M. Hardinges Doctrine: nor did the Greeke Church, as it is sufficiently already proued, euer hitherto consente vnto the same. Will M. Hardinge make the worlde beleue, that the people openly in the Church, gaue their consentes vnto that thinge, that they neuer beleued, but knewe vndoubtedly to be an erreure: Is he pable to allege not one Councel, not one Doctour, not one Father, that euer expounded, Amen, in this sort: Is the mater so miserable, and so bare, that no honest witness will speake for it: M. Har-*

*The. 214. Vn-trueth. For Iustinian meante no such thing. But M. Hardinge is licenced at Louaine, to make commentes, as he listeth.*

*The. 215. Vn-trueth, vaine, and Fantastical. For whereunto should the people answere, Amen, hearinge no parte of the Prayer?*

*The. 216. Vn-trueth. For this Lave touched as vvel the Church of Rome, as the Church of Grecia: as shal appere.*



**M.** Hardinges bare woordes, without Scripture, Councel, Decret, or Father, be taken for the Doctrine of the Church:

De Ecclesia. Di-  
uer. Capitulis.  
Constitutione.

123.

εις πλείονα  
κατά αυγιν.

The Emperours woordes are plaine, Wee commande al the holy Bishoppes, and Priestes, to minister the holy Oblation, and the Sacramente of Baptisme, and other Prayers (not closely, or in Silence, as the manner is now in the Church of Rome, but) with a lowde voice, that may be hearde of the Faithful people (not, to testifie M. Hardinges Transubstantiation, whiche then was not knowen, but) that the hartes of the hearers may thereby bothe the more be humbled to repentance, and also the more be stirred to glorifie God. If the pronouncings of these two Syllables, Amen, be prouue sufficient to warrant Transubstantiation, then may we easily finde the same Transubstantiation, not onely in the Sacramente of Chyestes Bodie, but also in the Sacramente of Baptisme, and in al other Publique prayers. For in every here of the people was willed, to say, Amen.

Secondely, M. Hardinge saithe, (and he saithe it alone: for noman euer saide it before him) that the Bishop, and Priest was thus commaunded to speake aloud, leaste the people should happen to preuente the time, and to answere, Amen, out of season, before the Sacramente were consecrate. And this muste be taken, as a graue, and a deepe consideration, and meete for the Emperour of the worlde. But, O the vanities of these vaine Penne. For whereunto should the people answere, Amen, that hearde no parte of the Prayer: Or howe should they Confirm, that was saide by the Prieste, that knewe not one worde, what he saide: Certainly it appeareth not, that the Emperour Iustinian doubted to mutche the ouer hasty answearinge of the people: but rather thought, that, if the Priestes voice were not hearde, the people should be able to answere nothinge. For to that ende he allegeth these woordes of S. Paule, How shal the vnlearned man answere, Amen, to thy thankes geuinge: For he knoweth not, what thou saiest.

1. Corin. 14.

Last of al, he saithe, This Constitution of the Emperour Iustinian touched onely the Graeke Church, and pertained nothinge to the Church of Rome: ad-  
dinge further, That by these Newe Masters it hath bene, and is otherwise vntuely alleged. Thus mutche M. Hardinge onely of him selfe, without any other further Autho-  
ritie, either Olde, or Newe. Perhappes he woulde haue vs thinke, accoordinge to that Childlike Fable of their forged Donation, that the Emperour Constantinus had geuen ouer the whole Empire of the Weste parte of the worlde vnto the Pope, and that therefore Iustinian the Emperour had now nothinge to do in the Church of Rome. But Iustinian him selfe, contrary to M. Hardinges Commem-  
tarie, commaundeth his Lawes to be taken as general, and to be kepte vniuersally throughout the worlde. For thus he writeth: Vltim est, presentem Legem  
omni terrarum Orbi ponendam, nullis locorum, vel temporum angustijs coartandam:  
Vvee haue thought it good, that this Lawe shoulde generally concerne the whole worlde, to  
be restrained by no limites of place, or time. And, makinge an Ordinance for the  
Church, he writeth thus: Et hoc, non solum in Veteri Roma, vel in hac Regia Ciui-  
tate, sed in omni terra, vbicunque Christianorum Nomen colitur, obtinere sancimus:  
And this Lawe we wil take place, not onely in the Olde Cittie of Rome, or in this princely  
Cittie of Constantinople, but also in al the worlde, where the name of Christians is had in Ho-  
nor. Likewise Eusebius writeth of Constantinus the Emperours Proclamation  
for the keepinge of the Sunnedale: Upon that daie he commaunded, not onely the  
Greekes, but also al other Nations, that were subiecte to the Empire of Rome, to abstain  
from bodily labours. And concerninge such matters, as specially touched the Cittie  
of Constantinople, he writeth thus in the same Lawe, & M. Harding hath here al-  
leged: What so eueninges namely concerne the Church of this Princely Cittie of Constantino-  
ple, we haue comprised the same in a particulare Lawe specially seruing to that purpose. Yet  
nuer. λάβομεν.

Donatio Con-  
stantini: in 1.  
tomo Concil.

Cod. De iudicis.  
Cap. Prophan-  
dum.

Cod. De Episc.  
et Clerici Ca.  
Generaliter.

Eusebius in vita  
Constantini, O-  
ratione. 4.

πᾶσι τοῖς ὑπὸ  
τὴν τῶν ῥω-  
μαίων ἀρχὴν  
πολιτευομέ-  
νοις.

ταῦτα  
ἵδμεν ὅτι  
μαρτυροῦ-  
μεν.

neverthelesse, M. Hardinge thinketh it lawfull for him to saie, *The Emperours minde was not to extende this Lawe to the Church of Rome: and wee muste beleue him vpon his bare word, yea although the Emperour him selfe say the contrary.*

But to what purpose excepteth M. Hardinge the Latine Church in this behalfe? Was not S. Ambrose B. of Millaine: Clemens, & Leo Bishoppes of Rome: al thre Bishoppes of the Latine Church? And doth not M. Hardinge saie, that euery of these thre pronounced the wordes of Consecration openly, with lowde voice, & not in Silence? And doothe not M. Hardinge further tel vs, It was the Tradition of the Apostles: Wherefore then doothe he so nicely excepte the Church of Rome? Had the Church there any special Privilege to breake the Apostles Traditions, more then others? Certainly, Clemens Alexandrinus saith, *The Traditions of the Apostles, as wel in the East Church, as in the West, were al one, euen as was their Doctrine. Fuit vna omnium Apostolorum, sicut Doctrina, ita Traditio.* Thus hath M. Hardinge founde by his owne Confession, bothe the Tradition of the Apostles, and the Ancient Doctours, Ambrose, Clemens, and Leo, and bothe the Churches of God, the Greeke, and the Latine against him selfe.

M. Hardinge  
Contrary to  
him selfe.

Clemens Alex.  
stromat. li. 7.

M. Hardinge. The. 4. Division.

Nowe in this West Church, whiche is the Latine Church, the people hauinge beene sufficiently instructed, touching the beliefe of the Bodie, and Bloude of our Lorde in the sacramente, (217) it hath beene thought by the Fathers conuenient, the Vwoordes of Consecration to be pronounced by the priest closely, and in Silence, rather then with open voice. Vwherein they had special regarde to the dignitie of that high Myserie. And doubtlesse for this point they vnderstoode, as S. Basile writeth, that the Apostles, and the Fathers, whiche at the beginninge made lawes for the order of Ecclesiastical thinges, maintained the Myseries in their due auctoritie, by keepinge them secreete, and in Silence. For it is not, saith he, any Myserie at al, whiche is brought forth to the popular, and vulgare eares, whereof he wrote very truly before: *Ei, quod publicum est, & per se apprehendi potest, imminere contemptum: Ei vero, quod remorum est, ac rarum, etiam naturaliter quodammodo esse coniunctam admirationem.* That, what is doone openly, and made common, and of it selfe maye be attained, it is like to come in contempte, and be despised. But what is kepte far of, and is seldome gotten, that euen naturally in manner is neuer without wonderinge at. And in suche respecte Christe gave warning, that Pretious Stoanes be not strewd before hogges.

The. 217. Vn-  
trueth For  
there is no such  
thing decreed  
by the Ancient  
Fathers.  
These vwoordes  
of S. Basile per-  
taine nothinge  
to the Sacra-  
mente.

The B. of Sarisburie.

It is most certaine, and therefore the more lamentable, that, as it now fareth through the whole Church of Rome, the people knoweth, neither the Substance, nor the Meaninge, nor the Use, nor the Efficacie, nor the Ende, or purpose of the Sacrament, nor the Consecration, nor any Word thereunto belonging. They heare nothinge: They see nothinge: They vnderstande nothinge: They learne nothinge: The Pope, the Cardinales, the Bishops, the Priestes teache them nothinge: It is thought to be the surest fence, & strongest warde for that Religion, that they should be kepte still in ignorance, and know nothinge: M. Hardinge bothe in this place, and also before, calleth them al hogges; & Swine, as insensible, & brute beastes, and void of reason, and hable to iudge, and conceiue nothing. Yet he blusheth not to say, *The people of the Latine Church is sufficiently instructed, touching the sacramentes: And y more sufficiently, as it appeareth, then euer they were instructed in the Primitive Church, or in y time of y Olde learned Fathers.* Verily Ignorance is easily learned: They may sone be taught, to know nothinge. But the Doctrine, that he meaneth, standeth in Transubstantiation, & Real Presence, and other like maters incident vnto the same, suche as the Godly people in the Olde times neuer learned. How be it, if the people were thorowly instructed, and knewe the meaninge of al Myseries, woulde M. Hardinge thereof conclude, that therefore they shoulde not heare the Wordes of Consecration? Is this the Logique of Louaine? who euer taught him to fraine suche a Syllogismus? In what forme; in what moode may it stande? How may this Antecedente, and this Consequente ioine together?

Articul. 13. De  
uisione. 6.

A A a

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But, where he addeth, That in consideration hereof, the Fathers thought it convenient, y<sup>e</sup> woordes of Consecration should be pronounced in Silence, this, besides other great wantes, is also a great vntueth, to make vp his simple Syllogismus. For what were these Fathers: what names had they: where dwelte they: In what Council, in what Countrie mette they: This is a very strange case, that, bringe Fathers, and such Fathers, hable to alter the Traditions of the Apostles, and the whole state of the Church, nomā should knowe them, but onely M. Hardinge. As for S. Basile, whose name he muche abuseth to this purpose, it is plaine, y<sup>e</sup> he speaketh not, neither of y<sup>e</sup> Sacrament, nor of the woordes of Consecration. And here, good Christian Reader, marke, I beseeche thee, the circumspection, & constancie of M. Hardinge. For prouise of his late inuented order of the Latine Church, he sheweth vs examples of the Greke Church: & to auouche his Consecration in Silence, he allegeth the Authozitie of S. Basile, who by his owne Confession, euermore pronounced the same alowde with open voice, & neuer in Silence. He shoulde neither so vnadvisedly auouche the names of Ancient Fathers, nor haue so smal regarde vnto his Reader. True it is, as S. Basile saith, Familiar vse breedeth contempte. And for y<sup>e</sup> cause Pope Innocentius saith, The woordes of Consecration were commaunded to be saide in Silence, Ne Sacrosancta verba vilescerent: Least the holy woordes should be despised. The like hereof is surmised also by John Billel. Thomas of Aquine saith, That the Oblation, and Consecration belonge onely to the Priest, and that therefore the woordes be spoken in Silence, as nothinge pertaininge to the people. But if the people be thus naturally inclined, the lesse they heare, or knowe thinges, the more to haue them in admiration, then were it good, they should neuer heare, neither the woordes of Baptisme, nor any parte of the Gospel, nor the wordes Water, nor the Name of God, or Christe, no nor the Masse it selfe. And, as now their eares be barred from hearinge the woordes, that make the Sacrament, so were it good policie, their eyes were also barred, from seeinge the Sacrament. For naturally contempte groweth as wel of sight, as of hearinge, or rather more. For by M. Hardinges skil, these were good waies, to breede Reuerence in the people, & to increase Devotion. But this is an vnreuerent reuerence, and a disordred honoure of God. The people of God is not made, to serue the Sacramentes: but the Sacramentes are made to serue the people. But these be the secreete woordes, & policies of Satan, to make the simple beleue, they Reuerence the Sacramentes, & yet vnderstande no parte, neither of the meaning, nor of the vse of the Sacramentes. Lactantius saith, Hinc fida silentia instituta sunt ab hominibus callidis, vt nesciret populus, quid coleret: Therefore suttile, and crafty men devised to haue their Sacrifices wrought in Silence, that the people shoulde not knowe, what thinge they honoured for their God.

M. Hardinge. The 5. Diuision.

If in the Olde lawe Priests were chosen (as S. Ambrose writeth) to couer the Arke of the Testament, bicause it is not lawfull for al personnes to see the deapth of Mysteries: If the Sommes of Caath by Goddes appointement did onely beare the Arke, and those other Holy thinges of the Tabernacle on their shoulders, when so euer the children of Israel remooued, and marched forewarde in vildernes, beinge closely folded, and lapte within vailles, courteines, and palles, by the Priestles: and might not at no time touche, nor see the same vpon paine of death, whiche were but Figures of this: howe muche more is this highe, and woorthy Myserie to be honoured with secretenes, closenes, and Silence?

The B. of Sarisburie.

Here M. Hardinge seemeth to reason thus: In the time of the Olde Testament it was not lawfull, for euery of the people, to beholde the Arke of God, and the thinges therein contained: Ergo, the Priestle ought to pronounce the woordes of Consecration in Silence, and secretly to him selfe: This simple reason holdeth from Moses, to Christe: from the Olde Testament, to the Newe: from Seeinge, to Hearinge: and to be shorte, from somewhat, to nothinge: and serueth onely to control al the Ancient Fathers of the Church, who, as M. Hardinge knoweth, and hath already in parte confessed, neuer pronounc-

ced

Basil. De spir.  
Sanc. ca. 27. Τῷ  
πεπατημένῳ  
πρόχρως ἢ  
κατὰ φρόνη-  
σιν.  
Innocen. 3. De  
Sacro Altaris  
Myster. li. 3. ca. 1.  
Io. Billel. De Di-  
uin. Officijs.  
Thom. par. 3.  
que. 183.

Lactant. li. 5.  
cap. 20.

ced these wordes in such secrete sorte, nor euer vsed these policies for increase of Reuerence. Notwithstandinge M. Harding, the better to leade alonge his simple Reader, hath conningly drawn in the names of two olde Fathers, Ambrose, and Origen, to the intent to make his owne Conclussion to seme theires. And thus vnder his painted coueringes, and Tales of Eloquence, he foldeth vp Closely, not the Arke of God, but, as his wouste is, greate Untruethes.

M. Harding. The 6. Diuision.

For this cause, as they reporte, saith Carolus Magnus, that noble, vertuous, and learned Emperour, writtinge to his Schoolemaister Alcuinus our Countreiman, and first teacher of Philosophie in Paris: It is become a Custome in the Church, that the Canon, and Consecration be saide by the Priest secretly, that those wordes so Holy, and pertaininge to so greate a Myserie, should not growe in contempt, whiles al in manner throughe common vse bearinge them awaie, would singe them in the highe waies, in the streetes, and in other places, where it were not thought conuenient. VVhereof it is tolde, that before this Custome was receiued, Shepheardes when they sang them in the fildes were by Goddes hande strooken. Luther him selfe in Praeceptorio, is muche against them, that would haue the Canō of the Masse to be pronounced with a lowd voice for the better vnderstanding.

The B. of sarisbury.

It appeareth M. Harding is muche scanted of god Authorities, when he is thus driuen by Tales, & Fables, to countrenaille the Tradition of y Apostles: and that, by such Fables, as he him selfe is faine to cutte of in the midst, & cannot truly repozt without shame. How be it, nothinge commeth amisse, that may serue to a-konne the simple. Such groundes be sufficient for such Doctrine. The tale, as it is tolde by Innocentius, and Durandus amongst other Fables, is this: Certaine Shepheardes, hauinge by often hearinge learned the wordes of Consecration, began to practise the same amongst them selues, ouer their Breade, in the fildes, vpon a stoane. Suddainely the breade was streake: the poze men were amased: God was angrie: Fierye came from Heauen, and burnte them vp: not one leaste aliuie to tel these tidinges. Hereupon, saith M. Hardinge, this lawe was made. For viclewe of the likelihoode hereof, they say, that the Priest him selfe, be he neuer so holy, onlesse he haue his Altar, his Supercaltare, his Chalice, his Corporesse, his Lightes, his Vestimentes, and al other appourtenances necessary: Onlesse he stedfastly eie, & beholde the Breade: onlesse he pronounce al these fine wordes with one breathe, without stoppe: and onlesse he haue a special intent, and minde to worke Consecration, he laboureth in vaine, and can neuer Consecrate. Yet these poze Shepheardes, not beinge Priestes, for aught that we knowe, nor hauinge either Altar, or Supercaltare, or Vestimentes, or any knowledge of these Cauteles, nor intention, or minde to worke Consecration, yet notwithstandinge, had Consecrated suddainely befoze they were ware. By these it may be geathered, that Consecration is easier for a Shephearde, then for a Priest. But when these Shepheardes were all slaine in the place, where they stode, and not one leaste aliuie to repozt these doinges, M. Hardinge shoulde haue tolde vs, by what Angel, or Archangel, or other secrete Reuelation, this tale afterwarde came to light. His Reader would also longe to knowe, in what Kingedome, or in what Countrie, in what Kinges, or Popes, daies these thinges happened: in what Chronicle, in what Storie they were recorded. Otherwile he wil suspecte, M. Hardinge founde it in the Shepheardes Calendars. And touching this Petue Decree for Silence, and Secresie, M. Hardinge shoulde haue taught vs, in what Councel, in what Synode, in what Conuocation, in what Diocesse, in what Countrie, and at what time it was determined: who was Legate at the doinge, who was Referendarie, who was Presidente, who was Presente. If he haue nothinge to saie, his tale hath loste his grace, and wilbe thoughte a Shepheardes Fable.



But hereof, these two things M. Hardinge might wel haue learned: Firſt, that beſore theſe ſtrange vnknoen Shepheardes gaue this attempte, the Conſecration was euerywhere pronounced aſtowde: And farther, that the ſame Conſecration was pronounced in the Common known Mother tongue of euery Countrey: that the Shepheardes might learne it, and vnderſtande it: Wileſſe M. Hardinge wil happily ſaie, They were Greeke, or Latine Shepheardes.

M. Hardinge. The 7. Diuiſion.

The Fathers of the Primitiue Church had this ſacramente in ſutche reuerence, and honour, that they excluded ſome ſortes of Faithful people from beinge preſent at the cglebration of it, thinkinge them vnwoorthy not onely to heare the myſtical woordes of Conſecratio pronounced, but alſo to ſee the Formes of the ourwarde Elementes, and to be in the Church, whiles that moſt holy ſacrifice was offered. They were theſe, Catechumeni, Energumeni, and Penitentes. The firſt were learners of our beleefe, who, as they were daily inſtructed, beleued in Chriſte: and as S. Auguſtine writeth, bare Chriſtes Croſſe in their foreheade, and marked them ſelues with the ſame. The ſeconde were ſutche, as notwithstandinge they had bene Chriſtened, yet for the Inconſtancie of their minde were vexed with vncleane ſprites. The thirde ſorte were they, who for their ſinnes committed, had not yet made an ende of dooinge their open penance. Al theſe were iudged by the Governours of the Church, at the beginninge vnwoorthy to be preſent at theſe holy Myſteries. Nowe if this great reuerence towards the holy thinges, in them was iuſtly praiſed, the admittinge of al ſortes of people, not onely to be preſente, and to beholde the ſame, but alſo to heare, and vnderſtande the woordes of Conſecratio (218) (that hath thus alwaies bene honoured with ſilence, and ſecrecies) cannot ſeeme to wiſe, zelous, and godly menne, a thinge commendable: ſpecially in theſe times, in which the holy Chriſtian Diſcipline of the Church is looſed, and vtterly ſhaken of, and no difference nor accountie of any diuerſitie made betweene the perſue, and godly people, and them that ought to doo open penance, that be poſſeſſed with Diuels, and be infamous for heinous and notorious crimes committed.

Tracta. in  
Io. II.

The. 218. Vn-  
trueth. For the  
Contrary is  
known, and  
euidente.

The B. of ſacramente.

The reuerence, that M. Hardinge preſumeth, was geuen onely to this Sacrament, was geuen like wiſe, and in as ample ſorte to the Sacrament of Baptiſme. And, as the Catechumeni were ſequeſtered from the preſence, and ſight of the one Sacrament, ſo were they alſo ſequeſtered from the other. In the Council holden at Arauſica it is written thus: Catechumeni ad Baptiſterium nunquam admittendi ſunt. The Catechumeni may neuer be admitted to the place of Baptiſme. S. Chryſoſtome, touching the woordes of Baptiſme, writeth thus: Verba Dei, quæ ſunt Fidelis, in Aquæ Lauacro per Sacerdotem pronuntiaſta, tanquam in vtero quodam, Formant, ac Regenerant eum, qui Baptizatur. The woordes of God, whiche the Faithful knowe, bringe pronounced by the Prieſt in the Water of Baptiſme, doo Forme, and Regenerate him, that is Baptized, as if it were in the Mothers wombe. Likewiſe againe he ſaith: Cupiam ſane verba illa clare proferre, &c. Paine woulde I in plaine ſorte utter theſe woordes (of Baptiſme) yf the preſence of theſe vngodly menne, the Heathens, did not let me. They cauſe my interpretation to be the harder: I may not ſpeake plainly, nor publiſhe our Myſteries becauſe of them. So ſaith the Cyillus: Dicerem de Baptiſmo alia, niſi vererem non inſiatorum aures. Touchinge Baptiſme, I woulde ſaie more, ſauinge that I doubt the eares of theſe proſe people, that are not Chriſtened. To like purpoſe S. Auguſtine ſaith: Opera noſtra bona videntur, etiam Paganis: Sacramenta vero noſtra occultantur illis. The Heathens may ſee our good woorkes: But our Sacramentes (that is, our Baptiſme, our Lodes Supper) are hidden fro them. The like may be ſaide bot he of Publique, and Solemne Prayers, and alſo of the vnderſtandinge of the Scriptures. Chryſoſtome ſaith: Quid Oratione potentius? Et Catechumenis quid hoc nundum permiſſum eſt; &c. What thinge is there more mighty then the Solemne Prayer? (of the Church) yet is it not lawfull for the Catechumeni to vſe the

Concil. Arauſi-  
can. Ca. 19.  
Chryſoſtom. in  
Epiſt. ad Galat.  
cap. 4.

Chryſoſt. in 1. ad  
Corin. homi. 40.

Cyri. contra  
Iulian. li. 7.  
Auguſt. in Pſal.  
104.

Chryſoſtom. ad  
popul. Antio-  
chen. homi. 79.

the same. For they are not yet come to that boldnesse. But you (beinge Chyristened) are commaunded to pray for the whole worlde, and for the Church. Thus, like as for reuerence of the Myserie, y<sup>e</sup> Catechumeni mought not be present at the Administration of the Sacrament of Chyristes Bodie, euen so for like reuerence, thei mought not be presente, neither at the Sacramente of Baptisme, nor at the Solemne Common Praiers. But now let vs weigh M. Hardinges reasons. In the olde time (saith he) the Catechumeni, whiche were onely Nouices in the Faith, and as yet vnchristened, and other Renegates, Franike, and vngodly people, mought not be present at the Holy Mysteries: Ergo, Nowe the godly Faithful people may not heare the woordes of Consecratio. Poman would vse such Logique, but M. Hardinge. And yet this, he thinketh, for Wisse, Zelous, & Godly menne is sufficient. As for the rest, in dede M. Hardinge, as a man of trauaile, that hath bene in Rome, and hath seene Bishoppes, & Cardinales men of warre: Children, & Woies setts in the highest Degrees, & Dignities of the Church: Open Stewes so deereley rented: so many thousande Cortegianes so wel regarded: Priestes so freely allowed to keepe their Concubines: The Church of God turned into a Caue of Thieues: Dutche corruption in the Clergie: such corruption in the People: So little difference bitweene Wisse, & Harlot: Honest, and Unhonest: Godly, & Ungodly: and, as Bernarde saith of them, The seruantes of Chyriste, seminge Antiebrise: And al this suffered without Correction, & wel allowed of, & accompted Catholique: seinge, I saie, the Church of God in Rome thus bled, he may iustely complaine of corruption of life, and loosenesse of Discipline. How be it, it were harde hereof to conclude, that therefore noman may heare the Woordes of Consecration. Verily it is thought lawfull for Murders, Thieues, Hoozes, Murderers, Traitors, and al other like, to be presente, and to heare Masse, without exception.

M. Hardinge. The S. Diuision.

Where as in olde times, when by holysome Discipline the Faithful people were kepte in Godlye a we, and obedience, that Praier also, whiche was saide ouer the Oblation before Consecration, (219) was pronounced closely, and in silence: and therefore it was called of the Latines Secreta, of the Greekes, Mystica oratio, meaning thereby, that it ought not to be vtered openly, and made Commō.

The B. of Sarisburie.

Here M. Hardinge, for wante of other prouises, presumeth of him selfe, that in Olde times the Praier before Consecration, was pronounced, as he saith, Closely, and in Silence. And that he ghesseth onely by this worde, Secreta: whiche is a terme peculiar onely to his Massebooke: & in the olde Catholike Fathers was neuer founde. And yet dothe not the same importe any such Silence, or Secresie, as M. Hardinge suppoeth. For so Gerardus Lozichius writeth of it: Non arbitrandum est, Orationē eam dici Secretā, quasi non liceat Laicis, illam vel nosse, vel audire: Sed quod iuxta aque Canon, non canitur voce altiori: Wee may not thinke, that the Praier is called, Secreta, for that it is not lawfull for the Laie people to knowe it, or to heare it: but onely, for that it is not songe out with loude voice, as is the Canon. Therefore M. Hardinge concludeth this mater with two vntuethes bothe togeather.

Thus, notwithstanding this newe diuine Ceremonie haue bene onely receiued in the Church of Rome, and no where els, and that onely for a time, and not from the beginninge, and therefore mere particulare, and no way vniuersal, and so not Catholique: notwithstandinge also it be vtterly boide of any thewe, either of the Scriptures, or of the olde Councelles, or Ancient Fathers, or of any manner Antiquitie, yet M. Hardinge thinketh him selfe wel hable, to mainteine it as he doth the rest, against S. Ambrose, against S. Augustine, against S. Chrysostome, against Leo, against his owne Clemens, against the whole Primitive Church, both Greeke, and Latine, and against the Decrees, and Traditions of the Apostles, and against his owne knowledge, and, I feare me, also against his owne Conscience.

FINIS.

A A a 3

The. 219. Vntueth. For this same Secrete Praier was pronounced alowde: as shal appeare.

Gerard. Lozichius lib. 2.



# THE XVII. ARTICLE, OF THE SACRIFICE.

The B. of Sarisburie.

**Or that the Priest had then Authoritie to offer  
vp Chyriste vnto his Father.**

M. Hardinge. The I. Division.

Chyriste is offered vp to his Father after three manners. Figuratiuely, Truly with Bloudshed- Threefolde oblation of Chyriste. Agnus occisus est ab origine mundi. Apoc. 13. Heb. 10. Lib. 6. ca. 5. dinge, and sacramentally, or Mystically. In Figure, or signification he was offered in the sacrifices made to God bothe in the time of the Lawe of Nature, and also in the time of the lawe written. And therefore S. Iohn calleth Chyriste the Lambe, whiche was killed from the beginninge of the worlde, meaninge in Figure. The sacrifices of Abel, Noe, and Abraham, and al those of the people of Israel commaunded by the Lawe of Moses, figured, and signified Chyriste. For whiche respecte chiefly the lawe is reported of S. Paule, to haue the shadowe of the good thinges to come. S. Augustine writinge against Faustus the Heretike, saith: Testamenti Veteris Sacrificia omnia multis, & varijs modis vnum Sacrificium, cuius nunc memoriam celebramus, significauerunt: Al the sacrifices of the Olde Testaments signified by many, and sundrie waies this one sacrifice, whose memorie we doo nowe celebrate. And in an other place he saith: \* That in those Fleashe sacrifices there was a signification of Chyristes Fleashe, whiche he shoulde offer for sinnes, and of his Bloude, whiche he shoulde shedde for the remission of our sinnes.

\* M. Hardinge hath purposely maimed this place of S. Augustine, as shal appeare.

Truely, and with Bloudshedding, Chyriste was offered on the Crosse in his owne personne, where of S. Paul saith, Chyriste gaue him selfe for vs, that he might redeme vs from al iniquitie. And againe, Chyrist hath loued vs, and hath deliuered him selfe for vs an Oblatio, and sacrifice to God into a sweete sauour.

Christ offered, not in respecte of the manner of offering.

sacramentally, or in Mysterie, Chyriste is offered vp to his Father in the daily sacrifice of the Church vnder the forme of Breade, and VVine, truely, and in dede, not in respecte of the manner of offeringe, but in respecte of his very Bodie, and Bloude, really (that is in dede) present, as it hath ben sufficiently proued here before.

The B. of Sarisburie

The greater, and woorthier the worke is, that our Adversaries haue imagined, that is, for a Portal, and a miserable man to offer vp the Immortal Sonne of God vnto his Father, & that really, and in dede, the more ought the same, either by manifest wordes, or by necessary collection expressely, and plainly to be proued. For man taketh honour, and office vnto him selfe, but he that is called, and appointed thereto by God. But for ought, that maie appeare by any Clause, or Sentence, either of the Newe Testament, or of the Olde, God neuer appointed any such sacrifice to be made by any mortal Creature. And Theophylacte saith: Iesus eiciendo Boues, & Columbas, præsinauit; non ultra opus esse animalium Sacrificio, sed Oratione: Iesus throwinge the Oxen, and Doones out of the Temple, signified, that they shoulde no longer haue neede of the sacrifice of beastes, but of prayer.

Hebra. 5.

Theophylact. in Matthe. cap. 21.

How be it, the olde learned Fathers, as they oftentimes delited them selues with these wordes, Sabbatum, Parasceue, Pascha, Pentecoste, and such other like termes of the Olde Lawe, notwithstandinge the Obliteration, & Ceremonie thereof were then abolished, and out of vse: Euen so likewise they delited them selues oftentimes with these wordes, Sacerdos, Altare, Sacrificium, the Sacrificer, the Altare, the sacrifice, notwithstandinge the vse thereof were then clearly expired: onely for that the eares of the people, as wel of the Iewes, as of the Gentiles, had benne longe acquainted with the same. Therefore Pachymeros the Paraphraste writinge vpon Dionysius, saith thus: Presbyterum appellat Sacerdotem, ut etiam in Co-

Pachymeros, pag. 401. καὶ ἡ

lesti

Iesti Hierarchia: idē vsus iam obrinuit: Him, that is the Priest, or Elder, he calleth the Sacrificer, as he dooth also in his Coelestial Hierarchie: And the same woorde, Sacrificer, is now obtained by Custome. In this sense S. Paule saith of him self: Sacrifico Euangelium Dei: I sacrifice the Gospel of God. And Origen saith: Sacrificale opus est, annuntiare Euangelium: It is a woork of Sacrifice, to Preache the Gospel. So the Learned Bishop Pearson saith vnto his people: Hostiam vos ipsos obruli: I haue offered vp you for a Sacrifice. So saith S. Chrysostome: Ipsum mihi Sacerdotium est, Prædicare, & Euangelizare. Hanc offero Oblationem: My whole priesthoode is, to Teache, and to Preache the Gospel. This is my Oblation: This is my Sacrifice. Thus the holy Fathers alluding to the orders, and Ceremonies of Moses Lawe, called the preachinge of the Gospel, a Sacrifice: notwithstandinge in dede it were no Sacrifice.

Nowe, to come to M. Hardinges woordes, Three waies, saith he, Chryste is offered vp vnto his Father. In a Figure, as in the Olde Lawe: In dede, and Bloudily, as vpon the Crosse: In a Sacrament, or Myserie, as in the Newe Testament. Of whiche three waies, the Bloudy Oblation of Chryste vpon the Crosse, is the very, true, and onely Propitiatorie Sacrifice for the Sinnes of the worlde. The other two, as in respecte, and manner of Signifiēge, they are sundrie, so in effecte, and substance, they are al one. For, like as in the Sacramentes of the Olde Lawe was exprest the Death of Chryste, that was to come: Euen so in the Sacramentes of the Newe Lawe of the Gospel, is exprest the same Death of Chryste already past. As we haue Mysteries, so had they Mysteries: As we sacrifice Chryste, so did they sacrifice Chryste: As y Lambe of God is slaine vnto vs, so was the same Lambe of God slaine vnto them. S. Augustine saith: Tunc Christus Venturus, modo Christus Venit. Venturus, & Venit, diuersa verba suntded idem Christus: Then was, Christ shal come: Now is, Christ is come. Shal come, and, Is come, are sundrie woordes: But Chryste is al one. Againe in like comparison betwene the Lawe of Moses, and y Gospel of Christ, he saith thus: Videite, Fide manente, Signa variata. In Signis diuersis eadem Fides: Beholde, the Faith remaininge, the (Sacramentes, or) Signes are changed. The Signes, or Sacramentes beinge diuers, the Faith is one.

But here hath M. Hardinge donne greates, and open wronge vnto S. Augustine, wilfully suppressing, and drowninge his woordes, and vncourteously commaunding him to silence in the midst of his tale. Wherein also appeareth some suspicion of no simple dealinge. S. Augustines woordes touching this whole matter, are these: In illis Carnalibus Victimis Figuratio fuit Carnis Christi, quam pro nobis fuerat oblaturus, & Sanguinis, quem erat effundurus in Remissionem peccatorum: In isto autem sacrificio Gratiarum actio est, & Commemoratio Carnis Christi, quam pro nobis obrulit, & Sanguinis, quem pro nobis idem Deus effudit. In illis Sacrificijs, quid nobis esset donandum, Figurata significabatur: In hoc autem Sacrificio, quid nobis iam donatum sit, euidenter ostenditur. In illis Sacrificijs prænuntiabatur Filius Dei pro impijs occidendus: In hoc autem, pro impijs annuntiatur occisus: In those Fleashe Sacrifices (of the Iewes) there was a Figure of the Fleashe of Chryste, whiche he would afterwarde offer for vs, and of the Bloude, whiche he would afterwarde shed for the Remission of sinne: But in this Sacrifice (of the Newe Testament) there is a Thankesgeuinge, and a Remembrance of the Fleashe, whiche he hath already offered for vs, and of the Bloude, whiche he beinge God, hath already shed for vs. In those Sacrifices it was represented vnto vs vnder a Figure, what thinge should be geuen vnto vs: But in this Sacrifice it is plainly set forth, what thinge is already geuen vs. In those Sacrifices it was declared, that the Sonne of God should be slaine for the wicked: But in this sacrifice it is plainly preached vnto vs, that the same Sonne of God hath already benne slaine for the wicked.

Likewise againe he saith: Huius Sacrificij Caro, & Sanguis ante Aduentū Christi per Victimās Similitudinum promittebatur: in Passione per ipsam Veritatem reddebatur. Post Ascensum vero Christi per Sacramentum Memoriz celebratur: The Fleashe, and

συμβολα ἐν ὧς  
τὸ θεο.

Roman. 15.

Origen in Epist.  
ad Roman. li. 10.

Nazian. in Oratione  
ad Plebem.

Chrysos. in Epist.  
ad Rom. Hom.

29.

August. De Vir-  
tute Poeniten-  
tia. l.

August. in Iohā.  
tracta. 26.

August. De Fide  
ad Petrum Dis-  
acon. ca. 12.

August. Contra  
Faustum. li. 20.  
cap. 21.



Blonde of this Sacrifice, before the comminge of Christe, was promised by Sacrifices of Resemblance: the same in his Passion (vpon the Crosse) was geuen in Truth, and in deede: But after his Ascension it is solemnized by a Sacramente of Remembrance.

This is the Difference that S. Augustine noteth betwene the Sacramentes of the Olde Lawe, and the Sacramentes of the Newe. Wherefore, the wordes, that M. Hardinge hath hereunto added, Christe is offered vnto his Father, and that vnder the Formes of Breade, and VVine, yea and that truly, and in deede, are his owne onely wordes, confidently, and boldly presumed of him selfe, neuer vsed, neither by S. Augustine, nor by any other Ancient godly Father.

But, where as he addeth further, That Christe is in deede, and verily offered by the Priest, al be it, as he saith, not in respect of the manner of offeringe, but onely in respect of the presence of his Bodie, Either he vnderstandeth not, what him self meaneth: or els with a vaine distinction of clowdie wordes without sense, he labourerth to dalle his Readers eyes. For what a fantasie is this, to saie, Christe is offered Verily, and in deede, and yet not in Respect of the Manner of offeringe: What Respecte? What Manner is this: Wherefore comme these blinde Mysteries abroade without a gloze: Whiche of al the olde Doctours, or holy Fathers euer taught vs thus to speake: Certainly, as he saith, Christe is Really offered, and yet not in respect of the Manner of Offeringe: So maie he also saie, Christe died vpon the Crosse, and yet not in Respect of the manner of dieinge. By sutch Manners, & sutch Respectes he maie make of Christian Religion, what him listeth.

If he thinke, somewhat to shadowe the mater with these wordes of the Council of Nice, Sine Sacrificio Oblatus, Let him consider a foze hande; it wil not healepe him. For the holy Fathers in that Council neither saie, that Christe is Really offered by the Priest, nor seme to vnderstande these strange Respectes, and Manners of Offeringe. They agree fully in sense with that is before alleged of S. Augustine: In this Sacrifice the Death of Christe is solemnized by a Sacramente of Remembrance: And with that S. Chrysostome saith: Hoc Sacrificium, Exemplar illius est: This Sacrifice, is an Example of that Sacrifice. Thus the Death of Christe is renewed before our eyes. Yet Christe in deede neither is Crucified, nor dieth, nor sheaddeth his Blonde, nor is Substantially Presente, nor Really Offered by the Priest. In this sorte the Council saith, Christe is Offered, ἀβύτως, without Sacrifice. So S. Augustine saith: Quod ab omnibus appellatur Sacrificium, Signum est Veri Sacrificij: The thinge, that of al menne is called a Sacrifice is a Token, or a Signe of the True Sacrifice. Likewise againe he saith: Vocatur ipsa immolatio, quæ sacerdotis manibus fit, Christi Passio, Mors, Crucifixio, non rei veritate, sed significante mysterio: The Sacrifice, that is wrought by the handes of the Priest, is called the Passion, the Death, the Crucifyinge of Christe: not in deede, but by a Myserie Signifyinge.

And where as M. Hardinge saith further, Christe is offered onely in respect of the presence of his Bodie, Neither woulde the Real Presence, beinge graunted, impute the Sacrifice (for Christe was Really Presente in his Mothers Wombe, and in the Cribbe, where notwithstandinge he was no Sacrifice) nor hath M. Hardinge hitherto any waie proued his Real Presence.

M. Hardinge. The. 2. Diuision.

The two firste manners of the offeringe of Christe, our aduersaries acknowledge and confesse: The thirde they denie vnterly. And so they robbe the Church of the greatest treasure it hath or maie haue, the Bodie and Blonde of our sauour Christe once offered vpon the Crosse with painefull sufferange for our redemption, and now daily offered in the blessed sacramente in remembrance. For whiche we haue so many prauses, as for no one pointe of our Christian religion moe. And herein I am more encombred with sorrowe, then straightned with lacke, and doubt more, what I may leaue then

Council. Nicen.  
ΑΒΥΤΩΣ ΟΥΔΕ  
ΜΕΥΟΣ.

Contra Faustum  
lib. 20. cap. 21.  
Chrysost. in. E-  
pist. ad Hebræ.  
hom. 17.

Augustin. De  
Ciuitate Dei. li.  
10. cap. 5.  
De Consec. Dist. 2.  
Hoc est.

then what I may take. Wherefore thinkinge it shal appeare to the wise more skille, to shewe discretion in the choise of places, rather then learninge in recital of number, though we are ouer heartely thereto prouoked by M. Iuelles vauntinge and insolent challenge: I intende herein to be short, verily shorter, then so large a matter requireth: and to bringe for proufe a fewe sutch auctorities: (I meane a fewe in respecte of the multitude that might be brought) as ought in euery mannes iudgement to be of great weight, and estimation.

The B. of Sarisburie.

Touthinge the Oblation of Christes Bodie, we beleue, & Confesse as mutche, as the Holy Ghost hath opened in the Scriptures. Where as M. Hardinge saith, Christes Bodie is offered vp by the Priest vnto God the Father, in Remembrance of that Bodie, that Christe him selfe offered vpon the Crosse, He seemeth not to consider the inconstancie, and folie of his owne tale. For it is wel known to al Creatures, not onely Christians, but also Jewes, Turkes, and Saracenes, that Christe was Crucified vpon the Crosse: But that Christe should be Sacrificed by a mortal man, Inuisibly, and, as they saie, vnder the formes of Breade, and Wine, and that Really, and in dede, it is a thinge so far passinge the common sense of Christian knowledge, that the best learned, and wisest of the Ancient learned Christian Fathers coulde neuer know it.

Wherefore this is, not onely the prouinge of a thinge knowen, by a thinge vnknown: and of a thinge moste certaine, by a thinge vncertaine: but also the Confirmation of a manifest Trueth, by an open Errour.

Neither doe we robbe the Church of God of that most Heauenly, and moste comfortable Sacrifice of Christes Bodie: But rather we open, and disclose the errors, wherewith certaine of late yeres haue wilfully deceiued the Church of God. We know, That Christes Bodie was rente for our sinnes, and that by his Wounds we are made whole: That Christe in his Bodie caried our sinnes vpon the tree: and by the Oblation thereof, once made vpon the Crosse, hath sanctified vs for euer, and hath purchased for vs euerlastinge Redemption: And That there is none other Name (or Sacrifice) vnder Heauen, whereby we can be saved, but onely the Name (or Sacrifice) of Iesus Christe. I reckon, who so teacheth this Doctrine, leaueth not the Church of God without a Sacrifice.

Isai. 53.  
1 Petr. 2.  
Hebrae. 9.  
Aetor 4.

Touthinge the multitude of Authorities, wherewith M. Hardinge bindeth him selfe so mutche encombrd, the greater his stoare is, the more wil wise men require his discretion, and skill in the choise. His choise wil seeme vnskillful, if he allege his Authorities beside his purpose. His purpose, and promise is to proue, that the Priest hath god warrant, to offer by Christe the Sonne of God vnto his Father. Whiche purpose if he neuer vouchelaue once to touche, but range abroad, as his manner is, and rhaue solely at matters impertinent, then muste we needs saie, He belittlith his wante, and bringeth his greate Stoare out of credit. So that the offer, that is gently made him, seeme to stande vpon god, and conuenient termes, of Trueth, and modestie. So that his stoareful wante of al thinges, performinge nothinge, vnto the wise (to vse his owne wordes) seeme pearte, and insolent.

M. Hardinge. The. 3. Division.

The Scripture it selfe ministringe euident proufe for the Oblation of Christe to his Father by the Priestes of the New Testament, in the Institution of this Holy Sacrament, in the Figure of Melchisedech, and in the Prophecie of Malachie the Prophete: the auctorities of the Fathers needed not to be alleged, were not the same Scripture by the ouerthrowte, and false interpretations of our aduersaries wrested, and touned to a contrary sense, to the horrible seducinge of the vnlearned.

The B. of



The B. of Sarisburie.

Psalm. 110.

Malachi. 1.

Alas, what tole is there so weake, that M. Hardinge wil refuse, to strike with-  
al: To proue his imagined kinde of Sacrifice, he hath brought vs forth out of  
his greate store, the Example of Melchisedek, and the Prophecie of Malachie: As  
if he woulde reason thus, God saith vnto Christe, Thou arte a Prieste for euer ac-  
cordinge to the order of Melchisedek: M<sup>d</sup>, God saith by the Prophete Malachie,  
A pure Oblation I shalbe offered vnto mee in every place: Ergo, The Priest both  
Authoritie, and power, to offer vp the Sonne of God vnto his Father. If he had not had  
good choise, and store of Authorities, he woulde neuer haue begonne with these.

But he addeth further, as mater of greauance, That these plaine scriptures, by the  
ouerthwarte, and false Interpretations of his Aduersaries, are wrested, and turned to a contrarie  
sense, and that, (as he saith) to the horrible seducinge of the Vnlearned. Doubtlesse, here is  
a very horrible accusation. How be it, if we happily had mistaken these places,  
and our error therein were fully proued, yet should not M. Hardinge in such hor-  
rible termes reprove vs, for dooinge that thinge once, that he, & his felowes doe so  
often. But by what wordes, by what false Interpretation, into what peruerse  
or Heretical Sense, haue we so horribly wrested these Scriptures: M. Hardinge  
is wise, is eloquente, is watchful, is circumspecte, is fast addicted vnto his cause:  
he dissembleth, and leaueth nothinge, that any way may serue his purpose. If our  
Errours be so horrible, he should not haue spared them: If there be none, he should  
not thus haue touched them. If M. Hardinge winke at them, who can see them?  
If M. Hardinge know them not, who can know them?

Tertull. contra  
Iudeos.

Tertull. contra  
Marcion. li. 4.

Hieronym in. 1.  
Caput Malach.

Euseb. De De-  
monstr. li. 1. To  
δι' ευχαριστίας  
μιαμ.

Perhappes he wil say, We expounde the Prophecie of Malachie, sometimes of  
Praier, and sometimes of the Preachinge of the Gospel. This was neuer the Pro-  
phetes meaninge. This is an horrible wrestinge of the Scriptures. Thus, no  
doubte, M. Hardinge wil say: for otherwise he can say nothinge. And yet he kno-  
weth, and, beinge learned, cannot choose but know, that this is the Olde learned  
Catholique Fathers Exposition, touchinge these wordes of the Prophete Mala-  
chie, and not ours. He knoweth, that the Ancient Father Tertullian saith thus,  
The pure Sacrifice, that Malachias speaketh of, that should be offered vp in every place,  
Est Prædicatio Euangelij vsque ad finem Mundi: Is the Preachinge of the Gospel vntil the  
ende of the worlde: And in an other place: Simplex Oratio de Conscientia pura: The  
Sacrifice, that Malachie meante, is a deuoute praier. Proceedinge from a pure Conscience. He  
knoweth, that S. Hierome expoundeth the same wordes in this wise: Dicit, Ora-  
tiones Sactorum Domino offerendas esse, non in una Orbis Prouincia Iudæa, sed in omni loco:  
The Prophete Malachie meaneth hereby, That the Prayers of Holy people shoulde be offered  
vnto God, not onely in Ieremie, that was but one prouince of the worlde, but also in al places.  
He knoweth, that Eusebius calleth the same Sacrifice of Malachie, The Sacrifice,  
and the Incense of Praier. Thus the Holy Catholique Fathers expounded these  
wordes of the Prophete Malachie: and yet were they not therefore iudged either  
ouerthwarte wresters of the Scriptures, or horrible deceiuers of the people.

Now, of the other side, if it may please M. Hardinge to shewe forth but one  
Ancient Doctour, or Father, that either by the Example of Melchisedek, or by  
force of these wordes of Malachie, wil conclude, that the Priest hath Authoritie,  
and Power, to offer vp Merily, and in dede, the Sonne of God vnto his Father,  
he may happily winne some credit.

M. Hardinge. The 4. Division.

For, where as the Holy Euangelistes reporte, that Christe at his last supper tooke Breaue, gaue  
shankes, brake it, and saide, This is my Body, whiche is geuen for you: Againe, this is my Bloude,  
whiche

1 Pet. 2.

whiche is sheadde for you in remission of sinnes: By these woordes, beinge woordes of sacrificinge and offeringe, they shewe, and set forth an Oblation in acte, and deede, though the terme it selfe of Oblation, or sacrifice be not expressed. Albeit to some of excellent knowledg, Datur, here soundeth no lesse, then offertur, or immolatur, that is to saie, is offered, or sacrificed, specially the addition, pro vobis, withal considered. For if Christe saide truly (as he is truth it selfe, and guile was neuer founde in his mouthe) then was his Body Presently geuen, and for vs geuen, at the time he spake the woordes; that is, at his supper. For he saide \* datur, is geuen, not dabitur, shalbe geuen: (22.) And likewise was his Bloude sheadde in remission of sinnes, at the time of that supper: for the text hath \* funditur, is sheadde. But the geuinge of his Body for vs, and the sheaddinge of his Bloude in remission of sinnes, is an Oblation of the same: Ergo Christe offered his Bodie and Bloude at the supper. And thus datur, signifieth here as much, as offertur.

Nowe this beinge true, that our Lorde offered him selfe vnto his Father at his last supper, hauing geuen commaundement to his Apostles to dooe the same, that he there did, whom then he ordeined Priestes of the New Testament, saieing, Doo this in my remembrance, as Clement dooth plainly shew Lib. 8. Apostol. Constitut. cap. ultimo: the same charge pertaininge no lesse to the Priestes, that be now the successors of the Apostles in this behalfe, then to the Apostles them selues: it dooth right wel appeare, howe so euer M. uel assureth him selfe of the contrary, and what so euer the Diuel hath wrought, and by his Ministers taught against the sacrifice of the Masse, that Priestes haue auctoritie to offer vp Christe vnto his Father.

## The B. of Sarisburie.

Here M. Hardinge beginneth to scanne his Tenses, to rippe by Syllables, and to hunte for Letters: And in the ende buildeth by the highest Castle of his Religion vpon a gheasse. I maruel, that so learned a man woulde either vse so vnlearned argumentes: or, hauinge suche stoare of Authorities, as he pretendeth, woulde euer make so simple choise.

He saith, These woordes, Is Geuen, Is Shead, be woordes of sacrificinge, though the Terme it selfe of Oblation, and sacrifice, be not expressed. Here M. Hardinge, biides that he hath imagined a strange Construction of his owne, that neuer any learned man knewe before, and so straggles alone, and swarueeth from al the Olde Fathers, includeth also a Repugnance, and Contradictio against him selfe. For, where as woordes, and Termes founde bothe one thinge, the one beinge mere Englishe, the other borrowed of the Latine, M. Harding saith, Christe in the Institution of his Supper, vsed the Vwoordes of sacrificinge, and yet expressed not the Termes of sacrificinge. Suche Priuilege these menne haue, with thiste of termes to beguile the Worlde. For yf Christe vsed the woordes of sacrificinge, howe can M. Hardinge saie, He vsed not the Termes of sacrificinge: And yf he vsed not the Termes (woordes, and Termes beinge one thinge) howe can he saie, He vsed the woordes?

Verily yf this Latine worde, Dare, be, Sacrificare: and, Geuinge, be sacrificinge, then, where as S. Paule saith, If thine enimie be thisty, Geue him drinke: Roman 12. And, where as Judas saith, What wil ye Geue me, and I wil deliuer him vnto yowre: Matthe. 26. And, where as the Foulishe Virgins saie, Geue vs parte of yowre Oile, &c. In euery of these, and suche other like places, by this petwe Diuinitie, M. Hardinge wil be hable to finde a Sacrifice.

Pet. saith he, Certaine menne of excellent knowledg haue thus expounded it. It seemeth very strange, that these so notable menne, of so excellent knowledg shoulde haue no names. Perhappes he meaneth Tapper of Louaine, or Cropper of Colaine, of whom he hath borrowed the whole substance welneare of al this Article. How be it, the demaunde was of the Ancient Doctours of the Church: not of any of these, or other suche petite Fathers.

But Christe saith in the Present Tense: This is my Bodie, That Is Geuen:

not

Vwoordes of Oblation, without our Termes of Oblation.

The. iij. Vn-trueth, without any sense, or savor.

\* A great Folie. For the Olde Catholique Fathers expounde it by, Dabitur, and, Fundetur, in the Future Tense.



**Christes  
Bloude  
Shead at  
Supper.**

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**THE XVII. ARTICLE**

not in the Future Tense, That Shalbe Geuen. And likewise, This is my Bloude, That Presently is Shead: not in the Future Tense, That Shalbe Shead. Therefore Christe Sacrificed his Bodie, and shead his Bloude presently at the Supper.

*Chrysostom. in. 1.  
Corin. 11.  
Origen. in Mat-  
theum. tract. 35*

*Chrysostom. in  
Cena.*

Here M. Hardinge is driven to control the Olde Common Translation of the Newe Testamente, not onely, that beareth the name of S. Hierome, & hath benne evermoze generally receiued in the Church, and is allowed by the Council of Tridende, but also, y is stil vsed, & continued in his owne Masse Booke. I graunte, In the Greeke it is witten, Datur, Is Geuen: not Dabitur, Shalbe Geuen. But here the Presente Tense, accordinge to the Common Phrase of the Scriptures, is vsed for the future. Chrysostome readeth it thus, Dabitur, Shalbe Geuen: not Datur, Is Geuen. Origen likewise readeth, not, Effunditur, Is Shead: but, Effundetur, Shalbe Shead. And in this sorte Chrysostome also expoundeth it: Effundetur pro multis. Hoc dicens, ostendit, quod Passio eius est Mysteriū Salutis humanæ: per quod etiam Discipulos consolatur. Shalbe shead for many. Thus saieinge, he sheweth, that his Passion is the Myserie of the Saluation of mankinde: and by the same he comforteth his Disciples. Againe he saith, De Passione, & Cruce sua loquebatur. Christe (utteringe these woordes of the Sacramente) spake of his Passion, and of his Crosse.

To be shorte, yf it be true, that Christe shead his Bloude at his Last Supper, and that Verily, Really, and in deede, as M. Hardinge alone strangely auoucheth, and noman els, I trowe, beside him, then can he no moze saie, The same was an Vnbloudy sacrifice: And so must he yelde vp the strongest Tower of al his Holde. For yf the Sacrifice, that Christe made at his Supper, were Unbloudy, howe did Christ there Shead his Bloude: yf Christe, as M. Hardinge saith, did there Shead his Bloude, howe can that Sacrifice be called Unbloudy?

*Isai. 53.*

*Galat. 6.*

But to leaue these fantasies, and vaine thyftes, Christe gaue his Bodie to be broken, and his Bloude to be shead, not at his Last Supper, but onely vpon his Crosse, and no where els. There he bare our iniquities: there was he rent for our sinnes. And in that onely respecte we receiue his Bodie, and embrace it, and haue fruite of it. In this respecte S. Paule saith, God forbid, I should reioice in any thinge, sauinge onely in the Crosse of our Lorde Iesus Christe.

Therefore, this newe Article of the Faith, of the Real Sacrificinge, & Sheadinge of Christes Bloude at the Table, neither beinge true in it selfe, nor hitherto by M. Hardinge any waie pproved, notwithstandinge the greate Stoare, and choise of his Authorities: for as muche as Christe neuer gaue, neither his Apostles, nor any their successors Commission to do moze in that behalfe, then he him selfe had donne, To saie, that any mortal man hath Power, and Authoritie, Really, and in deede to Sacrifice the Sonne of God, it is a manifest, and wicked blasphemie: the greate, and grosse errors, wherewith the Diuel, and his Disciples in the time of his Kingedome of darknesse haue deceiued the world, notwithstandinge.

*Clemens Constit.  
Apostoli lib. 6.  
cap. 30.  
Clemens Constit.  
Apostoli lib. 8.*

As for Clemens, whom M. Hardinge so often calleth the Apostles selowe, as he is but lately start vp, and comme abroade, and therefore hath not yet gotten sufficient credit, and is here brought in dumme, & saieinge nothinge, so is he not woorthy of further answere. Howe be it M. Hardinge doth greate wronge, otherwise to reporte his Authours woordes, then he findeth them. Truly his Clemens, what so euer he were, saith not, The Priest hath Commission, or Power, to offer vp the Sonne of God. His woordes are plaine to the contrary: Annitypon Regalis Corporis Christi offerre: Offer ye vp (not the Bodie of Christe, but) the signe, or sacramento of the Roial Bodie of Christ. Likewise againe he saith, Offerimus tibi Regi, & Deo, iuxta Institutionē Christi, Hūc Panē, & Hoc Poculū: wee offer vp vnto thee, our Kinge and God (not the very Bodie of thy Sonne Really, & in deede, but) This Breade, and this Cuppe, accordinge to Christes Institution. It is a greate Prerogative for M. Hardinge, both to make

Doctours

Doctors of his owne, and also to geue them his owne Constructions. Neither did Christe by these wordes, Doo ye this in my Remembrance, erecte any new Succession of Sacrificers, to offer him vp Really vnto his Father: nor euer did any Ancient learned Father so expounde it. Christes meaninge is cleare by the wordes, that folow. For he saith not onely, Doo ye this, but he addeth also, In my Remembrance: Whiche Dooinge perteineth, not onely vnto the Apostles, and their successours, as M. Hardinge imagineth, but also to the whole people. And therefore S. Paule saith, not onely to the Ministers, but also to the whole Congregation of Corinthes, As often, as ye shal eate this Bready, and drinke this Cuppe, Ye shal shew forth, and publishe the Lordes Death, vntil he come. Likewise S. Chrysostome applieth the same, not onely to the Clergie, but also to the whole people of his Church of Antioche. Thus he saith: Hoc facite in memoriam Beneficii mei, salutis vestrae: Doo ye this in Remembrance of my Benefite, and of your Salvation. Of these weake positions M. Hardinge without the warrant, or authoritie of any learned Father reasoneth thus: Christe saith, This is my Bodie, that is geuen for you: Doo this in my Remembrance:

Ergo, The Priest hath power to offer vp the Sonne of God vnto his Father.

M. Hardinge. The 5. Division.

That Christe offered himselfe to his Father in his last Supper, and that Priests by those wordes, Doo this in my remembrance, haue not onely auctoritie, but also a special commaundement to doo the same, and that the Figure of Melchisedech, and the Prophecie of Malachie pertaineth to this sacrifice, and maketh proufe of the same: let vs see by the testimonies of the Fathers, what doctrine the Apostles haue left to the Church.

De Demō-  
strat. Euang.  
geli. lib. 1.  
cap. 10.

Eusebius Casariensis hath these wordes, Horrorem afferentia Mensa Christi Sacrificia Supremo Deo offerre, per eminentissimum omnium ipsius Pontificem edocti sumus. Wee are taught (saith he) to offer vnto our Supreme God the sacrifices of Christes Table, whiche cause vs to tremble, and quake for feare, by his Bishoppe highest of al. Here he calleth Christe in respect of his sacrifice, Goddes Bishoppe highest of al Bishoppes: the sacrifices of Christes Table he calleth, (222) the Bodie and Bloude of Christe; because at the Table in his laste Supper he sacrificed and offered the same, and for that it is his very Bodie, and very Bloude, imagination onely Phantasie, and Figure set aparte, he termeth these sacrifices, as commonly the auncient Fathers doo, horrible, causinge tremblinge and feare. And where as he saith, wee haue beene taught to offer these sacrifices to God, doublesse he meaneth by these wordes of Christe: Doo this in my remembrance, This is my Bodie, whiche is geuen for you: This is my Bloude, whiche is shedde for you. Clement in his eighth Booke often cited, speakinge of the sacrifice offered by the Apostles, commonly addeth these wordes, Secundum ipsius ordinationem, or, ipso ordinante: whereby he confesseth it to be Christes owne ordinance.

The 222. Vo-  
truth. For Eu-  
sebius calleth it  
the Sacrifice of  
Thankesge-  
uing: And saith,  
Memoriam  
offerre dedie  
pro Sacrificio.

The B. of Sarisburie.

To proue, that the Priest offereth vp the Sonne of God, M. Hardinge hath here brought in Eusebius an Ancient Father, that neuer once named any such Oblation of the Sonne of God. So muche is he oppressed, and encombered with his Roare.

True it is, The Ministration of the Holy Communion is oftentimes of the Olde learned Fathers called a Sacrifice: not for that, they thought, the Priest had Authoritie, to sacrifice the Sonne of God, but for that therein wee offer vp vnto God, Thanks, and Praises for that greate Sacrifice once made vpon the Crosse. So saith S. Augustine: In isto Sacrificio est gratiarum actio, & Commem-  
moratio

1515b

August. ad Pe-  
trū Diac. ca. 12.



# Dreadful Sacrifice.

Eusebi De Des  
monst. li. I. ca. 10.

Memoriam pro  
sacrificio.

Nazian. in A-  
polog. τὴν τῶν

μεγάλων  
μυστηρίων ἀνα

τίτυπον.

τὴν αὐσίαν  
ἀνέσεως.

Cyrril. in Apol.  
Chrysost. I. Cor.  
hom. 40.

## THE XVII. ARTICLE TO

moratio Carnis Christi, quæ pro nobis obtulit: *This Sacrifice is a Thanksgiving, and a Remembrance of the Fleashe of Christe, whiche he hath offered for vs. Likewise Eusebius saith, Christe after al other thinges doones, made a marvellous Oblation, and a passage Sacrifice vnto his Father (vpon his Crosse) for the Saluation of vs al: geuinge vnto vs to offer continually vnto God a Remembrance in steede of a Sacrifice. So Papiaszenus calleth the Holy Communion; A Figure of that greate Myserie; of the Deathe of Christe.*

*This it is, that Eusebius calleth, The Sacrifice of the Lordes Table: Whiche also he calleth, Sacrificium Laudis: The Sacrifice of Praise.*

*But Eusebius saith further; This Sacrifice is dreadful, and causeth the harte to quake. M. Hardinge may not wel geather by any force of these woordes; that the Sonne of God is really offered by the Priest vnto his Father. For al thinges, what so euer, that putte vs in remembrance of the Maiestie; and Judgements of God, of the Holy Fathers are called Dreadful. S. Simeon Apoll. saith: Lectio Diuinorum, & Terribilium Scripturarum: The readinge of the Diuine, and Terrible Scriptures. S. Chrysostome calleth the woordes of Baptisme, Verba arcana, & metuenda, & horribiles Canones dogmatum de Cælo transmissorum: The Secrete, and Dreadful woordes, and Terrible Rules of the Doctrine, that came from Heauen. And speakinge of the Hande, and Voic of the Deacon, he saith thus: Manu illa Tremenda, & continua Voce clamans, alios vocat, alios arceat: VVith that Terrible Hande, and continual Voic crieinge, somme he calleth in, and somme he putteth of.*

*This Sacrifice maketh the Harte to tremble, for that therein is laide forth the Myserie, that was hidden from Worlde, and Generations: The horzour of Sinne: The Deathe of the Sonne of God: That he toke our heauinesse, and bare our sorowes, and was wounded for our offenses, and was kente, and Tormented for our Wickednesse: That he was carried like an innocente Lambe vnto the Slaughter, that he cried vnto his Father, O God, O my God, why hast thou thus forsaken mee?*

*There wee cal to Remembrance al the Causes, and Circumstances of Christes Death: The Shame of the Crosse: The Darkeninge of the Aire: The Shakinge of the Earthe: The rentinge of the Cle: The cleauinge of the Rockes: The opening of the Graues: The Descendinge into Hel: and the Conqueringe of the Diuel. Therefore Chrysostome saith: Quamuis quis lapis esset, illa nocte audita, quomodo cum Discipulis mistis fuerit, quomodo traditus, quomodo ligatus, quomodo abductus, quomodo iudicatus, quomodo deniq; Omnia Passus, cera mollior fiet, & terrâ, & omnem terrâ cogitationem abijciat: Any man, hearinge of the order of that night, how Christe was moorneful emonge his Disciples, how he was deliuered, how he was bounde, how he was leade away, how he was arraigned, and how meekely he suffered al, that was doone vnto him, were he as harde as a stoane, yet woulde he be as safte as Waxe, and woulde throwe bothe the Earthe, and al Earthely Cogitations away from him.*

*Thus saith Nicolaus Cabasilas, one of our latter Hardinges late Greeke Doctors: Hoc facite in meam Commemorationem. Sed quanam est hæc Commemoratio? &c. Doo yee this in Remembrance of mee. But what is this Remembrance? How doo wee consider Our Lorde in the Holy Ministracion? VVhat doo wee conceiue him dooinge? Howe dealinge? what sufferinge? what thinke wee? what speake wee of him? Doo wee imagin of him (in that time of the Holy Mysteries) that he healed the Blinde? That he raised the Deade? That he staid the Windes: Or that with a fewe loques he feed thousandes: whiche are tokens, that he was God Omnipotente? No, not so. But rather wee cal to remembrance sutch things, as declared his weakenesse: his Crosse, his Passion, his Death. In respecte of those thinges he saide, Doo yee this in my*

Re-

**Remembrance.** The Priestle booke by his woordes, and also by the whole Circumstance of his dooinge, seemeth to say, Thus Christe came to his Passion: Thus he was wounded in the side: Thus he died: Thus Bloude and VWater issued, and streamed from his VVounde. These Considerations, thus layde before our eyes, are hable to cause any godly harte to quake, and tremble. As for the Real offeringe up of Christe in Sacrifice, that learned Father Cusebins saith nothinge. Merely, it is but a simple Sophisme, to say, This sacrifice is Dreadeful, and causeth vs to quake: Ergo, The Priestle offereth vp the Sonne of God vnto his Father.

M. Hardinge. The.6. Diuision.

That Christe sacrificed him selfe at his supper, Hesychius affirmeth with these woordes: Quod Dñs iussit (Leuit. 4.) vt Sacerdos vitulum pro peccato Oblaturus, ponat manu super caput eius, & iugulet eum coram Domino, Christum significat, quem nemo obtulit, sed nec immolare poterat, nisi semetipsum ipse ad patiendum tradidisset. Propter quod non solum dicebat, Potestatem habeo ponendi animam meam, & potestatem habeo iterum sumendi eam: sed & praueniens semetipsum in Cæna Apostolorum immolauit, quod sciunt, qui Mysteriorum percipiunt virtutem. That our Lorde commaunded (saith he) the Priestle, whiche should offer a calfe for sinne, to put his hande vpon his heade, and to sticke him before our Lorde, it signifieth Christe, whom none hath offered, neither could any man sacrifice him, excepte he hadde deliuered him selfe to suffer. For the whiche he saide not onely, I haue power to laye downe my soule, and I haue power to take it againe: But also preuentinge it, he offered vp him selfe in sacrifice in the Supper of the Apostles: whiche they know, that receiue the vertue of the Mysteries. By these woordes of Hesychius we learne, that Christe offered, and sacrificed his Bodie and Bloude & wife. First in that Holy Supper vnbloudely, when he tooke Breade in his handes, and brake it, &c. VVithout Diuision of the sacrifice, for it is but one and the same sacrifice. And afterwarde on the Crosse, with shedding of his bloude, and that is it, he meaneth by the woorde, Preuentinge.

The B. of sarisbury.

Woe denie not, but it may wel be saide, Christe at his laste Supper offered vp him selfe vnto his Father: Albeit, not Really, and in deede, but, according to M. Hardinges owne Distinction, in a Figure, or in a Mysterie: In such sorte, as wee saye, Christe was offered in the Sacrifices of the Olde Lawe: and as S. John saith: Agnus Occisus ab Origine Mundi: The Lambe was slaine from the beginninge of the VVorlde. As Christe was slaine at the Table, so was he Sacrificed at the Table. But he was not slaine at the Table Merely, and in deede, but onely in a Mysterie: Therefore he was not Sacrificed at the Table Really, and in deede, but onely in a Mysterie.

So saith S. Augustine: Nanne semel immolatus est Christus in semiplo. Et ramen in Sacramento, non tantum per omnes Pasche Solennitates, sed etiam omni die populis immolatur. Nec vique mentitur, qui interrogatus, eum responderit immolari. Si enim Sacramenta quandam Similitudinem earum rerum, quarum Sacramenta sunt, non habent, omnino Sacramenta non essent. VVas not Christe once offered in him selfe? And yet in (or, by way of) a Sacramente, not onely at the Solemne Feast of Easter, but every day he is offered vnto the people. And he saith no vnto the, that bringe demaunders, maketh answer, that Christe is sacrificed. His reason is this: For if Sacramentes had not a certaine Liknesse, or Resemblance of the things, whereof they be Sacramentes, then should they vnto be no Sacramentes.

Patmitchstandinge, Hesychius expoundinge the Booke of Leviticus, to the intente he maye force the whole Storye of the Life, and Death of Christe, to answer every particulare Ceremonie of the Lawe, is sometimes drinen, to

Christe offered him selfe in a mysterie, but not Really, and in deede.

Apoc. 13.

Augustine 23.



Hesych. in Le-  
uit. li. i. cap. 4.  
Li. i. ca. 2. 5. 4.  
crificium Coeli.

stretche; and straine the Scriptures to his purpose: So he saith, Christe is the  
Aultare: And, Christe incarnate in the Virgins VVombe, is the Sudden Sacrifice.

Now, as Christe was the Aultare, and as he was Sacrificed in his Mothers  
Wombe; then so he Sacrificed him selfe at his Supper: not in proper, or vsual  
manner of speche, but onely in a Mysterie Signifyinge.

Cyprian de Vn-  
ctiōe Chris-  
matis.

Wherewith S. Cyprian plainely openeth the whole difference of these twoo  
Sacrifices in this sorte: Dedit Dominus noster in mensa, in qua Vltimum cum Apo-  
stolis participauit Conuiuiū, proprijs manibus Panem, & Vinum: In Cruce vero ma-  
nibus militum Corpus tradidit vulnerandum: Our Lorde at the Table, wherent he recei-  
ued his last supper with his Disciples, with his owne handes gaue (not his very Bodie,  
and very Bloude Really, and in deede, but) Breade, and VVine: But vpon the  
Crosse, he gaue his owne Bodie, with the souldiers handes to be VVounded, This, saith  
Sainct Cyprian, is the difference betwene the Sacrifice of the Table, and the  
Sacrifice of the Crosse: At the one, Christe gaue Breade, and Wine: Vpon the o-  
ther, he gaue his Bodie.

Hebr. 9.

Hebr. 10.

Wherefore, where as M. Hardinge saith, onely vpon his owne warrant, that  
Christe Really Sacrificed him selfe at twoo sumarie times, and that he twice Really shed  
his bloude, Firste at the Table, and Afterward vpon the Crosse: The Vntruth, and folie  
hereof is easily repproued by these plaine wordes of S. Paule: Semel Oblatus est, ad  
multorum exhaurienda peccata: He was once offered to take away the sinnes of many.

And againe, VVith one Sacrifice he hath made perfite them for euer, that be Sanctified.  
These places are cleare, and without question: onlesse M. Hardinge will say, that  
One, and, Twoo: and, Once, and, Twice, be bothe one thinge.

M. Hardinge. The. 7. Diuision.

The. 223. Vn-  
truth, vaine,  
and Fantastical,  
and without  
grounde.

The. 224. Vn-  
truth. For  
Christe neuer  
commaunded  
M. Hardinge,  
neither to say  
Masse, nor to  
Offer vp his  
Bodie in Sacri-  
fice.

And at the same very instant of time, (whiche is here further to be added, as a necessarie pointe  
of Christian doctrine) wee must vnderstande (223) that Christe offered him selfe in Heauen inuisibly (as  
concerninge man) in the sight of his Heauenly Father, and that from that time forewarde that Ob-  
lation of Christe in Heauen was neuer intermitted, but continueth alwaies for our attonement with  
God, and shal without ceasinge endure vntil the ende of the worlde. For as S. Paule saith, Iesus hath  
not entred into Temples made with handes, the samplars of the true Temples, but into Heauen it  
selfe, to appeare now to the countenance of God for vs. Now as this Oblation and sacrifice of  
Christe endureth in Heauen continually, for as muche as he is risen from the dead, and ascended into  
Heauen with that Bodie, whiche he gaue to Thomas to feele, bringinge in thither his Bloude, as He-  
sychius saith, and bearinge the markes of his woundes, and there appeareth before the face of God  
with that Thornepricke, Naileboard, Spearepricke, and otherwise wounded, rent, and torne Bodie  
for vs: (whereby wee vnderstande the vertue of his Oblation on the Crosse euer endureinge, not the  
Oblation it selfe with reuenging of paine, and sufferance continued) so we doo perpetually celebrate  
this Oblation and sacrifice of Christes verie Bodie and Bloude in the Masse, in remembrance of him.  
(224) commaunded so to doo vntil his comminge.

VVherein our aduersaries, so foolishly, as wickedly scoffe at vs, as though wee sacrificed Christe  
again, so as he was sacrificed on the Crosse, that is in bloody manner: But wee doo not so Offer or  
Sacrifice Christe againe: but that Oblation of him in the supper, and ours in the Masse, is but one Ob-  
lation, the same Sacrifice, for this cause by his Diuine ordinance leaue vnto vs, that as the Oblation  
once made on the Crosse, continually endureth, and appeareth before the face of God in Heauen for  
our behalfe, continued not by new sufferinge, but by perpetual intercession for vs: so the memorie  
of it may euer vntil his seconde comminge be kepte amongst vs also in earth, and that thereby wee  
may apply and bring vnto vs through faith the greate benefites, whiche by that one Oblation of him  
selfe on the Crosse he hath for vs procured, and daily dooth procure.

The

## The B. of Sardurie.

At the same very instant of time, saith M. Hardinge, when Christe was sacrificed vpon the Crosse, he offered vp him selfe also in Heauen in the sight of his heauenly Father. Whiche thinge he enlargeth Rhetorically with a Tragical Description of a Thornepricke, Naileboarded, Spearepearsed, and other wise rente, and Torne Bodie. And this, saithe he, is a necessarie pointe of Christian Doctrine: And that he auoucheth Constantly, albeit without the woordes, or witnesse of any Ancient writer, onely vpon his owne credit. Whereof also groweth some suspicion, that his Stoare of Olde Records, is not so plenteuous, as it is supposed.

But where he saithe, Christe was thus inuisibly sacrificed in Heauen, I maruelle, he saith not likewise, that Pilate, Annas, Caiphas, the Souldiers, and the Tourmentours were likewise in Heauen, to make this Sacrifice. For, without this

Companie, Christes Bloud was not Shred: And without Sheddunge of Bloud, S. Hebra. 9. Paule saithe, There is no Sacrifice for Remission of Sinne. This Fable is so vayne, that, I beleue, M. Hardinge him selfe is not wel hable, to expounde his owne meaninge.

Origen saith, There were some in his time, that thought, That, as Christe was Crucified in this worlde for the liuinge, so he shoulde afterwarde suffer, and be Crucified in the worlde to come for the deade. But that Christe was thus Thornepricke, Naileboarded, Spearepearsed, and Crucified in Heauen, I thinke, no man euer saide, or

saide, but M. Hardinge. The Apostles, the Euangelistes, the Olde Doctours, and Ancient Fathers neuer knew it. S. Paule saith: Semel seipsum obtulit: Once he offered vp him selfe: Semel introiuit in Sancta: Once he entred into the holy place.

And therefore hanginge vpon the Crosse, and yeeldinge by the Ghoste, he saide, Consummatum est: It is finished: This Sacrifice is perfectly wrought for euer. This onely Sacrifice of Christe the Sonne of God the Scriptures acknowledge, and none other.

How be it, like as the Prayers, that Christe once made, and the Doctrine, that he once taught, remaine stil ful, and effectual, as at the first: euen so the Sacrifice, that Christe once made vpon the Crosse, remaineth stil in ful force, effectual, and perfit, and endureth for euer. Therefore S. Paule saithe, Christe hath an euerlasting Priesthoode, and liueth stil, that he may stil pray for vs. And therefore God the Father saith vnto him, and to none other, either Man, or Angel, or Archangel, Tu es Sacerdos in eternum: Thou art a Priest for euer. And therefore S. Chrysostome

compareth this Sacrifice to a moste soueraine salve, that beinge once laide to the wounde, healeth it cleane, and needeth no moze laseinge on. Likewise S. Cyprian saithe: Nec Sacerdotij eius penituit Deum: quoniam Sacrificium, quod in Cruce obtulit, sic in beneplacito Dei constat acceptabile, & perpetua virtute consistit, vt non minus hodie in conspectu Patris Oblatio illa sit efficax, quam ea die, qua de saucio latere

Sanguis, & Aqua exiuit: & semper reseruare in Corpore plagæ Salutis Humanæ exigant pretium: It neuer repented God of Christes Priesthoode: For the sacrifice, that he offered vpon the Crosse, is so acceptable in the good wil of God, and so standeth in continual strength and Vertue, that the same Oblation is no lesse acceptable this daie in the sight of God the Father, then it was that day, when Bloud, and Water ranne out of his Wounded side.

The Skanes reserued stil in his Bodie, doo weighe the price of the saluation of Man. But M. Hardinge condemneth vs al for Foolishe, and Wicked people. For Foolishe, I know not why. Neither is it thought a wisemannes parte, either greatly to dislike other mennes wittes, or ouermuch to like his owne.

How be it, who so speaketh, as neuer wiseman spake, and yet him selfe vnderstandeth not, what he speaketh, as, in this case, it is thought, M. Hardinge dooth, hath no greate cause, in this behalle, to charge others with folie.



Of the other side, what so euer mortal man presumeth to offer by Christs in Sacrifice, and dareth to desire God the Father so fauourably to beholde his owne onely Sonne, as in olde times he behelde the Oblation of Abel, or of Melchisedek, and is not afraide, therewith to beguile the simple, and to make the worlde, as M. Hardinge dothe daily at his Masse, he cannot wel excuse him selfe of open wickednesse.

Notwithstandinge this mater is easily answered. For (saith he) wee sacrifice not Christe againe: The Oblation, that Christe made vpon the Crosse, and ours in the Masse, is al one. And this sacrifice Christe hath commaunded vs to continue vntil his comminge. If M. Hardinge make the selfe same Sacrifice, that Christe made vpon the Crosse, then is he a Priest after the order of Melchisedek: And so, The Kinge of Justice: the Prince of Peace, and a Priest for euer, without Successor. For these titles be incident to the Priesthoode of Melchisedek: whiche neuerthelesse, I thinke, M. Hardinge of his modestie will not acknowledge. And without the same, he cannot offer by to God the same Sacrifice, that Christe offered vpon the Crosse.

And where he saith: Christe hath commaunded him, and his felowes to make, and continue this sacrifice vntil his comminge. If he had mente simply, and plainly, he woulde haue shewed, either when, or where, or by what wordes Christe gaue him this Commaundement. For so large a Commission is woorthie the shewing. And it were greate boldnesse, to attempte sutch a mater without Commission.

#### M. Hardinge. The 8. Diuision.

Now for further proufe of the offeringe, and sacrificinge of Christe of those wordes of our Lorde, Doo this in my remembrance, to recite some Testimonies of the Fathers: First, Dionysius S. Pauls scholar, and Bisshop of Athenes writeth thus: Quocirca reuerenter simul, & ex Pontificali officio, post sacras diuinorum operum laudes, quod hostiam salutarem, quae super ipsum est, litet, se excusat, ad ipsum primo decenter exclamans, Tu dixisti: Hoc facite in meam commemorationem. Wherefore the Bishop (saith he) reuerently, and accordinge to his Bishoply office, after the holy praises of Goddes workes, he excuseth him selfe, that he taketh vpon him to offer that healthful sacrifice, whiche is about his degree, and worshipnesse, crieinge out first vnto him in seemely wise, Lorde thou hast commaunded thus, saieinge, Doo this in my remembrance. By these wordes he confesseth, that he coulde not be so hardie, (as to offer vp Christe vnto his Father, had not Christe him selfe so commaunded, when he saide, Doo this in my remembrance. This is the Doctryne touching this Article, that sainte Paule taught his scholars, whiche M. uel denieth.

#### The B. of Sarisburie.

Here maiste thou, gentle Reader, easily see, that M. Hardinge, either had not that abundance of Stoare, wherof notwithstandinge he hath made vs so large a promise, or els had no greate regarde vnto his choise. For Dionysius hath no token, or inblyng of any sutch Sacrificinge of the Sonne of God vnto his Father. But clearely, & in moste plaine wise he sheweth the difference, that is betweene the Sacrifice of the Crosse, and the Sacrifice of the Holy Communion. These be his wordes: The Priest extollet those thinges, that Christe wrought in his Fleashe vpon the Crosse, for the saluation of Mankind: and with spiritual eies, beholdinge the spiritual vnderstandinge thereof, draweth neare to the Figurative Sacrifice of the same. Here Dionysius calleth not the Administration of the Holy Mysteries, the Sacrificinge of Christe vnto his Father, as M. Hardinge woulde force vs to beleue, but a Figurative Sacrifice, that is, a Figure, or a Signe of that greate Sacrifice. And Pachymeres the Paraphrast expoundeth the same wordes in this wise: Προς τον αετον, και τον ηιον εκσταλ: He cometh to the Breade, and the Cuppe.

Then

The. 225. vñ  
truth. ioined  
with great folý.  
For Dionysius  
speaketh not  
one worde of  
Offering vp the  
Sonne of God  
vnto his Father.

Dionys. Eccle.  
Hierar. ca. 3.  
προς ουμβο-  
λικην ιερουει-  
γιας.

Pachymer. in  
3. cap. Ecclesi.  
Hierarch.

Then the Priestesse, saith Dionysius, after certaine Prayers, and Holy Songes, excuseth him selfe, as not woorthy to make that Sacrifice: and pronounceth these wordes out with a lowde voice, Tu dixisti &c. Thou hast saide, Doo this in my Remembrance. Hereof M. Hardinge concludeth thus:

The Priestesse excuseth him selfe, Ergo, He Offereth vp the Sonne of God vnto his Father. A ponge Sophister woulde neuer so vnskillfully frame his argumentes. Otherwise the Respondent mighte easily saie: Nego Consequentiam, & Consequens. For what order, or sequele is there in this Reason: Howe may this Antecedente, and this Consequente agree together?

M. Hardinge knoweth, there be other sundrie causes, wherefore the Priestesse shoulde excuse his vnwoorthinesse, and not this onely, that he imagineth. The Priestesse in the Liturgie, or Communion, y beareth the name of S. Basile, praileth thus: Fac nos idoneos, vt tibi Offeramus Sacrificiū Laudis: Make vs meete, to offer vnto thee (not Chyriste thine onely Sonne, but) the sacrifice of praise. In like manner Nazianzene saith: Howe can they, or dare they offer vnto God, (he saith not, The Bodie of Chyriste Really, and in dede, but) the Figure of these greate Mysteries: But M. Hardinge, beinge utterly bolde of other reasons, proueth his imagined Sacrifice of the Sonne of God, onely by the vnwoorthinesse of the Priest.

This is the Iuste Iudgement of God, that who so endeouureth him selfe to deceiue, and blinde others, shalbe deceiued, & blinded him selfe. For Dionysius vseth the very like wordes, speakinge of the Sacramente of Baptisme: Sacerdos cogitans negotij magnitudinem, horret, atque haesitat: The Priest consideringe the weight of the matter, is in an horrour, and in an agonie. Likewise S. Basile excuseth his owne vnwoorthinesse of hearinge the Word of God: Quae auris digna est magnitudine earū rerum, quae dicuntur, Cogitemus, quisnam ille sit, qui nos affatur: What eare is woorthy to heare the Maiesie of these thinges: Let vs consider who it is, that speaketh to vs. S. Paule speakinge of the Glorie, and Puissance of the Gospel, in the ende, in respecte of his owne vnwoorthinesse, vseth this Exclamation: Et ad haec quis idoneus? And who is meete to publishe, and to speake these thinges? S. Cyprian saith, Wee are not woorthy to looke vp into Heauen, and to speake vnto God. O, saith he, what mercifull fauour of our Lorde is this, that wee may callye God our Father: and euen as Chyriste is Goddes Sonne, so may wee be callyed the Children of God? Quod nomen nemo nostrum in Oratione auderet aringere, nisi ipse nobis sic permisisset orare: Whiche Name (of Father) none of vs in our Prayers woulde dare to utter, sauinge that he hath geuen vs leave so to praie. By these, the sclendernes of M. Hardinges reason may soone appeare: The Priest excuseth his owne vnwoorthinesse: Ergo, He offereth vp the Sonne of God. It is a Fallax, Ex meris Particularibus, or, Amon distributo ad distributum: and concludeth in Secunda Figura Affirmatiue. An erreure knowen vnto Children.

M. Hardinge. The 9. Diuision.

Irenaeus receiued the same from S. Iohn the Euangelist, by Polycarpus S. Iohns scholar. He declareth it with these wordes: Eum, qui ex creatura Panis est, accepit, & gratias egit, dicens, Hoc est Corpus meum, Et Calicem similiter, qui est ex creatura quae est secundum nos, sicut Sanguinem confessus est, & Noui Testamenti nouam docuit Oblationem, quam Ecclesia ab Apostolis accipiens, in vniuerso mundo offert Deo. De quo in duodecim Prophetis Malachias sic praesignificauit, Non est mihi voluntas in vobis, dicit Dominus exercituum, & munus non suscipiam de manu vestra. He tooke that, whiche by creation is bread, and gaue thanks, sayinge: This is my Bodie. And likewise the Cuppe full of that Creature, whiche is here with vs, and confessed it to be his Bloude, and thus taught the new Oblation of the New Testament, whiche the Church receiuing of the Apostles, dooth offer to God through the whole worlde, whereof Malachie one of the twelve Prophetes did prophesie thus: I haue no likinge in you, saith our Lorde almightie, neither wil I take sacrifice of your handes: because from

Liturgia Basilij.

Nazian. in Apologia. Τὴν τῶν

μεγάλων μυστηρίων ἀξιότητι.

Εκκλῆς. Hierar. ca. 2. Αποβλέ-

λας τὸ τῆς πράγματος

μέγεθος. Φέρει

τὴν καὶ ἀμνηστέαν.

Basil. Hexamer. 1. ποῖα ἀκούει

μεγέθους τῶν λεγομένων

ἁγίων.

2. Corin. 2. Cyprian. in

Oration. Dominicam.



the risinge of the sunne, to the goinge downe of the same, my name is glorified amonge the Nations; and incense is offered to my name in euery place, and pure sacrifice, for that my name is greates amonge the Nations. VVhat can be vnderstanded by this newe Oblation of the Newe Testamente other, then the Oblation of that, whiche he saide to be his Bodie, and confessed to be his Bloude? And if he had offered Breaðe and VVine onely, or the Figure of his Bodie, and Bloude in Breaðe and VVine, it had beene no Newe Oblation, for sucche had beene made by Melchisedech longe before. Neither can the Prophecie of Malachie be vnderstanded of the Oblation of Christe vpon the Crosse, for as muche as that was doone but at one time onely, and in one certaine place of the worlde, in Golgotha, a place without the gates of Hierusalem, neare to the walles of that Citie. Concerninge the sacrifice, of a contrite, and an humble harte, and al other sacrifices of our deuotion, that be mere spiritual, they cannot be called the Newe Oblation of the Newe Testamente, for as muche as they were doone as wel in the Olde Testamente, as in the Newe, neither be they altogether pure. VVherefore this place of Irenæus, and also the Prophecie of Malachie, where with it is confirmed, must needes be referred to the sacrifice and Oblation of the Bodie and Bloude of Christe daieily throughout the whole worlde offered to God (226) in the Masse, whiche is the external sacrifice of the Church, and proper to the Newe Testamente: whiche, as Irenæus saithe, the Church receiued of the Apostles, and the Apostles of Christe.

The B. of Sarisburie.

The. 226. Vn-  
truth. For Ire-  
næus neither  
speaketh of the  
Masse: nor cal-  
leth it a Sacri-  
fice: Neither  
saith, either  
that the Church  
receiued it fro  
the Apostles, or  
the Apostles fro  
Christe.

Malach. 1

Martial ad Bur-  
degalsenses.

Tertullian con-  
tra Iudeos.

Tertull. contra  
Marcio. li. 4.

Hieronym. in 1.  
cap. Malach.

Hieronym. in  
Zachar. li. 2. c. 8.

August. contra  
Aduer. Leg. is. c.

Prophet. cap. 20.  
Contra Liter.

Petilian. li. 2.  
ca. 86.

Irenæus lib. 4.  
cap. 34.

Euseb. de Demō-  
stra. li. 1. ca. 10.

Here at laste, M. Hardinge hath founde out the name of a Sacrifice, that was not denied him. But the Sacrifice, that he hath so longe sought for, and hath so assuredly promised to finde, hitherto he hath not founde. For Irenæus not once nameth, neither the Masse, nor this Real Oblation of the Sonne of God vnto his Father. Thus onely he saith: God hath vtterly misliked, and refused the olde Carnal Sacrifices of the Jewes: and hath taught vs to offer vp the Newe Sacrifice of the Newe Testamente, accordinge to the Prophecie of Malachie. This Sacrifice, M. Hardinge imagineth, can be none other, but the offeringe vp of Christ in y<sup>e</sup> Masse. These Conclusions be very suddaine. The Olde learned Fathers coulde neuer vnderstande so mutche. One of M. Hardinges owne Newe founde Doctours, Martialis, saith thus: Oblatio munda, non tantum in Ara Sanctificata offertur, sed etiam vbique: The pure Sacrifice, whiche Malachie meaneth, is offered, not onely vpon the Holy Altare (or Communion Table) but also euerywhere. M. Hardinge saith: It is offered onely vpon the Altare: Martialis saith: It is offered euerywhere, and not onely vpon the Altare. Certainly if Malachie meante the Sacrifice, that may be offered in al places, and without an Altare, as Martialis saith, then he meante not the Sacrifice of the Masse. Tertullian saith: That the Prophete Malachie by that Pure Sacrifice, meante the Preachinge of the Gospel: the offeringe vp of a Contrite Harte: and praiere proceedinge from a pure Conscience. S. Hierome likewise expoundeth the same of the sacrifice of Praier, and openeth it by these Wordes of the Prophete Dauid: Let my Praier be directed, as incense before thy sighte. S. Augustine calleth the same, Sacrificium Laudis, & Gratiarum actionis: The Sacrifice of Praise, and of Thankesgeuinge.

In like sorte Irenæus also expoundeth his owne meaninge: Ecclesia offert Deo cum Gratiarum actione ex Creatura eius. Est ergo Altare in Cælo: Illuc Preces, & Oblationes nostra diriguntur: The Church offereth vp to God, (not his owne, and onely Sonne, but) a Natural thinge of Goddes Creation. Neither is our Altare here in Earthe, but in Heauen, Thither our Praiers, and Sacrifices be directed. So likewise Eusebius saith: Sacrificamus, & incendimus Memoriam Magni illius Sacrificij, secundum ea, quæ ab ipso tradita sunt, Mysteria celebrantes, & gratias Deo pro salute nostra agentes: Wee sacrifice, and offer vp vnto God the Remembrance of that Greate Sacrifice, vsinge the Holy Mysteries accordingly, as Christe hath deliuered them, and geuinge God Thankes for our Salvation.

And

And that Irenæus meante not any such Real Sacrifice of the Sonne of God, nor may not in any wise so be taken, it is evident by the plaine wordes, that followe, touching the same. For thus he saith, speakinge of the very same Sacrifice of the Newe Testament, that is mentioned by Malachie: *Sacrificia non Sanctificant hominem: sed conscientia eius, qui offert, existens pura, sanctificat Sacrificium: The Sacrifice dooth not sanctifie the Man: but the Conscience of the offerer, beinge pure, sanctifieth the Sacrifice.* I trowe, M. Hardinge will not saie, The Priest is not Sanctified by the Sonne of God: but the Sonne of God is sanctified by the Conscience of the Priest: For that were Blasphemie. And yet thus must he needs saie, yf Irenæus meante the Real Sacrificinge of the Sonne of God.

But M. Hardinge hath devised a greate many replies to the contrary. First he saith, The offeringe vp of Prayer, Praises, and Thankesgevinge cannot be called a Newe Sacrifice: for the same was made by Moses, Aaron, the Prophetes, and other holy menne in the Olde Lawe. This oblation serveth wel to control Tertullian, S. Augustine, and S. Hierome, and other learned Fathers, that thus haue taken it: who, by M. Hardinges iudgemente, wrote unadvisedly, they knewe not what. Hereunto Irenæus him selfe answereth thus: *Oblationes hic: Oblationes illic. Sacrificia in Populo Israel: Sacrificia in Ecclesia. Sed species imprata est tantum. Quippe cum iam non a Seruis, sed a Liberis offeruntur: There were Sacrifices in the Olde Testamente: There be Sacrifices in the Newe. There were Sacrifices in the People of Israel: there be Sacrifices in the Church. Onely the manner, or forme is changed. For nowe they be offered, not by Bonde menne (as before) but by Free menne.* In like sense writeth Angelomus: *Mandarum Nouum scribo vobis, non alterum: sed ipsum, quod dixi Verum, idem est Nouum: I write vnto you a Newe Commandemente: None other, but that I called the Olde, the selfe same is the Newe.* And it is called a Newe Sacrifice, saith Chrysostome, Because it proceedeth from a Newe minde, and is offered, not by fire, and smoke, but by Grace, and by the spite of God. And in this consideration Irenæus thinketh, David saide vnto the Children of the Church of Christe, O singe vnto the Lorde a Newe Songe.

M. Hardinge saith further, The Vwoordes of Malachie made in no wise be taken for the Oblation of Christe vpon the Crosse. For that, saith he, was donne at one time onely, and in one certaine place, in Golgotha without the Gates of Hierusalem, and not in euery place. Yet M. Hardinge made easily vnderstande, that the Remembrance of that Sacrifice, and Thankesgevinge for the same, may be made at all times, & in all places. And therefore Eusebius, as it is noted before, calleth our Sacrifice, *Magni illius Sacrificij Memoriam: The Remembrance of that greate sacrifice: and, the Thankesgevinge, whiche wee yeelde vnto God for our saluation.* Dionysius calleth it, *συμβολικὴν ἱερωσύνην*, a Figurative Sacrifice. And S. Augustine saith: *Cum credimus in Christum, ex ipsis reliquijs cogitationis, Christus nobis quotidie immolatur: VVhen wee beleue in Christe, euen of the very remanentes of our Cogitation (in what place so euer wee be) Christe is sacrificed vnto vs euery daie.* Likewise S. Hierome saith: *Cum audimus Sermonem Domini, Caro Christi, & Sanguis eius in auribus nostris funditur: VVhen wee heare the woorde of the Lorde, the Fleashe of Christ and his Bloudde is poured out into our eares.* And, where as M. Hardinge saith further, that the Spiritual Sacrifices of our deuotion cannot altogether be called pure, and therefore cannot be the Sacrifices of the Newe Testamente, it must needs be confessed, that al our righteoulnes, in respecte of many imperfections, may be compared, as the prophete Esai saith, vnto a filthy cloute. Yet in respecte of Goddes mercie, and in Christe, the prophete David saith, *Thou shalt wsh me, and I wil be whiter then the snowe.*

Howe be it, herein I will remit M. Hardinge to the iudgemente of them, whose Authorities he cannot wel venter. Eusebius calleth our Prayer, *Mundū Sacrificium: est. A Pure Sacrifice.* Tertullian saith, *VVe make Sacrifice vnto our God, for the safetie of our pulam.*

Irene. li. 4. c. 34

Angelomus Anticum lib. 3.

Chrysost. contra Iudeos lib. 3.

Irene. li. 4. c. 34

Eusebius De Demon. li. 1. c. 10. Ecclesia. Hierar. cap. 3.

Augustin. in Psalm 75.

Hieronymus in Psalm 147.

Esai. 64. Psalm 50.

Euseb. De Demon. li. 1. cap. 6.

Orationis Sacrificium, quod Mundū dicitur.

Tertull. ad sc-

out pulam.



# The Sacrifice is Christe.

Hieronym. in Zachar. li. 2. c. 8. In sanctitate Evangelica Puritatis. 1. Timoth. 2. Eusebius De Demonstrat. li. 1.

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## THE XVII. ARTICLE

our Emperours, Pura prece, with a Pure Prayer. S. Hierome speakinge of the Sacrifice of Christian Prayers, saith thus: A pure Sacrifice is Offered vnto mee in every place, not in the Oblations of the olde Testamente, but in the holynes of the Punitie of the Gospell. To be shorte, S. Paule saith: Volo viros precari in omni loco, levantes manus Puras: I woulde, that menne shoulde praie in al places, liftinge vp Pure handes (vnto God).

Touchinge the Sacrifice of the Lordes Table, Eusebius writeth thus: *ἡ μνήμη αὐτοῦ τῆς θυσίας τῷ θεῷ ἀμνηστικὸν προσφέρει*: He gaue vs a Remembrance in steede of a Sacrifice to offer vp continually vnto God. And this he calleth, Ineuenum, & Rationabile Sacrificium: The vnbloudy, and Reasonable Sacrifice. This, saith Irenaeus, is the Sacrifice of the Newe Testement. This Sacrifice the Church receiued of the Apostles: and the same the Apostles receiued of Christe, that made al thinges Newe.

M. Hardinge. The. 10. Division.

\*Euen so Chrysostome saith, Christes Baptisme is, Christes Bloude: Ad Hebr. homi. 16.

The. 227. Vntruth. For S. Cyprian saith: not, neither that Christe offered him selfe at the Supper, nor that we are commaunded to offer Christe. The. 228. Vntruth. For none of al these three Fathers euer spake these wordes.

Not let vs care what S. Cyprian hath written to this purpose. Bicause his workes be common, to be shorier, I wil rehearse his wordes in Englishe. If in the Sacrifice, \* whiche is Christe, none but Christe is to be folowed, soothly it behooueth vs to obey, and doo that, whiche Christe did, and commaunded to be done. For if Iesus Christe our Lorde and God, very he him selfe be the high Priest of God the Father, and him selfe first offered Sacrifice to God the Father, and commaunded the same to be doonne in his Remembrance: Verily that Priest dooth occupie the office of Christe truly, who dooth by imitation the same thinge, that Christe did. And then he offereth to God the Father in the Church a true, and a pure sacrifice, if he beginne to offer right so as he seeth Christe him selfe to haue offered. This saith S. Cyprian. How can this Article be auouched in more plaine wordes? (227) he saith that Christe offered him selfe to his Father in his Supper, and likewise commaunded vs to doo the same.

Here wee haue prooued, that it is lawfull, and hath al waies from the beginnunge of the Newe Testamente been lawfull for the (228) priestes to offer vp Christe vnto his Father by the testimonies of three holy Martyrs, two Greekes, and one Latine, most notable in sundry respectes, of antiquitie, of the roume they bare in Christes Church, of Learninge, of Constancie, of Fairthe stedfastly kepte to Death, suffered in places of fame, and knowledge, at Paris, at Lions, at Carthage.

The B. of Sarisburie.

This place of S. Cyprian, as it not once toucheth the Real Sacrificing of Christ vnto his Father, so it utterly condemneth the Communion vnder One Kinde: the Common Prayers in a strange vnknoven tongue: and briefly the whole disorder, and abuse of M. Hardinges Masse.

But S. Cyprian saith: In sacrificio, quod Christus est: In the Sacrifice, that is Christe. If M. Harding thinke to finde gre at advantage in these wordes, it may please him to Remember, that S. Augustine saith: Illis Petra erat Christus: Vnto the Iewes the Roke was Christe. Verily, the Sacrifice after the Order of Melchisedek, which is the Propitiation for the Sinnes of the world, is onely Iesus Christ, the Sonne of God vpon the Crosse. And the Ministration of the holy Mysteries, in a phrase, & manner of speache, is also the same Sacrifice: bicause it laith forth the Death, & Bloud of Christe so plainly, and so evidently before our eyes. So saith S. Augustine, The Very Remembrance of Christes Passion stirreth vp such motions within vs, as if wee sawe Christe presently hanginge vpon the Crosse. Vpon whiche wordes the Common Close noteth thus: Christus immolatur, id est, Christi immolatio Representatur, & in Memoria Passionis: Christe is sacrificed, if it is to saie, The Sacrifice of Christe is Represented, and there is made a Remembrance of his Passion. So S. Cyprian saith: Vinum exprimit Sanguinem: In Aqua populus intelligitur: In Vino sanguis ostenditur. Itaque Passionis eius mentionem in sacrificio facimus. Passio enim Domini est sacrificium, quod offerimus.

Augustin. in Iohan. tract. 26.

Augustin. in Psalm. 20. De Con. Dis. 2. Semel.

Cyprian. lib. 2. Epist. 3.

The

The VVine sheweth the Bloudde: In the VVater we vnderstande the people: The Bloudde is expressed in the VVine. And therefore in our Sacrifices wee make mention of Christes Passion. For the Sacrifice, that wee offer, is the Passion of Christe. As the Administration of the Holy Communion is the Deathe, and Passion of Christe, even so, and in like sorte, and sense may the Sacrifice thereof be called Christe. Wherefore S. Gregorie saith: Christus in seipso immortaliter viuens, iterum in hoc Mysterio moritur. Eius Caro in populi salutem patitur: Christe liuinge immortally in him selfe, Dieth againe in this Myserie. His Fleashe suffereth (in the Myserie) for the Saluation of the people. I reckon, M. Hardinge wil not saie, that Christe Dieth in deede, accordinge to the force, and sounde of these wordes, or that his Fleashe verily, and in deede is tormented, and suffereth in the Sacrament. S. Gregorie better expoundeth him selfe in his wise: Hoc Sacramentum Passionem Vnigeniti Filij imitatur: This Sacramente expresseth, or representeth the Passion of the Onely begotten Sonne. And the very Barbarous Close touchinge the same saith: Christus Moritur, & Patitur, id est, Mors, & Passio Christi Representatur: Christe Dieth, and suffereth, that is to saie, Christes Death, and Passion is Represented.

So S. Chrysostome saith: In Mysterijs Mors Christi perficitur: The Deathe of Christe is wrought in the Myseries. So saith Beda: Exaltatio Serpentis Aenei Passio Redemptoris nostri est in Cruce: The liftinge vp of the Brasen Serpent is the Passion of our Redeemer vpon the Crosse. So saith S. Hierome: Quotidie nobis Christus Crucifigitur: Vnto vs Christe is daily Crucified. So S. Ambrose: Christus quotidie immolatur: Christe is daily Sacrificed. So S. Augustine: Tunc unicuique Christus occiditur, cum credit occisum: Then is Christe slaine to euery man, when he beleueth, that Christe was slaine. To conclude, so S. Hierome saith: Semper Christus credentibus immolatur: Vnto the Faithful Christe is euermore Sacrificed. Thus may the Sacrifice of the Hgly Communion be called Christe: to wite, even so, as the Administration of the same is called the Passion, or the Deathe of Christe.

And that the weakenes of M. Hardinges gheastes may the better appeare, vnderstande thou, god Christian Reader, that the Holy Catholique Fathers haue vsed to say, that Christe is Sacrificed, not onely in the Holy Supper, but also in the Sacramente of Baptisme. S. Augustine saith: Holocaustum Dominicæ Passionis eo tempore pro se quisque offert, quo eiusdem Passionis Fide dedicatur: The Sacrifice of our Lorde's Passion euery man then offereth for him selfe, when he is Confirmed in the Faith of his Passion. And againe: Holocaustum Domini tunc pro vnoquoque offertur quodammodo, cum eius nomine Baptizando signatur: Then is the sacrifice of our Lorde In a Manner offered for eche man, when in Baptisme he is marked with the name of Christe. And againe: Non relinquitur Sacrificium pro peccatis: id est, non potest denuo Baptizari: There is leaste no Sacrifice for Sinne: that is to saie, He can be no more Baptized. And in this consideration Chrysostome saith: Baptisma Christi Sanguis Christi est: Christes Baptisme, is Christes Bloudde. And likewise S. Ambrose: In Baptismo Crucifigimus in nobis Filium Dei: In Baptisme wee Crucifie in our selues the Sonne of God.

M. Hardinge. The II. Diuision.

Our aduersaries crake muche of the sealing vp of their newe Doctrine with the Bloudde of suche and suche. Who be written in the booke of hee, not in the booke of life, whome they wil needes to be called Martyrs. Verely if those Mounkes, and Friers, Apostates, and renegates, wedded to wines, or rather (to vse their owne terme) yoked to Sisters, be true Martyrs: then must our Newe Gospellers pul these Holy Fathers, and many Thousandes moe out of Heauen. (229) For certainly the Faith, in Defence of whiche either sorte died, is vterly contrary. The worst that I wis he to them is, that God geue them eyes to see, and eares to heare, and that he shutte not vp their hartes, so as they see not the light here, vntil they be throwen away into the outwarde darkenes, where shalbe weeping and grininge of teeth.

De Con. Dist. 2.  
Quid sit.

De Con. Dist. 2.  
Quid sit. in  
Glosa.

Chrysostom. in  
Acta. homi. 22.  
Beda exponens  
illud, Sicut Mo-  
ses exaltauit  
Cruc. Iohan. 3.  
Hieronym. in  
Psalm. 97.

Ambro. De Vir-  
ginib.

August. Quæsti.  
Euan. li. 2.

Hieronym. ad  
Damasum.

August. in Ex-  
positione incho-  
ata ad Roman.

In eod. libro.

In eod. libro.

Chrysostom. in  
epist. ad Hebra.  
homi. 16.

Ambros. De Pœ-  
nitent. li. 2. ca. 2.

The. 229. Vn-  
trueth. For M.  
Hardinge wel  
knoweth, that  
the whole Sub-  
stance of our  
doctrine fully  
agreeth with  
the Fathers.



The B. of Sarisburie.

This talke was utterly out of season: sauinge that it liked wel M. Hardinge, to spoote him selfe with the Scriptures of God, and a litle to scoffe at the wordes of S. Paule. Whiche thinge becomminge him so wel, may be the better bozne withal, when it shal please him likewise to scoffe at others. S. Paule calleth Wiues, sometimes Sisters, sometimes Yokefellowes: and thinketh Patrimonie to be Honorable in al Personnes: and the forbiddinge of the same to be the Doctrine of Devils. Neither dothe it any way appeare, that euer honest godly Patrimonie either displeased God, or was thought vncomely for a Party, and witnesse of Goddes Trueth.

S. Paule was Married, as it appeareth by Ignatius, Clemens, Eusebius: and yet neuerthelesse was a Party. S. Peter, the Chiefe of the Apostles had a Wife: and yet neuerthelesse stode by, and gaue her comfozte, and constancie at her Parturition. The twelue Apostles, saith S. Ambrose, onely S. John excepted, were al married: & yet neuerthelesse, the same S. John onely excepted, as it is thought, were al Partys. Spiridion was a Married Bishop: and yet as Sozomenus writeth, he was thereby nothinge hindred, neither to discharge his deuote, nor to any other godly purpose. Tertullian was a Priest, as appeareth by S. Hierome: and Married, as appeareth by his owne Booke written to his Wife: and yet notwithstandinge, as some reporte, was a Party. S. Hilarie was a Reuerende Father, and Bishop of Poitiers, and yet Married, as may be gathered by his Epistle written to his daughter Abba.

And to leaue infinite others, S. Chrysostome saith: Ita pretiosa res est Matrimonium, ut possis cum eo ad Sanctum Episcopatus Solium subuehi. Vtere moderate nuptiis, & eris primus in Regno Caelorum: So pretious a thinge is Matrimonie, that with the same thou maiste be promoted euen vnto the Bishoppes Chaire. Vse Marriage with discretion, and thou shalt be the Chiefe in the Kingedome of Heauen. S. Hierome saith: Hodie quoque plurimi Sacerdotes habent Matrimonia: Euen nowe a greate number of Priestes liue in Matrimonie. Thus the Apostles of Christe, and many other Learned Fathers, and godly Bishoppes were married, and, as M. Hardinge saith, in his mirth, and pleasance, had their sisters, and yokefellowes. But howe, and with what Sisters, or felowes, a greate number of the Wiuelesse sorte of M. Hardinges sode be tolde, for very regarde of honestie, it may not be vttered.

Epiphanius writeth thus of certaine of his time: Repudiant nuptias, at non libidinem. In honore enim apud illos est, non Sanctitas, sed Hypocrisis: They refuse Marriage, but not filthy luste. For they esteeme not Holines, but Hypocrisie. Who seethe not, that in the Church of Rome, Priestes, Bishops, and Cardinales, notwithstandinge they be utterly forbidden to haue Wiues, yet are easily allowed to haue Concubines: They them selues haue confessed it by these wordes vnto the world: Etiam in hac vrbe Romana Meretrices, ut Matronæ incedunt per urbem, scumula vehuntur: quas affectantur de Media die Nobiles familiares Cardinalium, Clericiq: Euen here in this Cittie of Rome, harlottes passe through the streetes, or ride vpon their Mules, like honest Gentlewomen: And Gentlemen of the Cardinales bandes, and Priestes at noone daies waite vpon them.

As touchinge them, whome, if so mutche graueth you, M. Hardinge, to be called Partys, you haue laine, not onely sutch, and sutch, whome it liketh you, by your owne Name, if ye haue not forgotten your owne Name, to cal Renegates, but also great numbers of others moe, Married, Unmarried, Learned, Unlearned, Olde, Yonge, Botes, Maides, Latemenne, Priestes, Bishoppes, Archebishoppes, without mercie. We scourged them with rodde: ye sette burninge torches to their bandes,

1. Corin. 9.  
Philippen. 4.  
Hebra. 13.  
1. Timoth. 4.

Ignatius ad  
Philadelph. 3.  
Euseb. li. 3. ca. 30.  
Clemens Strom.  
mar. li. 7.  
Euseb. li. 3. ca. 30.  
Ambros. in 2. ad  
Corin. ca. 11.  
Sozomen. lib. 1.  
ca. 11. Ad res  
diuinas nihil  
lo deterior.  
Hieronym. De  
Ecclesiast. Scrip-  
torib.  
Regino, in Re-  
bus Germanicis.  
Hilari. ad A-  
bram Filiam.  
Chrysostom. in  
Epist. ad Tit.  
homi. 2.  
Chrysostom. in  
Epist. ad Hebra.  
homi. 7.

Hieronym. contra  
Iovinianum.  
Epiphani. contra  
Origenem. Aθε-  
τοδοτὶ γάμον,  
ἀλλ' ἑλάνθη  
αὐτὸν πεφλοῦ-  
ται γὰρ  
παρ' αὐτοῖς,  
ἐχὼ ἑλάνθη,  
ἀλλὰ ὑποκρί-  
νεται.  
In Concilio De-  
lectorum Car-  
dinalium.

handes, ye cutte of their tongues, ye hanged them, ye beheaded them, ye burnt them to ashes, ye take the poore innocent babes fallinge from the mothers wombe, and threwe it cruelly into the fier. Wretchedly, ye did with them, what so euer your pleasure was. The woofte woofde that proceeded from them, was this, O Lord, forgue them, They knowe not, what they do. O Lord Iesu, receiue my Spirit. In the meane while, ye stood by, and delited your eyes with the sight. Ye digged by the poore carcases of Goddes Saindes, that had bene buried longe before: ye serued them solemnely with processe, and ascited them to appeare at your Consistories, and by Publique sentence adiudged them to die the seconde death: and so, to the perpetual shame of your cruel folle, ye weake your anger vpon the dead. O M. Hardinge, your conscience knoweth, these are no lies: They are written in the eyes, and hartes of many thousandes. These be the markes of your Religion. What reckeninge wil you yeelde, when so mutche innocent Bloude shalbe required at your handes? And where you saie, We must pulle the Olde Partys out of Heauen, to place our owne, for that our Doctrine, and theirs (as you beare vs in hande) is quite contrary, al this is but a needeles ostentation of idle wordes. If vauntes were proues, then were this matter fully ended. But we say, that in these cases, I haue moued, you are not hable to allege one sufficient Clause, or Sentence of your side out of any of al the Olde learned Fathers. And hitherto your muster appeareth but very simple, notwithstandinge the great promise of your stoare.

Certainely the Holy Fathers, & Partys of God wil say vnto you, We knowe not your Priuate Passes: We knowe not your Halse Communion: wee knowe not your Strange Unknownen Prayers: wee knowe not your Adozation of Corruptible Creatures: wee knowe not this Sacrificinge of the Sonne of God: wee knowe not your Newe Religion: wee knowe not you. God open the eyes of your Hartes, that ye may see the miserable state, ye stande in, & recouer the place, that ye haue losse, and finde your Names written in the the Booke of Life.

## M. Hardinge. The. 12. Division.

Leauinge no smal number of places, that might be recited out of diuerse other Doctours, I wil bringe two of two woorthy Bishops, one of Chrysostome, the other of S. Ambrose, confirminge this Trueth. Chrysostomes woordes be these: Pontifex noster ille est, qui hostiam mundanum nos obtulit, ipsam offerimus & nunc, quæ tunc oblata quidem cōsumi non potest. Hoc autem, quod nos facimus, in commemorationem fit eius, quod factum est. Hoc enim facite, inquit, in mei commemorationem: He is our Bishop, that hath offered vp the Hoste, whiche cleanseth vs. The same doo wee offer also now, whiche thoughe it were then offered, yet can not be consumed. But this, that we doo, is done in Remembraunce of that, whiche is done. For, doo ye this, saith he, in my Remembraunce. S. Ambrose saith thus: Vidimus principem Sacerdotum ad nos venientem: vidimus, & audiuius offerentem pro nobis sanguinem suum: sequamur, vt possumus, sacerdotes, vt offeramus pro populo sacrificium, etsi infirmi merito, tamen honorabiles Sacrificio. Quia etsi Christus non videtur offerre, tamen ipse offertur in terris, quando Christi Corpus offertur: Vve haue seene the Prince of Priestes come to vs: we haue seene and hearde him offer for vs his Bloude: Let vs that be Priestes folow him, as we may, that we maie offer sacrifice for the people, beinge thoughe weake in merite, yet honorable for the sacrifice. Because albeit Christe be not seene to offer, yet he is offered in earthe, when the Body of Christe is offered. Of these our Lordes woordes, whiche is geuen for you, and, whiche is shedde for you, and for many, here S. Ambrose exhorteth the Priestes to offer the Body and Bloude of Christe for the people: And willet them to be more regarded, then commonly they be now a daies, for this sacrifice sake, though other wise they be of lesse deserte.

## The B. of Sarisburie.

This allegation argueth no greates abundance of stoare. For Chrysostome in  
 CCC these

Chrysost.  
in Epist. ad  
Hebr. Ho-  
mil. 17.

In Plal. 38.



these wordes bothe openeth him selfe, & sheweth, in what sense other Ancient Fathers vsed this worde, Sacrifice, and also vnterly ouerthroweth M. Hardinges whole purpose touching the same. For, as he saith, Wee offer vp the same Sacrifice, that Christe offered, so in most plainewise, and by sundry wordes, he remoueth al doubte, and declareth, in what sorte, and meaninge wee offer it. He saith not, as M. Hardinge saith, Wee offer vp the Sonne of God vnto his Father, and that verily, and in deede: but contrariwise thus he saith: Offerimus quidem, sed ad Recordationem facientes Mortis eius. Hoc Sacrificium Exemplar illius est: Hoc, quod nos facimus, in Commemorationem fit eius, quod factum est. Idipsum semper offerimus: Magis autem Recordationem Sacrificij operamur: Wee offer in deede: but in remembrance of his Death. This Sacrifice is an Example of that Sacrifice. This, that wee doo, is donne in Remembrance of that, that was donne. We offer vp the same, that Christe offered: Or, rather wee worke the Remembrance of that Sacrifice. Thus wee offer vp Christe, that is to saye, an Example, a Commemoration, a Remembrance of the Deathe of Christe. This kinde of Sacrifice was neuer denied: but M. Hardinges Real Sacrifice was yet neuer proued. So saith the S. Augustine: Cum hostia frangitur, & Sanguis in ora Fidelium funditur, quid aliud, quam Dominici Corporis in Cruce Immolatio significatur? When the Oblation is broken, and the Bloude (that is to saie, the Sacramente of the Bloude) is poured into the mouthes of the Faithful, what other thinge is there signified, but the Sacrifice of Our Lordes Bodie vpon the Crosse?

Euen so S. Ambrose saith, Christe is offered here in the Earthe (not Really, and in deede, as M. Hardinge saith) but in like sorte, and sense, as S. John saith: The Lamme was slaine from the beginninge of the worlde: that is, not Substantially, or in Real manner, but in Signification, in a Mysterie, and in a Figure. And thus S. Ambrose expoundeth his owne meaninge, euen in the same place, that is here alledged: Primum Vmbra præcessit: Sequita est Imago: Erit Veritas. Vmbra in Lege: Imago in Euangelio: Veritas in Cælestibus. Ascende homo in Cælum, & videbis illa, quorum hic Vmbra erat, vel Imago: First the Shadowe wente before: The Image folowed: The Trueth shall be. The Shadowe in the Lawe: The Image in the Gospel: The trueth in the Heauens. O Man, goe vp into Heauen: and thou shalt see those thinges, whereof here was an Image, and a shadowe. To like purpose S. Ambrose writeth thus: Vidimus eum, & oculis nostris perspeximus, & in vestigia clauorum eius digitos nostros inseruimus. Videmur enim vidisse eum, quem legimus: spectasse pendentem, & vulnera eius Spiritu Ecclesiæ scrutante tentasse: VVee haue seene him, and lookte vpon him with our eies: and wee haue thrust our fingers into the dentes of his nayles. The reason hereof is this: For wee seeme to see him, that wee reade of: and to haue beholden him hanginge on the Crosse: and with the feelinge Spirit of the Church to haue searched his woundes. So S. Hierome saith: Quod semel natum est ex Maria, quotidie in nobis nascitur: Christe, that was once borne of Marie, is borne in vs every daie. Nowe, as S. Ambrose saith, Wee see Christe euen with our eies hanginge vpon the Crosse: and thruste in our fingers, and seache his woundes: Euen so, doo wee see Christe Cominge vnto vs, and Offeringe him selfe in Sacrifice vnto God. And as S. Hierome saith, Christe is Borne euery daie, Euen so, and none otherwise, S. Ambrose saith, Christe is sacrificed euery daie. In like manner S. Ambrose writeth vnto certaine Virgins: Vestras Mentes confidenter Altaria dixerim, in quibus quotidie pro Redemptione Corporis Christus Offertur: I may boldly saie, Your hartes be Altars, vpon whiche Hartes Christe is dayely offered for the Redemption of the Bodie. Hitherto M. Hardinge hath founde no manner token of that he sought for.

M. Hardinge. The. 13. Diuision.

Nowe for proufe of the Sacrifice, and Oblation of Christe by the Doctoures minde vpon the figure

Chrysostom. in  
Epist. ad Hebræ.  
homi. 17.

De Consecr. dist.  
2. Cum frangi-  
tur.

Ambrosi. in  
Psalm. 38.  
Apocalyp. 5.

Ambrosi. in  
Psalm. 38.

Ambrosi. in Lu-  
cam li. 5. ca. 7.

Hieronym. in  
Psalm. 86.

Ambros. De vir-  
ginib. li. 2.

Lib. 2. epist. 3. *figure of Melchisedek: firste S. Cyprian saith thus.* Qui magis sacerdos Dei summi, quam Dominus noster Iesus Christus, qui sacrificium Deo patri obtulit, & obtulit hoc idem, quod Melchisedek, id est, Panem & Vinum, suum, scilicet, Corpus, & Sanguinem. *Who is more the Priest of the highest God, then our Lorde Iesus Christe, who offered a Sacrifice to God the Father, and offered the selfe same, that Melchisedek did, that is, Breade and VVine, that is to saie, his owne Body and Bloude?* S. Hierome in an epistle, that he wrote for the vertuouse women Paula, and Eustochium to Marcella, hath these wordes: Recurre ad Genesim, & Melchisedek Regē Salem. Huius principem inuenies ciuitatis, qui iam in typo Christi Panē, & Vinum obtulit, & Mysterium Christianū in Saluatoris sanguine, & corpore dedicauit. *Retourne to the Booke of Genesis, and to Melchisedek the Kinge of Salem. And thou shalt finde the Prince of that Citie, who euen at that time in the figure of Christe offered Breade, and VVine, and dedicated the Myserie of Christians in the Body, and Bloude of our sauour. Here this learned Father maketh a plaine distinction betweene the Oblation of the Figure, whiche was Breade and VVine, and the Oblation of the Trueth, whiche is the Myserie of Christen people, the bloude and the Body of Christe our sauour. Of this S. Augustine speaketh largely in his firste Sermon vpon the 33. Psalme, and in the 17. booke De ciuitate Dei, cap. 20.*

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*Dr. Hardinge meane plainly, and wil haue S. Cyprians wordes taken, as they lie, without figure, then must he saie, That Melchisedek offered vp verily, and Really Christe him selfe. For S. Cyprians wordes be cleare: Christus obtulit hoc idem, quod Melchisedek obtulerat: Christe offered vp the same thinge, that Melchisedek had offered. Notwithstandinge it is certaine, that the Sacrifice, that Melchisedek made, if it were graunted to be a Sacrifice, yet in plaine, and Common manner of speache, was not Christe the Sonne of God, but onely material Breade, and Wine, and other like prouision of Naturall things prepared for Abraham, and for his menne. And therefore the Olde learned Fathers saie not, Melchisedek offered the same in Sacrifice vnto God: but, He brought it forth, as a present, as the manner was, to refreash them, after the pursuite, and chase of their enemies. And S. Hierome in his Translation turneth it not, Obtulit, He sacrificed: but, Protulit, He brought it forth. Iosephus reporteth the matter thus: Melchisedek milites Abrahami hospitaliter habuit, nihil illis ad victum desse Passus: Simulq; ipsum adhibuit Mensa: Melchisedek feasted Abrahams Soldiers, and suffered them to wante nothinge, that was necessary for their prouision. And likewise he receiued Abraham him selfe vnto his Table. Chrysostome, and Epiphanius saie thus: He brought forth vnto them Breade, and VVine. Tertullian saith: Abrahamo reuertenti de pralio obtulit Panem, & Vinum: Melchisedek offered Breade, and VVine (not vnto God, but) vnto Abraham returninge from the fighte. So S. Ambrose: Occurrit Melchisedek, & obtulit Abrahamo Panem, & Vinum: Melchisedek came forth to meete, and offered (not vnto God, but) vnto Abraham Breade, and VVine.*

*By these sence it may appeare, that Melchisedek brought forth the Breade, and Wine, and other prouision, not, as a Sacrifice vnto God, but as a Reliefe, and Succourance for Abraham, and for his Companie.*

*So S. Paule compareth Christe with Melchisedek, In that, like vnto Melchisedek, he was the Kinge of Justice: In that, he was the Prince of peace, as Melchisedek was: And in that, he had neither Father, nor Mother: For so it is like wise written of Melchisedek. But of the Sacrifice of Breade, & Wine he speaketh nothinge. Yet not withstandinge, the Ancient holy Fathers oftentimes resemble the same presente of Melchisedek, vnto the Sacrifice, that Christ made vpon the Crosse. And in that respect S. Cyprian saith, Christe offered the same thinge, that Melchisedek offered. That is to saie, as Dr. Hardinge him selfe muste needs expaunde it, The same thinge in performance of Trueth vpon the Crosse, that Melchisedek had before offered in a Figure.*

Cyprian. li. 2. Epist. 3.

Ioseph. Antiquit. li. 1. ca. 12.

Chrysost. in Gen. homi. 35.

Epiphanius. Contra Melchise. lib. 2.

Εξέβαλεν αὐτῷ ἄρτον, καὶ οἶνον.

Tertullian. contra Iudeos.

Ambrosius. De Sacramentis. li. 4. c. 3.

Hebra. 7.



August. in Ioan.  
tractat. 26.

Augustin. in  
quæst. Noui. &  
Veter. Testa-  
menti, quæ. 109.  
Hieronym. ad  
Marcellam.

Hieronym. aduer-  
sus Iovinianum. l. 1.  
Augustin. in  
Psalm. 80.  
Augustinus in  
Iohann. tracta. 11.

So saith the S. Augustine: Ille Para Christus: Vnto them the Roocke was Chrise: And yet not Really, and in deede: but onely by waie of Signification, because it Signified, and Represented Chrise.

Sometimes they compare it with the Sacrifice of Thanksgiving, and with the Ministration of the holy Communion, and make it equal with the same.

S. Augustine saith: Melchisedek Abraham primum, quasi Patri Fidelium, tradidit Eucharistiam Corporis, & Sanguinis Domini: Melchisedek gaue first vnto Abraham, as vnto the Father of the Faithful, the Sacramente of the Bodie, and Bloude of Chrise. So S. Hierome saith: Melchisedek in typo Christi Panem, & Vinum obtulit, & Mysterium Christianorum in Saluatoris Corpore, & Sanguine dedicauit: Melchisedek in the Figure of Chrise offered Breade, and VVine: and dedicated the Myserie of Christians in the Bodie, and Bloude of Chrise. These Authorities might serue, to make some shewe, that Melchisedek saide Masse, and Consecrated the Sacrament of the Bodie, and Bloude of Chrise, and offered vp Chrise in Sacrifice vnto his Father: But of M. Hardinge, or any other such Priest, they touche nothinge.

And least any man happen of simplicitie to be deceiued, thinkinge that S. Hierome hereby meante M. Hardinges Real Presence, for that he saith, Melchisedek dedicated the Christian Myserie in the Bodie and Bloude of Chrise, It may please him to consider, that bothe S. Hierome, and also other Ancient Fathers haue often vsed the same manner of speache in other cases, wherein M. Harding can haue no manner suspicion of Real Presence. S. Hierome saith: Euangelium Passionis, & Sanguine Domini dedicatur: The Gospel is dedicated in the Passion, and Bloude of Chrise. S. Augustine saith: Quid est Mare Rubrum? Sanguine Domini Consecratum: VVhat is the Redde Sea? He answereth, Consecrate in the Bloude of Chrise. Againe he saith: Vnde rubet Baptismus Christi, nisi Christi Sanguine Consecratus? VVhereof is Chries Baptisme redde, but that it is Dedicate in the Bloude of Chrise: Thus Melchisedek Dedicated the Christian Myserie in the Bloude of Chrise.

M. Hardinge. The 14. Dissuasion.

Of al other, Oecumenius speaketh most plainly to this purpose vpon this place of S. Paule alleged out of the Psalme. Tu es Sacerdos in æternum secundum ordinem Melchisedek. Thou arte a Priest for euer after the order of Melchisedek. His woordes be these: Significat sermo, quod non solum Christus obtulit incruentam hostiam (liquidum suum ipsius corpus obtulit) verum etiam qui ab ipso fungentur sacerdotio, quorum Deus Pontifex esse dignatus est, sine sanguinis effusione offerent. Nam hoc significat (in æternum). Neque enim de ea, quæ semel a Deo facta est Oblatio, & Hostia, dixisset in æternum, sed respiciens ad presentes Sacrificos, per quos medios Christus Sacrificat, & Sacrificatur, qui etiam in Mystica Cœna modum illis tradidit huiusmodi Sacrificij. The meaninge of this place is (saith he) that not onely Chrise offered an vnbloudy sacrifice, for he offered his owne bodie, but also that they, whiche after him shal doo the office of a Priest (whose Bishoppe he vouchesaueth to be) shal offer without shedding of Bloude. For that signifieth the woorde (For euer.) For concerninge that Oblation and sacrifice: whiche was once made by God, he woulde neuer saie, (In æternum) For euer. But (he saide so) hauinge an eye to those priests, that bene now by the mediation of whome Chrise sacrificeth, and is sacrificed: who also in his Mystical supper taught them by tradition the manner of suche a sacrifice. Concerninge the Prophecie of Malachie, for proufe of this Oblation, though the place of Irenæus aboue recited may stande in steede of many auctorities, yet I wil not let to rehearse the saiering of a Father or two, for confirmation of this Article.

Chrysostome saith very plainly, In omni loco Sacrificium offertur domini meo, & Sacrificium purum. Vide quam luculenter, quamq; dilucide Mysticam interpretatus est Mensam, quæ est Incruenta hostia. In euery place a sacrifice shalbe offered to my name, and that a pure sacrifice. See how plainly, and clearly, he interpreted the Mystical Table, whiche is the vnbloudy sacrifice.

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Here mighte I lustly take exception against this Doctour, as findinge him without the compasse of the firste five hundred yeres. How be it, he saith not, That the Priest hath power, or Authoritie, to Sacrifice the Sonne of God, nor seemeth any waie to fauer M. Hardinges purpose. Therefore wee shal not neede to touche his credite.

The whole Contentes of his wordes are these: That there is in the Church an Vnbloudy Sacrifice, and that Christe him selfe offereth vp the same by the meane, and Ministerie of the Priest, and that Christe him selfe is that Sacrifice. Whiche wordes with dewe Construction, and in the sense, & meaninge of the Ancient Fathers, may wel be graunted. For like as S. Hierome saith, as it is alleged before, Quod natum est ex Virgine, nobis quotidie nascitur: Christus nobis quotidie Crucifigitur: Christ, that was Borne of the Virgine, is Borne vnto vs euery daye: Christe vnto vs is daily Crucified: And, as S. Augustine saith, Tum Christus cuique Occiditur, cum Credit Occisum: Then is Christe presently slaine to euery man, when he trusteth wholly in his Deathe, and beleeueth, he was slaine: And as the same S. Augustine saith, Tibi Christus quotidie Resurgit: Christe Riseth againe to thee euery daie: And, as Chrysostome saith, In the holy Myserie is wrought, and perfited the Deathe of Christe: Briefely, as Gregorie saith, Christus iterum in hoc Myserio Moritur: Christe is slaine in this Myserie, and dieth againe: Euen so, and in the same sense, and meaninge, and none other wise, Decumenius saith, Christe is offered in the Holy Supper.

But, as Christe is neither daily Borne of the Virgin, nor daily Crucified, nor daily Slaine, nor daily Riseth from the Dead, nor daily Suffereth, nor daily Dieth, but onely in a certaine manner of Speache, not verily, and in dede: Euen so Christe is daily Sacrificed, onely in a certaine manner of speache, and in a Myserie: but Really, verily, and in dede he is not Sacrificed.

The reste, that foloweth in Decumenius, onely expresth the twoo feneral Natures in Christe, the Godheade, and the Manheade: That, touchinge his Manheade, he was Sacrificed: touchinge his Godheade, he was the Priest, and made the Sacrifice: And further to M. Hardinges purpose it maketh nothings. So Beda saith, although somewhat otherwise: Filius Dei, & Orat pro nobis: & Orat in nobis: & Oratur a nobis. Orat Pro nobis, vt Sacerdos: Orat in nobis, vt Caput: Oratur a nobis, vt Deus: The sonne of God bothe Praieth for vs: and Praieth in vs: and is Praied of vs. He Praieth for vs, as our Priest: He Praieth in vs, as our Heade: He is praied of vs, as our God. Epiphanius saith: Christus est victima, Sacerdos, Altare, Deus, Homo, Rex, Pontifex, Ovis, Agnus, omnia in omnibus pro nobis factus: Christe is our Sacrifice, our Priest, our Altar, God, Man, Kinge, Bishop, Sheepe, Lamme, made for our sakes al in al. Thus is Christe our Sacrifice: thus is Christe our Sacrificer, not to be offered by the Priest, as M. Hardinge imagineth: but, as the Olde Paisters, and Fathers of the Church haue taught vs, offered by him selfe vpon the Crosse. S. Augustine saith: Ecce istic oblatum est: Ibi seipsum obtulit: Simul & Hostia, & Sacerdos. Et Altare erat Crux: Beholde there was he offered: There he offered him selfe: He was bothe the Priest, and the Sacrifice: And his Crosse was the Altare.

This woorde, Incruentum, that M. Hardinge hath here alleged out of Chrysostome, is thought to beare greate weight: but beinge wel considered, of that side, it is alleged for, as it shal appeare, it weigbeth nothings. The Holy learned Fathers applie that woorde, sometime to Prayer, and other deuotion of the minde: and sometime to the Ministration of the Holy Communion.

For the better opening hereof, it may please thee, good Christian Reader, to vnderstande, that in the time of Moyses Lawe, the Priestes, & Leuites offered vp vnto

Hieronym. in  
Psalm. 86.Hieronym. in  
Psalm. 97.Augustin. quæ-  
stio. Euang. li. 2.Augustin. De  
verbis Domini  
secun. Luc. ser-  
mone. 38.Chrysost. in Acta  
homi. 21.De Con. dist. 2.  
Quid sit.Beda in Epist. ad  
Ephes. ca. 2.Epiphani. De  
Melchisedechi-  
an. li. 2.Augustin. De  
Tempore sermo.  
130.





pro salute omnium nostrum iubens nos offerre Memoriam pro sacrificio: Christe offered vp that Marueilous Sacrifice for our Saluation, commaunding vs to offer a Remembrance thereof, in steede of a Sacrifice. So likewise saith the S. Hierome, although not altogether in like respects: Pane, & Vino, Puro, & Simpliciter sacrificio Christi dedicauit Sacramentum: He dedicated the Sacramente of Christe in Breade, and Wine, whiche is (not a Blouddy, or loathsome, but) a Pure, and a simple Sacrifice.

This Remembrance, and Oblation of praises, and Rendering of thanks vnto God for our Redemption in the Bloud of Christe, is called of y<sup>e</sup> Olde Fathers, An Vnblouddy Sacrifice, and of S. Augustine, The Sacrifice of the Newe Testament.

Iustinus Martyr saith: Esaias non pollicetur Cruentorum Victimarum instaurationem: sed veras, & Spirituales Oblationes Laudis, & Gratiarum actionis: Esaias promisseth not the restoringe of Blouddy Sacrifices, but the True, and Spiritual Oblations of Prayses, and Thankesgeuinge.

S. Chrysostome saith: Non iam Sanguinem, aut adipem offerimus &c. Wee offer not now the fatte, or Bloudde of Beastes. Al these thinges are abolished. And in steede thereof there is brought in a Reasonable, or Spiritual deuote. But, what is this deuote that wee call Reasonable, or spiritual? That it is, that is offered by the Soule, and Sprite.

This kinde of Sacrifice, because it is mere Spiritual, and groweth onely from the Minde, therefore it needeth not any material Altar of Stoane, or Timber to be made vpon, as doth that Sacrifice, that M. Hardinge imagineth in his Masse. Chrysostome saith: Munus Euangelij sine sanguine, sine fumo, sine Altari, ceterisque sursum ascendit: The Sacrifice of the Gospel ascendeth vp without Bloudde, without smoke, without Altare, and other the like. In the Seconde Council of Nice it is written thus: Nos Christiani propemodum quid sit Ara, & quid sit Victima, nescimus: VVhat Sacrifice, or Altar meaneth, wee beinge Christian people, in a manner cannot telle.

S. Hierome saith: Vnusquisque Sanctus Altare Domini in se habet, quod est Fides: Every Holy man hath in him selfe the Altar of God, whiche is Faith. To be shorte, S. Augustine saith: Sacrificium Noui Testamenti est, quando Altaria Cordis nostri munda, & pura in conspectu Diuina Maiestatis offerimus: The Sacrifice of the Newe Testamente is, when wee offer vp the Altars of our hartes pure, and cleane in the sight of the Diuine Maiestie. In these respects our Praiers, our Praises, our Thankesgeuinge vnto God for our Saluation in the Death of Christe, is called an Vnblouddy Sacrifice. Hereof the sclenderesse of M. Hardinges gheastes may some appeare. For thus he woulde seeme to reason: The Ministration of the Holy Communion, and our humble Remembrance of the Death of Christe, is called an Vnblouddy Sacrifice: Ergo, The Priest hath power to offer vp the Sonne of God in Sacrifice vnto his Father.

M. Hardinge. The 15. Diuision.

Cap. 9. S. Augustine hath many euident saieinges touchinge this matter in his workes. One shal suffice for al, whiche is in a litle treatise, he made contra Iudeos, vntered in these wordes. Aperite oculos tandem aliquando, & videre ab Oriente sole vsque ad Occidentem, non in vno loco, vt vobis fuit constitutum, sed in omni loco offerri Sacrificium Christianorum, non cuilibet Deo, sed ei, qui ista prædixit, Deo Israel. Open your eyes at laste you lewes, and see that from the risinge of the sunne to the settinge, not in one place, as it was appointed to you, but in euery place the Sacrifice of the Christen people is offered, not to euery God, but to him, that prophesied of these thinges before, the God of Israel. And euen so with that protestation, whiche S. Augustine made to the Iewes, I ende this tedious mater consistinge in manner altogether in allegations, to M. Iuel. Open you your eyes at laste M. Iuel, and see how (230) al the holy, and learned Fathers, that haue preached the Faith of Christe from the risinge of the sunne to the settinge, haue taught this Doctrine by wordes, and writinge lesse to the posteritie, that they whiche vnder Christe

δοὺς ἀντὶ  
θυσίας πρὸς  
σφέδρῳ.  
Hieronym. ad  
Eudagrium.

August. de Gra-  
tia Noui Testa-  
ad Honoratum.  
Iustin. Martyr in  
Dialogis cum  
Tryphone.  
Chrysostom. in  
Episto. ad Hebr.  
hom. 11.

Chrysostom. in  
Psalm. 95.

Hieronym. in  
Psalm. 26.  
August. de Tem-  
pore Sermo. 125.

The. 230. Vn-  
truth. For not  
one of al these  
Fathers here al-  
leged, euer said:  
that the Priest  
hath either  
power, or com-  
maundemente,  
to offer vp the  
Sonne of God  
vnto his Father,



doe vse the office of a Priest after the Order of Melchisedek; haue not onely Authoritie, but also expresse commaundment, to offer vp Christe vnto his Father.

The proufe of whiche Doctrin, althouogh it depende of the weight of one place, yet I haue thought good to fortifie it with some number, that it may the better appeare to be a moste vndoubted trueth, not moued greatly with the blame of tediousnes, where no thanks are sought, but onely defence of the Catholike Religion is intended.

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A. Augustine, as in these wordes he neither toucheth, nor signifieth this new manner of Offering of Christe vnto his Father, so in sundrie other places he openeth his owne meaning, plainly, and fully, touching the same. In his Treatise against the Iewes he writeth thus: Sacerdotium Aaron iam nullum est in aliquo templo: At Christi Sacerdotium æternum perseverat in Cælo: The (Bloudy) Priesthoode of Aaron is now in no Temple to be founde: But the priesthoode of Christe continueth still (not vpon any Earthely Altar, but) in Heauen. Againe: The Priest offereth vp the Sacrifice of Praise, not after the Order of Aaron, but after the Order of Melchisedek. Eius Sacrificij similitudinem celebrandam in sua Passionis Memoriam commendauit: & illud, quod Melchisedek obtulit Deo, iam per totum Orbem terrarum videmus offerri: Christe hath leaste vnto vs a likenes, or Token of that Sacrifice in Remembrance of his Passion: And the same, that Melchisedek offered vnto God, wee see is now offered throughout the whole VVorld. Holocausti eius Imaginem ad Memoriam Passionis sue in Ecclesia celebrandam dedit: Christe hath giuen vs, to celebrate in his Church, an Image, or Token of that sacrifice, for the Remembrance of his Passion. Huius Sacrificij Caro, & Sanguis ante Aduentum Christi per victimas similitudinum promittebatur: In Passione Christi per ipsam Veritatem reddebatur: Post Ascensionem Christi per Sacramentum Memoriam celebratur: The Fleashe, and Bloude of this Sacrifice before the Comminge of Christe was promised by Sacrifices of Resemblance: The same was performed in deede in the time of Christes Passion: But after Christes Ascension, it is frequented by a sacramente of Remembrance. Sacrificium hoc Visibile, Inuisibilis Sacrificij Sacramentum, id est, Sacrum Signum est: This Visibile Sacrifice, is a Sacramente, that is to saie, a Token, or Signe of the Sacrifice Inuisible. Quod Appellamus Sacrificium, Signum est, & Representatio Sacrificij: The thinge, that wee calle a Sacrifice, is a Signe, and Representation of a Sacrifice.

Thus many waies S. Augustine him selfe teacheth vs, what he meante by this worde Sacrifice: An Oblation of Praise: a Similitude: a Resemblance: a Likenes: an Image: a Remembrance: a Token: a Signe: a Representation of a Sacrifice. So Nazianzene calleth it, τὴν τῶν μεγάλων μυστηρίων ἀντίτυπον: The Figure, or Token of the Greate Mysteries. To Conclude, S. Hierome saith thus: Tunc acceptabis Sacrificium, vel cum te pro nobis offers Patri: vel cum à nobis Laudes, & Gratiarum actiones accipis: Then shalt thou receiue Sacrifice, either when thou offerest thee selfe (vpon thy Crosse) for vs vnto thy Father: or when thou receivest of vs Praises, and Thankesgiuinge.

Neither hath God appointed any certaine order of outwarde priesthoode to make this Sacrifice. Every Faithful Christian man hath Authoritie, to offer vp, and to make the same. Howe be it, this I meane, not of the Ministration of the holy Sacramentes, whiche onely pertaineth vnto the Minister, but onely of the Oblation, & makinge of this Spiritual Sacrifice. Thus muche I saie, least any man, either of malice take occasion, or of ignorance be deceiued. S. Cyprian saith: Omnes, qui à Christi nomine dicuntur Christiani, offerunt Deo Quotidianum Sacrificium, ordinati à Deo Sanctimoniarum Sacerdotes: Al, that of Christe be called Christians, offer vp vnto God the daily sacrifice, beinge ordeined of God priestes of holines. Origen saith: Omnes, quicunque, &c. Al, that are bathed with the holy ointements, are made Priestes, euen as Peter saith vnto the whole Church, You are the Chosen Stocke, and the Kingely Priest.

Augustin. aduersus Iudeos. ca. 1.

Contra Aduersar. Legis, & Prophetar. lib. 1. cap. 1.

Augustin. in lib. 80. qua. qu. 61. In eadem quaestione.

August. contra Faust. li. 20. ca. 21.

De Conse. Dis. 2. Sacrificium.

August. De Ciuit. Dei. li. 10. c. 5.

Nazianzen. in Apologetico. Hieronym. in Psalm. 51.

Cyprian. De vocatione Chrisma.

Origen. in Leuit. homi. 9. 1. Petri. 2.

Priesthoode. **S.** Augustine saith: Habetis in Dominis Passiones officii sui pro peccatis suis: Every man offereth up the sacrifice of our Lordes Passion in his own times. **S.** Ambrose saith: Vnicuique expectat, vniuersorum Oblationem celebrare: VVai-  
ye one for an other, that the Sacrifice of many may be offered together. **S.** Chrysostome  
saith: Mysteriorum differunt Sacramenta subditio: In the holy Mysteries (the Mini-  
sters) differeth (excepted) the Priesthood from the People. **S.** Hieronimus  
saith: It appeared by these Ancient learned Fathers, that every Christian man is  
bounde, to offer, by the blood of, and Daily Sacrifice of the New Testament,  
as much (in as full and ample sort, as in the Priests) And therefore, **S.** Bernard  
him selfe saith: Item in the very Canon of his Masse, Memoria Domini famularum  
famularumque tuarum, & omnium Circumstantium, pro quibus ubi offerimus, vel qui tibi  
offerunt hoc Sacrificium Laudis: Remember, O Lorde, thy seruantes, and all them that  
stand aboute, for whom wee offer vnto thee, or els, whiche doe offer vnto thee, this Sacrifice  
of Praises.

Out of S. Augustines woordes M. Hardinge in the ende concludeth thus:  
Christe is a Prieste after the order of Melchisedek:

Ergo, The Priest hath Authoritie, to offer vp the Sonne of God in sacrifice vnto his Father. It were harde to tel vs, howe this Antecedente, and this Consequente came together. Poman hath Authoritie thus to mince his Logique, but M. Hardinge.

Christe onely is that Priest for ever, accordinge to to the order of Melchisedek;  
He hath made an endles Sacrifice: He him selfe hath offered up him selfe vnto

God his Father upon the Crosse. Therefore God the Father saith unto him :  
Thou art that Priest for ever : not any mortal Creature, or worldly might, but thou

(onely) beings both God, and Man, and that He liueth for euer. S. Paule saith, VVe are made perfite, and sanctified by that one Sacrifice once made vpon the Crosse, S. Iohn the Euangelist saith: He is the propitiation, and sacrifice for our sinnes.

**S. Peter** saith, He carrie our sinnes into Bode vpon the Tree. **S. Paul** saith, God was in Christ reconciling the worlde vnto him selfe. Therefore **S. John** the Baptiste saith, Beholde that Lamb of God, that taketh away the sinne of the worlde. If **S. Barings**, and his selouing herte berer, as they seeme to doo, let Christ him selfe beare witness to the verie of his owne wound, hanginge vpon the Crosse, and yelouing up the Spirit, he saied up at which these wordes: Cōlūmnam est: That is to saye, This is the Sacrament for sinne: Hereby my sinners wrathe is pacified: hereby all thinges are made perfite.

This Sacrifice is but one; we may look for none other. It is full, and perfect: we may look for no better.

S. Peter saith, *Christe as thou hast bene Gode mercifull, so be thou to me.* S. Paule saith, *Through Christe wee have access to the Throne of Grace.* Whiche doth meaneth M. Harding, thus to tel us, that to haue access to the Throne of Grace, in any wise, he hath Authozitie, to offer vnto vs, *the sacrifice of the Sonne of Glorie.* Or howe darst he, to offer vnto vs, *the sacrifice of the Sonne of Glorie* into fauoure, and fauourably, and fatherly to looke vpon him at his request: For thus he biddeth his Praiser euen in his Canon, euen in the secreteste, and deuouteste parte of his Masse: *Super qua propitio, ac sereno vultu, &c.* Vpon these things (that is to saie, saith the Gabriel Biel, vpon the Bodie, and Bloude of Christe thy Sonne) O Lorde looke downe with a Mercifull and a cheerefull countenance: and receiue the same (the Bodie, and Bloude of thy Sonne) as thoue diddest in olde times receiue the Sacrifice of Abel, and of Abraham (whiche was a weatther, or a calfe, or some other like thinge). Thus he, not onely taketh vpon him, to praye for Christe, but also compareth the Sacrifice of the Sonne of God, with the Sacrifice of brute Cattaille. If he denie any parte hereof, his owne Canon, his owne Massebooke will reprooue him. If this be not

August. in  
Expos. inchoat  
ad Roman.

*Ambrosia*. in L.

Corin. ca. II.

Chrysostom. in. 2.

*Carin. homi.* 18.

Hebra. 7. 6. 9.

Рсалмпо.

Hebra. 9.

2 Iohann. 2.

**1. Petr. 2**

2 Corin. 5

**Iohann. I.**

**1. Petr. 3.**

Hebr. 4.



be not Blasphemie, what thinge can be called Blasphemie

But God will answere into a Blasphemous, & rather Sacrificer: I know my Sonne: In him my harte is pleased: But vvhart arte thou: VVho badest thus to praise: VVho required such Sacrifice at thy hande

O sp. Hardinge, Open the eyes of your harte, that youe maye see the miserable nakednesse of your Idol. Deteine not your selfe. Spoke not the emptye. Consider better of your Idolatrie. At the holy learned Fathers, of whom, ye tel vs, ye haue such knowledge, ye are not yett able to shew vs one, either Greeke, or Latine, or Hebrew, or Catholique, from the risinge of the Sunne, to the Sunne goinge downe, that euer saide, as youe saie, A mortall man hath Authority, and power, to offer vp in Sacrifice the Sonne of God.

Talke of your Idol, when ye haue tried it better. Whoso will talke of that, he hath not: And somewhat it maye serue, to fraite the simple. But the wise will thinke it folle.

FINIS.



# THE XVIII. ARTICLE,

OF RECEIVINGE FOR

OTHERS.

The B. of Sarisburie.

**Of that the Priest had then authoritie to Communicate, and to receive the Sacramente for others, as they doo.**

M. Hardinge. The Division.

The Priest  
receiveth  
not the Sa-  
crament for  
an other.

In sermone  
de cena  
Domini.

In Acta.  
hom. 27.

What you woulde say M. Iuel, I wote not: what you say, wel I wote. Verily we doo not communicate, ne receive the sacrament for an other. Neither hath it ever bene taught in the Catholike Church, that the Priest receive the sacrament for an other. (231) Vve receive not the sacrament for an other, no more then wee receive the sacrament of Baptisme, or the sacrament of Penance, or the sacrament of Matrimonie, one for another. In dede the Priest saithe Masse for others, where he receiveth that he hath offered, and that is it you meane I gesse: In whiche Masse beinge the external sacrifice of the New Testament, accordinge vnto Christes Institution, the thinge that is offered, is suche, as maketh our petitions, and requestes acceptable to God, as S. Cyprian saithe, In huius (corporis) praesentia non supervacue mendicant lachrymae veniam. In the presence of this bodie teares craue not forgiveness, in vaine.

That the Oblation of the Masse is doone for others, then for the Priest alone, whiche celebrateth, it may sufficiently be proued by an hundred places of the Fathers: The maters beinge vndoubted, two or three may suffice. Firste Chrysostome writeth thus in an Homilie vpon the Actes: Quid dicis in manibus est hostia, & omnia proposita sunt bene ordinata: adsumt angeli, adsumt archangeli, adest filius Dei, cum tanto horrore adstant omnes, adstant illi clamantes, omnibus silentibus, & putas simpliciter haec fieri? Igitur & alia simpliciter, & quae pro Ecclesia, & quae pro Sacerdotibus offeruntur, & quae pro plenitudine, ac vbertate habet. Sed omnia cum fide fiunt. Vvhat saiest thou hereto? The hoste is in the Priestes handes, and al thinges set forth are in due order. The Angels be present, the Archangels be present, the sonne of God is present. Vvhereas al stande there with so greate feare, whereas al they stande there crieinge out to God, and al other holde their peace, thinkest thou that these thinges be doone simple, and without greaue cause? Vvhy, then be those other thinges doone also simply, bothe the thinges whiche are offered for the Church, for the priestes, for plentie, and abundance? God forbidde. But al thinges are doone with Faith.

The B. of Sarisburie.

Here M. Hardinge of the Printers negligence, hath taken good occasion, to refresh him selfe out of season, and to play merily with these two wordes, For an other. Whiche thinge woulde rather become some other man, then a Doctour professinge such a countenance of grauitie, as doo setwe others. It mought haue pleased him, without any greaue prejudice, or hinderance of his cause, to allowe vs some simple habilitie of speakinge Englishe.

But Gods Judgements be iuste. He that wil scozne, shalbe scozned. M. Hardinge, that is so learned, so circumspecte, so curious, and maketh him selfe so merry with the error of one pöze Syllable committed onely by the Printer in my booke, in the selfe same place, and in the nexte side folowinge hath erred five Syllables together in his owne Booke: as it may easily appeare by that, his frende, for shame, hath restored, and amended the same with his penne.

Now be it, as he so fauorably bearinge his owne errours, is so witty, to plate with syllables, and so sharpe, and ready to carpe others, so in this whole Article, as pöze

The. 231. Vn-  
truth. For in  
the Church of  
Rome, the  
priest receiveth  
for others, as it  
shal appeare.

Fol. 172. b. lin. 12.



as poze Apothecaries for wante commonly vse to do, he serueth out quid pro quo, and in steede of Receiuinge the Communion, or Sacrament for others, he sheweth vs Prayers, and Sacrifices, and I knowe not what, and so allegeth one thinge for an other.

Whether the Priest in the Church of Rome, haue bled to receiue the Sacramente for others, or no, whiche thinge M. Hardinge nowe vtterly denieth, and saith it was neuer bled, nor neuer meanto, in the ende heresof, God willinge, it shal appeare.

The thinge that is offered, saith M. Hardinge, maketh our Prayers acceptable vnto God. True it is, God accepteth, and mercifully beholdeth both vs, & also al our Prayers, and our whole obedience in Iesus Christe his Sonne, and for his onely sake: not for that he is nowe, or can be offered Merily, and Really by the Prieste, but onely for that he was once offered for al vpon the Crosse. S. Paule saith: By Christe wee haue accesse to the Throne of Grace. Christe him selfe saith: Noman cometh to my Father, but by me. Irenaeus saith: Christe (beinge in Heauen) is our Aulster, and vpon him wee must offer vp, and saie our Prayers. And therefore in time of the holy Mysteries the Deacon saith thus vnto the People, Lyste vp your hartes.

But S. Cyprian saith: In huius Corporis praesentia: In the Presence of this Bodie. How be it, S. Cyprian saith not, In the Local Presence of this Bodie. For sutch Presence M. Hardinge him selfe hath already refused. He meaneth onely the Presence of Faith, and the Vertue, and power of Christes Bodie. And in this sense S. Augustine saith: Rerum Absentium Praesens est Fides: & rerum, quae foris sunt, intus est Fides: Of thinges, that be Absent, Faith is Presente: Of thinges, that be without, Faith is within. Againe he saith: Accedamus ad Iesum, non Carne, sed Corde: non Corporis Praesentia, sed Fidei Potentia: Let vs approche vnto Iesus, not with our Fleashe, but with our harte: not with Presence of Bodie, but with power of Faith. Likewise againe: Habes Christum in Praesenti, & in Futuro. In Praesenti per Fidem: in Praesenti per Signum: in Praesenti per Baptismatis Sacramentum: in Praesenti per Altaris Cibum, & Potum: Thou hast Christe bothe in the time Presente, and also in the time to come. In the time Presente, by Faith: in the time Presente, by the Signe (of the Crosse in thy foreheade): in the time Presente, by the Sacrament of Baptisme: in the time Presente, by the Meate, and Drinke of the Aulster, (or Communion Table). S. Hierome writtinge the Epitaphie of Paula vnto Eustochium, saith thus: Paula ingressa in stabulum, me audiete, iurabat, cernere se oculis Fidei Infantem pannis inuolutum, & vagientem in Praesepe Dominum: Paula entringe into the stable (at Bethlehem) affirmed with an othe, in my hearing, that with the eies of her Faith shee sawe (Christe, as) an Infante in his swathing cloutes, and the Lorde crieinge in the Manger like a childe. So mighty is the power of Faith. That Vertuous Lady Paula sawe by Faith, that in deede she sawe not. She sawe Christe, as an Infante in his Swathing Cloutes: and yet then Christe was neither Infante, nor Swathed in Cloutes, nor in Corporal Presence, in deede, and verily Presente there. Therefore S. Augustine saith: Absentia Domini non est absens. Habe Fidem: & tecum est, quem non vides: The Absence of our Lorde is not Absent. Haue Faith, and he, whome thou seest not, is Present with thee. Likewise S. Ambrose saith: S. Steuin standinge in the Barthe, toucheth the Lorde beinge in Heauen.

Thus saith S. Cyprian, Christes Bodie is presente at the holy Communion, not by any Corporal, or Real Presence, but by the effectual workinge, and force of Faith. In like sorte Eusebius Emisenus saith: Vt perennis illa Victimam viueret in Memoria, & semper Praesens esset in Gratia: That, that Everlastinge Sacrifice might liue in our Remembrance, and euermore be Presente in Grace. He saith not, that the Sacrifice of Christes Bodie shoulde be Presente Locally, Really, Merily, or in deede, but in

Hebrae. 4.  
Iohan. 14.  
Irena. lib. 4.  
cap. 34.

Cyprian. De  
Coena Domini.

Augustin. De  
Trinitate, lib. 3.  
Augustin. aduer.  
Iudeos. ca. 1.

Augustin. in Io-  
han. Tracta. 51.

Hieronym. ad  
Eustochium, de  
Epitaphio Pau-  
lae.

Ambros. Ser-  
mo. 58. De Ma-  
gdalena.

De Con. Dis. 2.  
Quia Corpus.

but in Remembrance, and in Grace. Germanus heretofore writeth thus: Non amplius super terram sumus: Sed in Throno Dei, Regi assidentis in Cælis, ubi Christus est: Wee are no longer upon the Earth: but wee are assidant vnto the King in the Throne of God in Heauen, where Christe is. For that Lambes sake, whom wee thus see, and thus haue presente, what so euer wee praye, our desires begge not in vaine. For he is our Advocate, and Mediator, and intermede maketh intercession for vs. What is euer wee desire the Father in his name, shall be done vnto vs.

1 Iohan. 2.

Roman. 8.

Hebra. 7.

Iohan. 16.

Chrysostom. De

Incomprehen.

Dei Natura.

homi. 3.

Thus the Angels, and Archangels, as Chrysostome by waie of amplification saith, liftinge vp, and shewing forth, and presentinge vnto God in Heauen that Bodie of Christe, make their Prayers for Mankinde, and thus they saie: For them wee praye, O Lorde, whom thou lovedst so tenderly, that for their saluation it pleased thee to suffer Death, and to yelde thy Soule vpon the Crosse: For them wee praye, for whom thou hast giuen thy Bloude, and offered vp this Bodie.

This certainly is the meaninge of Chrysostomes wordes. And therefore he saith againe, Whether wee praye for the Church, or for the Ministers, or for the increase of the Earth, our Prayers are acceptable vnto God onely in Christe, and for his sake.

Touthinge that he writeth further of the Presence, and Assistance of Angels, and Heauenly Powers, it is the ordinarie manner, and course of Chrysostomes eloquence, and serueth him bothe to bewittnesse y matter, and also to stirre vp, and inflame the hearers mindes: and that not onely in the time of the holy Mysteries, but also at al other holy assemblies, and Publique prayers. For thus he saith vnto the people: Angeli sunt vbiq; & maxime in domo Dei. Ad sunt Regi, & omnia plena sunt incorporeis illis Virtutibus: The Angels of God are euerywhere: but specially in the House of God. They are assidant vnto the King: and al places are ful of spiritual Powers. In like manner of amplification he saith: The Martyrs are here presente in the Church. If thou wilt see them, open the eyes of thy Faith, and thou shalt see a greate company.

Chrysost. homi.

15, ad Hebra.

Chrysostom. in

homi. De Ascen-

sione.

Basil. De Ieiunio,

hom. 2.

Tertull. De

Baptismo.

So saith S. Basile, The Angels of God are present amongst vs, and marke, and register them, that keepe their fast. So saith Tertullian, Let noman be harde to beleene, that the holy Angel of God is presente, and tempereth the Water, to the saluation of man.

This is it, that Chrysostome meaneth, by his vehement Exhortation of the Presence of Angels.

And where as M. Hardinge saith, he hath passed ouer a Hundred Authorities, and moe, that might be alleged to like purpose, this is one of his accustomed colours, and an artificiall shifte of his Rhetorique. Merily hitherto he hath not founde one Authority, to proue that thinge, that is in question.

M. Hardinge. The. 2. Diuision.

S. Ambrose in his funeral Oration of the Death of Valentinian the Emperour, calling the Sacramēt of the Altar the holy, and heauenly Mysteries, and the Oblation of our Moyle (by which terme he vnderstandeth the Church) saith, that he wil prosecute the holy soule of that Emperour with the same. This Father writinge vpon the 38. Psalme, exhorreth Priestes to folow Christe, that as he offered for vs his Bloude, so Priestes offer Sacrifice for the People. His wordes be these, Vidimus Principem Sacerdotum, &c. Vvee haue seene the Prince of Priestes comming vnto vs, wee haue seene, and heard him offeringe for vs his Bloude. Let vs, that be Priestes folow as wee can, so as wee offer Sacrifice for the People, though weake in merite, yet honorable for the sacrifice, &c.

The B. of Sarisburie.

This obiection is easily answered. S. Ambrose saith, that in y Congregation, and in the time of the holy Mysteries, he woulde offer vp vnto God praises, and

WDD

Thanks.



Thankesgeuinge for that Godly Emperour Valentian. But he saith not, That he woulde offer Christe the Sonne of God vnto God his Father, or receiue the Sacrament for the Emperour. Therefore M. Hardinge might wel haue past this Authority ouer emonge the reste.

Ambrosi. De O-  
bitu Valentini-  
ani Imperatoris.

Neither did S. Ambrose thinke, that the Emperour Valentian was in Purgatorie, where as, M. Harding imagineth, he might be relieved: but contrarywise he presumeth, him undoubtedly to be in Heauen.

For thus he writeth of him: Quenam est hæc anima, &c. What is this Soule, that looketh forth as the Daie Starre, beuifull as the Moone, Chosen as the Sunne: O blisfed Soule, thou lookest downe from a boone vpon vs, being here beneath: Thou hast escaped the darkenesse of this Worlde: Thou art bright as the Moone: Thou shinest as the Sunne. Further he saith: Cum fratre Coniunctus Aeternæ Viæ fruitur Voluptate. Beati ambo: Beinge now with his Brother, he enioieth the pleasure of euerslasting life. Blisfed are they bothe. Therefore the Sacrifice, that S. Ambrose made, was not a Propitiatorie, or Satisfactorie, or other like Masse, wherby M. Harding thinketh him selfe hable, to baile soules out of Purgatorie, but onely a Sacrifice of Thankesgeuinge for that Godly Emperour, beinge now in Heauen.

The other place of S. Ambrose, as it nothinge toucheth this question, so it is already answered fully, and at large, Artic. 6. Diu. 7. And, Artic. 17. Diu. 12.

M. Hardinge. The 3. Diuision.

That the oblation of the Masse is profitably made for others. S. Gregorie witnesseth very plainly, Homilia. 37. expoundinge the place of S. Luke. cap. 14. Alioqui legationem mittens, ea quæ pacis sunt postulat. Elles he sendeth forth an Ambassade, and sueth for peace. Hereupon he saith thus: Mittamus ad Dominum legationem nostram, fiendo, Sacras Hostias offerendo, Singulariter namque ad absolutionem nostram, oblata cum lachrimis, & benignitate mentis, Sacri Altaris Hostia suffragatur: Let vs sende to our Lorde our Ambassade, with weeping, geuinge Almoſe, and offeringe of holy Hostes. For the Hoste of the holy Altar (that is, the blessed sacrament) offered with teares, and with the merciful bountie of our minde, healeth vs singularly to be assoiled. In that homilie he sheweth, that the oblation of Christes Bodie in this sacrament present, whiche is doone in the Masse, is helpe, and comforte not onely to them that be present, but also to them that be Absent, bothe quicke, and deade, whiche he prooueth by examples of his owne knowledge.

Vwho so listeth to see antiquitie for prouſe hercof, and that in the Apostles time Bishoppes, and Priestes in the dreadful sacrifice offered, and prayed for others, as for euery state, and order of men, and also for hollesomnesse of the ayer, and for fertilitie of the frutes of the Earth &c. let him reade the eighth booke of the Constitutions of the Apostles set forth by Clement.

The B. of Sarisburie.

Prater for the Deade is none of those Articles, that M. Harding hath taken in hande to proue. And therefore, as his manner is, he sheweth vs one thinge, for an other. This kinde of prater, although it be meere superstitious, and bitterly without warrant of Goddes worde, yet, I confesse, it was many wheres recclued, and vsed, bothe in Gregories time, and also longe time befoze, and is auouched of Gregorie by a number of vaine, and childishe Fables. Touchinge the Sacrifice of the holy Communion he saith, In this Myſterie Christe suffereth againe for our sake: In this Myſterie Christe Dieth: wee offer vp the Sacrifice of his Passion: wee renew againe his passion vnto our selues. As Christe suffereth, and Dieth, and as his Passion, and Death is renewed in the holy Communion: even so is he offered, and Sacrificed in the same: that is to saie, as Gregorie expoundeth him selfe, by Representation, and by Remembrance, and not Verily, Really, or in Deede.

De Con. Dis. 2.  
Quid sit. Ite-  
rum in hoc my-  
sterio moritur.  
Gregor. in Eua-  
gel. hom. 37.

Touching

Touchinge the mater it selfe, that standeth in question, Gregorie saith not, neither here, nor els where, either that the Priest receiveth the Communion for the rest of his Parithe, or that one mannes receivinge is available for an other.

The Sacrifice, that he nameth, is nomore the Sacrifice of the Priest, then the Sacrifice of any other of al the People. For thus he writeth in the same fable: *Toties Mariti vincula soluebantur in Captivitate, quoties ab eius Coniuge oblata fuissent Hostia pro eius animae Absolutione*: The Husband beinge taken prisoner had his gyles loosed from him, as often, as his wife offered up Sacrifice for his soule.

Gregor. in Ezech. gel. homi. 37.

The wordes of this supposed Clemente, by whom M. Hardinge would seeme to claime a shewe of greates Antiquitie, nothinge touche the thinge, that is demanded. For thus onely he saith, *Offerimus tibi Regi, & Deo, &c.* Wee offer up vnto thee our God, and Kinge, accordinge to Christs Institution, This Breade, and This Cuppe, by him renderinge Thankes vnto thee. And leste M. Hardinge happen to saie, This Sacrifice was Propitiatorie to relieue the soules, that were in Purgatorie, this Clemente saith further, *Offerimus tibi pro omnibus, qui a saeculis tibi placuerunt, Sanctis, Patriarchis, Prophetis, Iustis, Apostolis, Martyribus*: Wee offer vnto thee for al holy Sainctes, that haue benne from the beginninge of the Worlde, Patriarkes, Prophetes, Iuste menne, Apostles, and Martyrs. I trowe, M. Hardinge wil not saie, Al these were in Purgatorie.

And, touchinge the receivinge of the Communion, he saith thus, *Postea recipiat Episcopus, &c.* Then let the Bishop receive, and after him the Priests, the Deacons, the Subdeacons, the Readers, the singers, the Religious, the Women Deacons, the Virgins, the Widowes, the Children, and the whole Congregation in order with sobrietie, and reverence without confusion. By this Recorde of this Clemente it appeareth, that the whole Congregation receiued the holy Communion al togeather, eche man for him selfe, and not one man for an other.

Clemente Apost. Constit. lib. 8.

Solwe, where as M. Hardinge bitterly denieth, that euer any man in his Church receiued the Sacrament in steede of others, as somewhat implikinge the open folie of the same, for whiche fetal heresie, I remit him bothe to the very practise of his Masse, and also to the moste Catholique Doctours of al his Schoole.

In his Requiem he singeth thus, *Pro quoru memoria Corpus Christi sumitur, &c.* For whoes remembrance the Bodie of Christe is receiued. If he can happily diuise some bele, to shadowe this, yet his Doctours be bothe so plaine, that they cannot be thisted: and also of so good credit, that they maie not be refused. Certainly they haue benne euermore thought, to teache the Catholike Doctrine of the Church. Gabriel Biel saith thus, *Sicut os materialis Corporis, &c.* As the mouth of our material Bodie, not onely eateth for it selfe, but also receiveth sustenance for the preseruation of al other members, whiche sustenance is diuided throughout the whole Bodie: Even so the Priest receiveth the Sacramente, and the Vertue thereof passeth into al the members of the Church, and specially into them, that are presente at the Masse. Likewise saith Vincentius de Valentia: The whole Christianitie is one Bodie, Knitte togeather by Faith, and Charitie, and hauinge in it sundrie members: And the Priest is the mouth of this Bodie. Therefore when the Priest receiveth the Sacramente, al the members are refreshed. Againe he saith, *Nos Communicamus ore Sacerdotis, audiendo Missam*: Wee hearinge Masse, doo Communicate, or receive the sacramente, by the Mouth of the Priest. Likewise Doctour Eckius saith, *Populus bibit Spiritualiter per os Sacerdotis*: The People drincketh Spiritually by the mouth of the Priest. These wordes be plaine, and truely reported. Whiche beinge true, it must needes appeare, that M. Hardinges auouchinge the contrary is Antrue.

Biel Lectio. 8.

In Sermon. 2. De Epiphania.

Eckius De Vtraque specie.

So Chrysostome saith, The Olde Heretiques called Marcionites used to Eap, the some, that were lininge, in the behalfe, and steede of others, that were dead. And

Chrysostom. in 1 Corin. hom. 40.



from thence, it seemeth, they that nowe would be counted Catholiques, haue deri-  
ued their Doctrine in this point. And that M. Hardinge maie the rather beleeue,  
that such folie hath bene vsed, let him remember, that in his Church & Bishop,  
when he createth a Reader, geueth him euermore this Commission: Accipe po-  
restatem legendi Euangelium tam pro Viuis, quam pro Defunctis: Receive thou power  
to reade the Gospel, as wel for the Quicke, as for the Dead. Therefore M. Hardinge so  
earnestly denieinge this, denieth the manifeste, and knowen trueth, and defaceth  
the credite of his owne Doctours.

To conclude, I maie wel saie, as before, that M. Hardinge hauinge nothinge  
to allege, touchinge the mater, that lieth betwene vs, and in steede thereof, fillinge  
vp his papers with maters impertinente, of Prayer, and Sacrifice, hath somewhat  
abused the patience of his Reader, and shewed him one thinge for another.

## FINIS.



# THE XIX. ARTICLE, OF APPLICATION.

The B. of sarisbury.

**Or, that the Priest had then authoritie, to applie the vertue of Christes Death, and Passion to any man by meane of the Masse.**

M. Hardinge.

The vertue of Christes Death, and Passion, is grace and remission of sinnes, the appeasinge of Goddes wrache, the reconciliation of vs to God, deliuerance from the Diuel, Hel and euerlastinge damnation. Our aduersaries imputinge to vs, as though we saide, and taught, that the Priest applieth this vertue, effecte, and merite of Christes Death to any man by the meane of the Masse, either (232) belye vs of Ignorance, or sclander vs of malice. Verily wee say not so. Neither dooth the Priest applie the vertue of Christes Passion to any man by the meane of the Masse. He dooth but applie his praier, and his intent of Oblation, beseechinge almightie God to applie the merite and vertue of his sonnes death (the memorie whereof he celebrateth at the Masse) to them, for whom he praiereth.

It is God, and none other, that applieth to vs remission of sinne, the Priest dooth but pray for it, and by the commemoration of his sonnes Death, mooueth him to applie. So as al that the Priest dooth, is but by way of petition and Praier, leauinge al power, and auctoritie of applieinge to God, whiche praier is to be beleued to be of moste force and efficacie, when it is worshipfully and deuoutly made in the Masse; in the whiche the Priest beareth the person of the whole Church, and offereth his Praier in the sacrifice, wherein the Church offereth Christe, and is selfe through Christe to God. Vvhiche his (233) praier, and deuoute seruice he beseecheth to be offered vp by the handes of Angels vnto the high altar of God, in the sight of the diuine maiestie. Of what strength praier made at the Masse is, the holy Bishop and Martyr S. Cyprian witnesseth (that in al his Bookes neuer once named the Masse) where he saith, In the presence of this sacrament teares craue not in vaine, and the sacrifice of a contrite harte is neuer denied his request.

The B. of sarisbury.

Neither haue we of ignorance belied M. Hardinges Doctrine, nor haue we of malice sclandered it: but plainly, and truly haue reported the same, euen as bothe he, and his late Doctours haue taught it, and as the people in the Church of Rome hath euerywhere receiued it at their handes.

But, like as in olde times God commaunded the Philistines, to offer vp Golden Gize, and Golden Hemeroides, to be heapte for euer in Recorde, & to witnesse against them, in what sorte they had bene plagued for their wickednesse, if at any time they shoulde happen afterwarde to denie it: Euen so hath God specially provided, that the Monumentes of our Aduersaries olde errors, whereof they seeme now to be ashamed, shoulde stil remaine in sure Recorde, euen in their owne Doctours Bookes, to witnesse against them, if they shoulde happen, as now, vpo milike, utterly to disclaime, and denie the same: and to force them, to confesse, that they are the Children of them, that haue deceived the people.

For whereas M. Hardinge amongst many other wordes, wherewith he labour-eth to shadow, and to darken the safe saith, It is God onely, and none other, that applieth vnto vs the Death of Christe, and the Remission of our sinnes, Iohannes Scotus, one of his most famous, and most Catholique Doctours, saith plainly the contrary: *Non solus Deus distribuit Virtutem Sacrificij, sed Sacerdos quoque: Not onely God* *Quodlibet.* distributeth quest. 20.

What applieth the Priest vnto vs in the Masse.

Sermone de Cena Domini.

The. 232. Vnto truth. For in the Church of Rome the Priest presumeth, to Applie the merites of Christe by meane of his Masse, as I haue appeare.

The. 233. Vnto truth. For the Priest praiereth, that the Bodie of Christe may be carried vp by the handes of Angels.

1. Samuel. 6.



Biel Lectione. 26

Biel in eadem  
lectione.ut illi, vel illi  
possit applicare.  
Sum. Angelica  
in Missa.Vincen. de Va-  
lentia in. 1. Ser-  
mo. de Corpore  
Christi.Holcot in. 4. Sen-  
tencie. 3.

In eadem quest.

Biel lectione. 26.

distributeth, or Applieth the vertue of the Sacrifice, but the Priest also. And **Wiel Biel**, an other of **M. Hardinges** Doctours in like sort saith, The force, and effecte of the Sacrifice is Distributed, and Applied, not onely by God, but also by the Priest. Onely, and, Not Onely, implice a Contradiction. If the one be true, the other of necessitie must be false. Againe, **Biel** saith: Sacerdotis est determinare Virtutem Sacrificij, ut his, vel illis indigentibus premium reddendum per huiusmodi Ecclesie Sacrificia conferatur: It is the Priestes office, to determine, and limit the Vertue of the sacrifice, that the meede, that is geuen by sutch Sacrifices of the Church, may be Applied to these, or them, that stand in neede. Whiche thinge he proueth by sufficient example in this wise: As the Pope, by right of his Supremacie, hath power to diuide the Treasure of the Church (whereby he meaneth his Pardons) geuinge vnto somme ful Remission of al their sinnes: and dispensinge with somme other for the thirde parte of their paines; and grauntinge vnto somme pardō for certaine number of daies, or yeeres, as he seeth, it may be moste expedient for the deuotion of the people: Euen so (saith he) may the Priest dispense, and diuide the Merites of the Church, and Applie the same to this man, or that man, as he shal thinke, it may stande him in some steede.

In **Summa Angelica** it is written thus, The Masse is available vnto them, vnto whom so euer it pleaseth the Priest to Applie it by his Intention. And againe: **Missæ respectu Operis Operati, &c.** The Masse in respect of the worke that is wrought, is nothinge els, but the Applieinge of the Merite of Christes Passion.

So **Vincentius de Valentia**, a notable Catholique Schooleman of **M. Hardinges** side: **Virgo Maria solum semel aperuit Cælum &c.** The Virgin Marie neuer but once opened Heauen: But the Priest openeth it every day, and at every Masse. Doctour **Holcote** saith: **Quid est celebrare Missam principaliter pro aliquo? R. Est applicare Missam Iohanni, quod sit quædam satisfactio apud Deum pro anima Iohannis, si indigeat.** What is it, to say Masse principally for any man? He answereth, It is the Applieinge of the Masse vnto John, to be a certaine Satisfaction for him before God, If John stande in neede of it. And withal, he moueth a greate doubt, whether the Priest maye Applie One Masse to twoo seueral men, and neuerthelesse satisfie for them bothe.

And **Biel** saith, that certaine, the better to healepe the Priestes memozie, taught him to Applie his Masse throughout al the Cases of Declension: As for example, **Nominatiuo**, A Masse for him selfe: **Genitiuo**, A Masse for his Father, and Mother: **Datiuo**, A Masse for his Founders, or Benefactors: **Accusatiuo**, A Masse for his Enemies, or Accusers: **Vocatiuo**, A Masse for sinners, and Infidels: **Ablatiuo**, A Masse for his Backbiters, and Sclaunderers.

Of these thinges **M. Hardinge** seemeth not to be ashamed: notwithstandinge it were of late the Catholique, and General Doctrine of his Church, vniuersally taught, by **Holcote**, in Englande: by **Vincentius**, in Spaine: by **Biel**, in Fraunce: by **Angelus**, in Italie: Or rather by al these, and al other, through the whole Church of Rome. Hereof grewe sutch **Marchandise**, and **Sale of Masses**, that the House of God was become a Denne of Thieues.

Therefore **M. Hardinge**, hauinge no other defense for al these folies, but onely to cast of al, that can be saide of our side, as malicious, and ignorantie factious, sheweth him selfe litle to haue considered the state of his owne Church, and in the impatience of his heates, to speake against vs, what him liketh, and so to spice his error bothe with ignorance, and with malice.

But for Resolution herof, and some short satisfaction of the Reader, it beho-  
meth vs to vnderstande, That it is not the Priest, but God onely it is, that Ap-  
plieth vnto eche man the Remission of his Sinnes in the Bloude of Christ: not by  
meane of the Masse, but onely by the meane of Faith. So **John** saith, He that  
beleeueth in the Sonne of God, hath a witnesse in him selfe. So **Augustine** saith: **Holocaustum**

I. Iohan. 5.

Dominica

**Dominicae Passionis eo tempore offert Vnusquisque pro peccatis suis, quo eiusdem Passionis Fide dedicatur: Then doothe every man offer the Sacrifice of Christes Passion for him selfe, when he is dedicated in the Faith of Christes Passion. So saith the olde learned Father Origen: siclo Sancto comparandus est nobis Christus &c. With the Holy sicle, wee must buye Christe, that may put away our sinnes. The Holy sicle beareth the fourme of our Faith. For if thou bringe Faith, as the Price, thou shalt receive the Remission of thy sinnes. Likewise againe he saith: Christus factus est Hostia, & Propitiatio pro peccatis. Quae Propitiatio ad Vnumquemque venit per viam Fidei: Christe is made the Sacrifice, and Propitiation for sinne. Whiche Propitiation commeth (or is applied) to eche man (not by the spalle, but) by the waie of Faith.**

*August. in Expositione inchoata ad Roman. Origen in Leuiti. hom. 3.*

*Origen in Epist. ad Roman. li. 3. Ca. 3.*

**This is the moste certaine, and vndoubted Application of the Merites, and Deathe of Christe. S. Paule saith, God hath set Christe, to be our Reconciler through Faith, by the Mediation of his Blood.**

## FINIS.





## THE XX. ARTICLE.

## OF OPVS OPERATVM.

The B. of Sarisburie.

**O**r, that it was then thought a sounde Doctrine, to teache the people, that the Masse, ex Opere Operato, that is, then for that it is saide, and donne, is hable to remouue any parte of our Sinnes.

M. Hardinge. The.1. Diuision.

In dede the Doctrine vntered in this Article is false, and derogatorie to the Glorie of our sauiour Christe. For thereby the honour of Christes Sacrifice, whereby he hath once satisfied for the sinnes of al, shoulde be transferred to the woорke of the Priest, which were greate wickednes, and detestable blasphemie. And therefore we wil not require M. Iuel, to yelde, and subscribe vnto this Article. For we graunte, this was neuer thought a sounde doctrine within six hundred yeres of Christes Ascension, nor shalbe so thought within sixe thousande yeres after the same of any man of sounde beleeve. (234) Neither hath it beene at any time taught in the Catholike Church, how so euer it liketh our aduersaries, to charge the scholastical Doctours with the sclaunderous reporte of the contrary. For it is Christe onely, and none other thinge, that is able to remoue our sinnes: and that hath he done by the Sacrifice of his body once done vpon the Crosse. Of whiche sacrifice once performed vpon the Crosse with shedding of his bloude, this vnblooddy sacrifice of the Altar, whiche is the daily sacrifice of the Church, commonly called the Masse, is a sampler and a commemoration, (235) in the whiche we haue the same Body, that hanged on the Crosse. Neither is it a sampler, or commemoration onely, but the selfe same sacrifice whiche was offered on the Crosse: a sampler or commemoration, in respecte of the manner, for that it is done without bloud shedding, and the selfe same, for that the thinge whiche is offered, is the same that was offered on the Crosse. And where as we haue nothinge of our selues, that we may offer vp acceptable to God: we offer this liue sonnes Body as a most acceptable sacrifice, beseeching him to looke, not vpon our worthines, our acte, or woорke: but vpon the face of Christe his deere sonne, and for his sake to haue mercie vpon vs.

And in this respecte we doubt not this blessed sacrifice of the Masse to be vaileable, and effectual, ex opere operato, that is, not as M. Iuel interpreteth, for that the Masse is saide, and done, referringe Opus Operatum to the acte of the Priest, not so: but for the woорke wrought in selfe, whiche God him selfe worketh by the Ministerie of the Priest, without respecte had to his merite, or acte, whiche is the Body and bloude of Christe, whose breakinge, and shedding is in this mystical sacrifice, so farre as the holy Ghost hath thought expedient for mannes behoofe, represented, shed, and recommended to memorie. Whiche Body and Bloude, when it is (236) accordinge to his commaundement offered vp to God, is not in regarde of our woорke, but of it selfe, and of the holy Institution of his onely begotten sonne, a most acceptable sacrifice vnto him, bothe for quicke and Dead, where there is no stoppe nor lette to the contrarie on the behalfe of the receiuer. The Dead, I meane sutch onely, as through faith haue recommended them selues to the redemption wrought by Christe, and by this faith haue deserued of God, that after their departure hence, as S. Augustine saith, this sacrifice might profite them.

The B. of Sarisburie.

These woordes, Opus Operatum, Opus Operans, Opus Operantis, as they are strange, and Barbarous, so are they not sounde, neither in the Scriptures, nor in the olde Doctours, nor in any Ancient Councel: but haue bene lately diuised by Certaine fewe Scholastical Doctours of M. Hardinges owne side: who notwithstandinge, cannot yet wel agree vpon their owne diuise, nor can certainly tel vs, what they haue sounde.

Opus

The. 234. Vn-trueth. For it hath beene so taught, and so vsed, as it shal appeare.

The. 235. Vn-trueth. For Chrysostome saith, In vasis Sacris, non verum Corpus Christi, sed Mysterium Corporis eius continetur. In Opere Imperfecto, homi. 11.

The. 236. Vn-trueth. For Christe neuer gaue sutch commaundement. \* A folie ioyned with a contradiction in it selfe. For the Deade can make no stoppe.

Howe the Masse is vaileable ex Opere operato.

De octo quest. Dulcitij, quest. 2.

Opus Operantis, some of them call the VVoorke, and worthinesse of the Priestle, Biel Lectio. 27. But Innocentius, rather calleth Opus Operantis, The Priestle him selfe. Likewise Gerson contra aboute these Wordes, Opus Operatum, they haue made muche ado: and yet are Florentum li. 4. not wel resolved of it, what it shoulde be. Scotus, and Biel saie, It is the Consecration, the Oblation, and the Receiuinge of the Sacramente. Scotus Quodlib. ar. 2. Gerson saithe, It is the VVoorde of the Creatour, and the power of the Holy Ghost. Innocentius. li. 3. Biggbius saithe, It is the wil of God, that appointed the Sacramente to this purpose. Gropper of Colaine saithe, It is the Bodie of Christe. Biel Lectio. 27. How be it, it were harde to saie, either that Christes Bodie is a Wordke, or that any Wordke is Christes Bodie. Scotus Quodlib. ar. 2.

It were a pointe of Paisterie, to make al these contrary Resolutions agree in one. Thus it saith euermore, where as menne shoote without a marke. How be it, if neither M. Hardinge, nor any other of his felowes for him, be hable to finde these wordes, Opus Operatum, in any Ancient Doctour, or Councel, then, notwithstandinge the greate multitude of his Wordes, my Assertion standeth still true. But if he, and others of his side, haue mainetained this Doctrine, even in suche sorte, as I haue vttered it, then by his owne Confession, they haue receiued the wordke by wicked, and blasphemous Doctrine, to the greate Derogation of the Glozie, and Crosse of Christe.

And, for as muche as, M. Hardinge seemeth nowe, to blushe at his owne termes, and therefore beginneth to shunne, and to shifte the same by vaine, and frivolous expositions: it shal not be amisse, to open the true meaninge thereof, bothe by the Olde Records of the Ancient Writers, in whose daies the like folie began to growe, and was then repproued: and also by the plaine wordes of M. Hardinges owne allowed Doctours.

S. Augustine saithe, There were some in his time, that thought, and taught the people, that if a man had bene Baptized, and had once receiued the Communion, notwithstandinge he liued wickedly, and mainetained Heresies, and wilful Doctrine, yet he coulde not be condemned, onely bicause he was Baptized, and had once receiued the Holy Communion: which thinge now is called, Opus Operatum.

Chrysostome saithe, Mulieres, & parui pueri pro magna custodia, ad collum suspendunt Euangelia: VVemen, and yonge Children for greate safetie, hange the Gospel at their neckes. They thought, the Gospel it selfe, and of it selfe, coulde saue them from al mishappes, not bicause thei beleued in it, but onely bicause it was hanged or tied aboute them: And this is also, Opus Operatum.

So there were certaine in Olde times, that, of mere superstition, vsed to bringe the Communion vnto the Dead, and to laie the Sacramente in the mouthes of them, that were departed: as S. Benedict also caused the Sacramente to be laide vpon a dead womans breste: thinkinge, that the very outwarde Ceremonie thereof, without Faith, or inward motion of the partie, might be sufficient to do her good: Whiche also is called, Opus Operatum.

Euen in S. Pauls time there were certaine, that of like superstition, beganne to Baptize the Dead: which thinge also continued a longe while after, as may appeare by the Councel of Carthage. They thought, the very outwarde worke of Baptisme it selfe, onely bicause it was donne, without any further motion of the minde, was sufficient to remit their sinnes.

This Olde error our Aduersaries of late yeres haue taken by, and made it Catholique: bearinge the People in hande, & their Masse it selfe, ex Opere Operato, Onely of it selfe, and bicause it is laide, is auailable for the Remission of their Sinnes.

Thus they expounde their owne dreame: Ex Opere Operato, id est, ex ipsa Consecratione, & Oblatione, & Sumpcione Venerabilis Eucharistiae. Ex opere Operato, Is as

Gerson contra  
Florentum li. 4.

Scotus Quodlib.  
ar. 2.

Innocentius. li. 3.  
ca. 5.

Biel Lectio. 27.  
Scotus Quodlib.

ar. 2.  
Gerson contra

Flor. li. 4.  
Gropper

ca. 19.  
noting

Augustinus De  
Ciuita. Dei. li. 2.  
ca. 19.

Chrysostom. ad  
Popul. Antioche.  
Homi. 20.

Chrysostom. in 1.  
Corin. Homil. 43.

Heronym. in  
Matthae. lib. 4.

ca. 23.  
Concil. Cartha-

gin. 3. Can. 6.  
Inter Decreta

Deusdedit.  
ca. 12.

Concil. Cartha-  
gin. 3. ca. 6.

Biel lectio. 27.  
Scotus Quod-

muche lib. ar. 2.



much to say, as for the very Consecration, and oblation, and Receiuinge of the Reuerende Sacramente.

*Manipulus Curatorum.*

*In Paralipomenis Vrspergen. Anus 18.*

*Concil. Triden. session. 6. ca. 8.*

*Rellection. 81.*

*Caietan. in Quodlib. De vitiis spiritualium. quest. 3.*

In Manipulus Curatorum, whiche, not longe sithence, was thought to be a Booke moste necessary for al personnes, and Curates, as conteininge al necessarie Doctrine for the Church of God, it is written thus: Opus Operatum, est actus exercitatus circa Sacramentum: sicut Opus operatum in Baptismo, est Inpersio, vel Immersio Aquæ, & prælatio verborum. And therefore Cardinal Caietan at Augusta in Germanie, requiringe Doctor Luther, to recante this Article, saide thus: Fides non est necessaria accessu ad Eucharistiam: Faith is not necessary for him, that wil receiue the Sacramente: Meantinge thereby, that the very Sacrament it selfe, onely because it is ministred, is sufficient, although the receiuer be utterly boide of Faith. And therefore the Bishoppes in the late Councel of Tridente haue determined thus, Si quis dixerit, per Sacramenta Nouæ Legis non conferri Gratiâ ex Opere Operato, sed Fidem Solam Diuinæ Promissionis sufficere ad Gratiâ consequendam, anathema sit: If any man saye, that Grace is not geuen by the sacramentes of the New Testament, euen for the woorkes, that is wrought, but that Faith onely of the Heauenly promise is sufficient to atchieue Grace, accursed be hee.

Likewise Gabriel Biel, Hoc Sacrificium in illis, pro quibus offertur, non præexigit vitam Spiritualem in actu, sed in potentia &c. This Sacrifice in them, for whom it is offered, requireth not a spiritual (or godly) life in acte, and in deede, but onely in possibilitie. Neither is this against the saicinge of S. Augustine, V Who vvil offer the Bodie of Christe, but onely for them, that are the members of Christe: For thus wee vnderstande it, That the Oblation is made for the Members of Christe, when it is made for any, that may be the Members of Christe.

And therefore Cardinal Caietan, notwithstanding that he had spoken against Doctor Luther in open Conference to the contrarie, confesseth a general errour therein in his time. For thus he writeth, Vnde in hoc videtur Communis multorum Error, quod putant, hoc Sacrificium ex solo Opere Operato habere certum meritum, vel certam satisfactionem, quæ applicatur huic, vel illi: Wherefore herein appeareth the Common Error of many, that thinke, that this Sacrifice euen of the woorkes, that is wrought, hath a certaine Merite, or a certaine Satisfaction, that may be applied to this man, or that man.

This of late yeres was the Scholedoctors Catholique meaninge, touching these few termes of their owne inuentinge: whiche now M. Hardinge, and his felowes are faine, for shame, to colour ouer with some finer wernishe. Hereof, good Christian Reader, maist thou iudge, how aptely this Doctrine may stande with the Glorie, and Crosse of Christe.

Now, touching these wordes, Oblation, and Sacrifice, with the shew wherof M. Hardinge thinketh it good skil, to dalle, and to abuse the eyes of the simple, first, where he saith, A Mortal man offereth vp the Sonne of God in deede, and verily vnto his Father, and that Christ Comanded suche a Sacrifice to be made, He knoweth him selfe, it is, bothe a greates vntrueth, and also a manifest, and a wilful blasphemie. And further, where he addeth, That the same Sacrifice so offered is available for the Dead, onlesse there be some stoppe, or let in the Receiuer, This is a very vaine, and vnadvised folie: For Childzen know, that the Dead can neither receiue the Sacrament, nor make let, or stoppe against the receiuinge of the same. Therefore this addition might haue bene better surueiled, ere it came abroade.

In deede S. Augustine, hauinge occasion somewhat to touche the state of the Faithful departed, saith, & the Prælers of the liuinge, beinge either ioined with Almesdeedes, or made at the time of the holy Communion, at whiche time the Deathe of Christe is laide open befoze vs, and therefore our minde the more enflamed to deuotion, may be available for the Dead. Now be it, S. Augustine herein

herein compareth the Sacrifice of the Holy Communion, with the Sacrifice of ab-  
molegeuinge, and in that behalfe of relieuinge the Deade, maketh either equal  
with the other. But for this presente, it is needeles hercol to make farther treat-  
tie. For M. Hardinge wel knoweth, this is none of the Articles, wee haue nowe  
in question.

But certaine it is, that S. Augustine, neither here, nor els where, euer moued  
one worde of Opus Operatum, that nowe so mightily is defended.

M. Hardinge. The 2. Diuision.

Masse take  
two waies.  
But to speake of this matter more particularly, and more distinctly, the terme Masse, may be taken  
two waies. Either for the thinge it selfe, which is offered, or for the acte of the Priest in offeringe  
of it. If it be taken for the thinge it selfe, that is offered, which is the Body of Christe, and is in  
this respect of the \* Scholasticall Doctours called Opus Operatum: no man can iustly denie, but  
that it remooueth, and taketh away sinne. For Christe in his Fleas he crucified is our onely Sacrifice,  
our onely Price, our onely Redemption, whereby he hath merited to vs vpon the Crosse, and with  
the Price of his Bloude hath bought the Remission of our Sinnes: and S. Iohn saith, he is the propi-  
tiation for our sinnes. So Occumenius saith, Caro Christi est propitiatorium nostrarum ini-  
quitatum. The Fleas he of Christe is the propitiation for our iniquities. And this not for that it  
is offered of the Priest in the Masse \* specially, but for that he offered it once him selfe with shed-  
dinge of his Bloude vpon the Crosse for the redemption of al. Which Oblation done vpon the  
Crosse, is become a perpetual, and continual oblation, not in the same manner of offeringe, but in  
the same vertue, and power of the thinge offered. For since that time the same Body of Christe ap-  
peareinge alwaies before the face of God in Heauen, presenteth and exhibith it selfe for our re-  
conciliation: And like wise it is exhibited and offered (237) by his owne commaundement here in  
earthe in the Masse, where he is bothe Priest, and Sacrifice, offerer and oblation, verily and in deede,  
though in Myserie, and by way of commemoration, that thereby we may be made partakers of the  
reconciliation performed, applyinge the same vnto vs (so farre as in this behalfe man may applye)  
through Faith, and deuotion, no lesse then if we sawe with our eyes presently his Body hanginge on  
the Crosse before vs, and streames of Bloude issuinge foorthe. And so it is a Sacrifice in very deede  
propitiatorie, not for our acte or worke, but for his owne worke already done and accepted. To this  
onely we muste ascribe remission and remoouinge of our Sinnes.

The B. of Sarisburie.

Herr M. Hardinge is bytuen to make wonderful harde shifte, and to leane al  
the whole compante of his Schole doctours, and to goe alone. The Masse, saith he,  
somer time signifieth the Bodie of Christe. Sometime, saie you: And at what time? I be-  
seeche you. And, if at one time, why not at al times: what Ancient Doctour, or  
Holy Father euer tolde vs this tale? But let vs geue M. Hardinge leaue to make  
somewhat of him selfe, and to vpholde his strange Religion, with strange phrases,  
and fozmes of speache. For he hopeth, that, what so euer he liste to say, the igno-  
rant people wil beleue him.

But wherefore allegeth he not, either the Scriptures, or some Olde Coun-  
cel, or some Ancient Doctour: at the leaste, some one, or other of his owne Schole-  
doctours, Innocentius, Thomas, Scotus, Alexander, Henricus de Gandano,  
Robertus de collo torto, or some other like in this behalfe? Is there none of al  
these, that euer coulde vnderstande, that the Masse is the Bodie of Christe? And  
muste wee nedes beleue M. Hardinge in so strange a mater, without witnesse?  
Verily if the Masse, accordinge to this newe Doctrine, be Christes Bodie, and  
that verily, and in deede, without shifte, or healde of Figure, then was the Masse  
Borne of the Blessed Virgin: then was it Crucified: then was it Buried in the  
Grane. For al these thinges happened to the Bodie of Christe. When who se  
euer

\* M. Hardinge  
I shoulde haue  
I heved, vvhac  
Scholasticall  
Doctours haue  
taken it thus:  
Otherwise it  
may seeme vn-  
true.

\* Al these alle-  
gations vtterly  
condemne the  
woorke, that is  
supposed in the  
Masse.

\* The woорke  
of the Priest is  
propitiatorie,  
albeit not spe-  
cially.

The. 237. Vo-  
trueth. For God  
neuer commaun-  
ded the Priest,  
neither to say  
Masse, as it is  
nowe vsed, nor  
to offer vp the  
Bodie of Christ.



euert denieth the Masse, denieth Christes Bodie: who so euert belaueth Christes Bodie, belaueth the Masse. But what shoulde M. Hardinge doe? A monstrous Doctrine requirith a monstrous kinde of wordes.

1. Iohan. 2.

Hebra. 10.

Iohan. 1.

Roman. 8.

Hebra. 7.

In dede, Christes Bodie Crucified was the Price, and Propitiation for our Sinnes. Christe with one Oblation hath made perfite for ever, al, that be Sanctified. For in his Fleashe he was that Lambe of God, that hath taken awaye the Sinnes of the Worlde. And nowe in the same Fleashe he appeareth before God, and euermore intreateth for our Sinnes.

But M. Hardinge, what is al this to your Masse: Who euere bade you, to Sacrifice Christe vnto his Father: Who euere warranted you, that your Sacrifice, diuised by your selues, shoulde be of the same vertue, and power, as you saie, that was the Sacrifice of Christe him selfe vpon his Crosse: who euere tolde you, that your Sacrifice shoulde be the Price, and Propitiation for the sinnes of the whole worlde: Or that Christe in your Masse shoulde euermore appeare before God, and intreate for vs:

But why adde you farther this Special exception of your selfe, And this, not for that, it is offered of the Prieste in the Masse Specially? What needeth you with this so Special piquito, so finely to mince this mater? Why shoulde you so Specially disheable, or discreditte the Unbloudy Sacrifice of the Church? If the Fleashe of Christe be not Specially auailable, for that, as you saie, it is offered by the Priest, how then, beinge so offered, can it be propitiatorie for our sinnes? If it be propitiatorie in dede, and if the Priest offer vp Christe vnto his Father, and that in al respectes of power, and vertue, as effectual, and auailable, as that Christe him selfe offered vpon his Crosse, how then is it not Specially profitable for that, as you saie, it is offered by the Priest? We shoulde haue brought some Daniel with you, to expounde your dreame: or some skilful Surgeonour, to parte tenures betwene Christe, and the Priest, and to limit eche parte Generally, and Specially his owne right.

M. Hardinge, what a miserable Doctrine is this: Remoue onely this vaine thewe of strange wordes, wherewith ye delite to astonne the simple: and the reste, that remaineth, is lesse, then nothinge.

#### M. Hardinge. The. 3. Diuision.

If the terme, Masse, be taken for the acte of the Priest, in respecte of any his onely dooinge, it is not able to remooue sinne. For so wee shoulde make the Priestes Goddes peere, and his acte equal with the Passion of Christe, as our aduersaries doe vniuersally sclander vs. Yet hath the Masse vertue, and effecte in some degree, and is acceptable to God, by reason of the oblation of the Sacrifice, whiche in the Masse is done by the offerer, without respecte had to Christs institution, euen for the faithful praier and deuotion of the partie, that offereth, whiche the Schooledoctors terme, *ex opere operantis*. For then the oblation seemeth to be moste acceptable to God, when it is offered by some that is acceptable. Nowe the partie that offereth, is of two sortes. The one offereth immediatly, and personally: the other offereth mediately, or by meane of an other: and principally. The firste is the Priest that consecrateth, offereth, and receiueth the Sacrament, who so dothe these thinges in his owne person, yet by Goddes auctoritie, as none other in so offeringe is conuerent with him. The partie, that offereth mediately or by meane of an other, and principally, is the Church militant, in whose person the Priest offereth, and whose minister he is in offering. For this is the Sacrifice of the whole Church. The firste partie that offereth, is not alwaies acceptable to God, neither alwaies pleaseth him, because oftentimes he is a sinner. The seconde partie that offereth, is euermore acceptable to God, because the Church is alwaies Holy, beloved, and the onely spouse of Christe. And in this respecte the Masse is an acceptable seruise to God, *Ex opere operantis*, and

and is not without cause and reason called a sacrifice Propitiatorie, not for that it deserves the mercie at Goddes hande of it selfe, as Christe doothe, who onely is in that principal and special sorte a sacrifice Propitiatorie: but for that it moueth God to geue mercie, and remission of sinne already deserved by Christe. In this degree of a sacrifice propitiatorie, wee maye put Prayer, a contrite Harte, Almoſe, forgiuinge of our neighbour, &c. This may easily be prooued by the too by Fathers.

In Leuit.  
Homil. 13.

Sermone II.  
de Sanctis.

Origens wordes be very plaine: Si respicias ad illam commemorationem, de qua dicit Dominus, Hoc facite in meam commemorationem, inuenies, quod ista est commemoratio sola, quæ propitium faciat Deum. If thou looke to that commemoration, whereof our Lorde saithe, Doo this in my Remembrance, or in commemoration of mee: thou shalt finde, that this is the onely commemoration, that maketh God merciful. S. Augustine saithe thus: Nemo melius præter Martyres meruit ibi requiescere, ubi & hostia Christus est, & Sacerdos, scilicet, vt Propitiationem de oblatione hostiæ consequantur. No man hath deserved better then the Martyres \* to reaste there, where Christe is bothe the Hoste, and the Prieste, (238) (he meaneth to be Buried vnder the Altar) to the intent they mighte attein Propitiation by the Oblation of the Hoste. But here to auoide prolixitie in a matter not doubtfull, I leaue a number of places whereby it may be evidently prooued, that the Masse is a sacrifice propitiatorie in this degree of propitiation, bothe for the Quicke and the Dead, the same not beinge specially denied by purporte of this Article. Thus we haue declared, as we mighte superficially treatinge of this Article, that the Masse is a sacrifice Propitiatorie bothe Ex Opere operato, that is, through the merite of Christes Body that suffered on the Crosse, whiche is here Opus Operatum, and is by Christe through the ministerie of the Prieste in the Masse offered, Truly, but in Myserie, and also Ex opere operantis, that is, through the dooinge of the Prieste, if he haue the Grace of God, and so be acceptable, but in a farre lower degree of propitiation, whiche is called Opus operans, or Opus operantis. And this is the doctrine of the Church, touching the valour of the Masse Ex Opere Operato, whereby no parte of Christes Glorie is impaired.

\* S. Augustine speaketh not of any Material Altar in Earth, but of the Spiritual Altar in Heaven. The. 238. Vntruth, standing in vntue Construction. For S. Augustine saith, Vidi sub Ara Dei (non Corpora, sed) animas Sanctorum.

The B. of Sarisburie.

Touchinge the worthinesse of the Prieste, whiche they cal Opus Operantis, it appeareth, M. Hardinge coulde partely be contented to make it equal with the Sacrifice of Christe, were it not, that it shoulde seme to greate presumption. For thus he saithe, So wee shoulde make the Prieste Goddes piere, and his acte equal with the Passion of Christe. And therefore they saie, A wicked Priestes Masse is as good, and as meritorious in this respecte, as a good Priestes Masse: for that the worthinesse of the worke hangeth nothinge of the worthinesse of the Prieste.

Thom. in 4. Sen. dist. 14.

Gerson contra Flores. li. 4.

Summa Angel. in Missa.

Hierony. in tertium caput zephonie.

Irene. li. 4. c. 34.

Biel Lesson. 26.

Notwithstandinge S. Hierome seemeth to saie farr otherwise: Impie agunt in Legem Christi, putantes Eucharistiam imprecantis verba facere, non vitam: They doo wickedly againste the Lawe of Christe, thinkinge, it is not the Life, but the Woorde of the Minister, that maketh the Sacramente. And likewise Irenæus saithe: Sacrificia non sanctificant hominem, sed Conscientia eius, qui offert, sanctificat Sacrificium, pura existens: The Sacrifice doothe not sanctifie the Man, but the Conscience of the Prieste beinge vpriht, and pure, doothe sanctifie the Sacrifice. In like manner Gabriel Biel his owne Doctour saith: Videant, ne, si peccato obnoxij offerant, sit illorum Oblatio, quasi eius, qui victimam filium in conspectu Patris, neue rursus Crucifigant Filium Dei: Let them take heed, leasse if they Sacrifice, beinge in sinne, their Oblation be like vnto the Oblation of him, that slaieth the Childe in the sighte of the Father: and leasse they Crucifie againe the sonne of God. Merily of wicked Priestes God saith: Maledicam benedictionibus vestris: That you Blisse, I wil Curse.

Malachi. 2.

Touchinge S. Augustine, and Origen, that here are brought in for a countenance, if these Ancient Holy Fathers were now alive; they woulde blasse to

☪ ☪ ☪

heare



heare their tales thus reported. *Origens* wordes, if it mighte haue pleased *M. Hardinge* to haue layde them out whole, and at large without clippinge, as he founde them, bothe woulde haue bene cleare, and plaine in them selfe, and also woulde haue sone shaken downe al this whole frame of *Opus Operatum*. For he neither speaketh of the Masse, nother promisseth Remission of Sinnes for any thinge, that is donne in the Masse: but onely, and wholly for the Sacrifice of *Christes Bodie* vpon the Crosse. His wordes be these: Si redeas ad illum Panem, qui de Cælo descendit, & dat huic mundo vitam, illum Panem propositionis, hoc est, Christum ipsum, quem proposuit Deus propitiationem per Fidem in Sanguine eius: & si respicias ad illam Commemorationem, de qua dicit Dominus, Hoc facite ad meam Commemorationem, inuenies, quod ista est Commemoratio sola, quæ propitium faciat hominibus Deum: Yf thou turne to that Breade, that came downe from Heauen, and geneth life to this worlde, I meane that *Sherwebreade*, that is, *Christe him selfe*, whome God hath appointed to be a Propitiation by Faith in his Bloudde; and if thou beholde that Remembrance, whereof the Lorde saith, Doe this in Remembrance of mee, thou shalt finde, that it is this Remembrance onely (that is to saie, The Bodie of *Christe Crucified*, and the price of his Bloudde thus Remembred) that maketh God merciful vnto menne. Nowe let *M. Hardinge* indifferently iudge, whether these wordes be likely to proue his *Opus Operatum*, or any other thinge belonginge vnto his Masse.

The place of *S. Augustine* is yet muche plainer. For, as he toucheth none of al these *M. Hardinges* fantasies, so he speaketh onely of the Innocentes, and Blisfed Martyrs, that were slaine onely for the Testimonie of *Christe*, whose Soules, *S. John* saith, lie vnderneath the Altar of God, not in Earthe, as *M. Harding* fantasieth, but in Heauen. For thus he writeth: Vidi sub Ara Dei animas occisorum propter Verbum Dei, & propter Testimonium Iesu, &c. I sawe vnder the Altar of God (in Heauen) the Soules of them, that were slaine for Goddes Woorde, and for the Testimonie of *Iesus*. What thinge is there, either more reuerende, or more Honorable, then to reaste vnder that Altar (in Heauen) in whiche Sacrifices are made, and Oblations are offered vnto God, and wherein (no mortal man, but) the Lorde him selfe is the Priest? For so it is written, Thou arte a Prieste for euer, after the order of *Melchisedek*. It is righte, (not that the Bodies, but) that the Soules of the Iuste shoulde remeine vnder the Altar: bicause that vpon that Altar (in Heauen) *Christes Bodie* is offered. And wel it is, that Iuste menne doo there requite reuengeance of their Bloudde, where as *Christes Bloudde* for sinners is poured out.

Immediately after this, he intermedleth some what touchinge Altars, or Communion Tables in the Earthe. For thus he addeth further: Conuenienter igitur, & quasi pro quodam Consortio ibi Martyribus Sepultura decreta est, vbi Mors Domini quotidie celebratur, &c. Therefore vpon good discretion, and in some token of Fellowship, Martyrs burials are appointed in that place (here in Earthe) where the Lordes Deathe is daily remembred: As the Lorde him selfe saith, As often as ye shal doo these thinges, ye shal set foorth my Deathe, vntil I come. I meane, that they, that died for the Lordes Deathe, may reaste vnder the Myserie of his sacrament.

After this he returneth againe to the Soules of the Blisfed Martyrs, vnder the Altar in Heauen: Legimus plerisque Iustorum Abraham sinibus refoueri &c. Wee reade, saith *S. Augustine*, that many Iuste menne are refreshed in *Abrahams* boosome: and that many are in the pleasures of Paradise. Yet noman deserved better then the Martyrs, to reaste there (in Heauen) where as *Christe* is bothe the Sacrifice, and the Priest. I meane, that they may enioye Goddes fauoure by the offeringe of that Sacrifice, and may receiue the Blissinge, and Ministerie of that Priest.

Hereby it is plaine, that *S. Augustine* speaketh of Heauen: and not of Earthe, nor of Purgatorie: Of the Soules receiued aboue: and not of the Bodies buried beneath.

*Augustini De  
sanctis Sermon.  
II.  
Apocalyp. 6.*

hemathe. For at these things S. John by Revelation saith in Heauen: And for proufe hereof, S. Augustine addeth further: Inter ceteros igitur Martyres, quos sub Ara Dei consistere predicamus, etiam beatas illas Infantum lactentium pro Christo primicias Martyrum laudamus: Therefore amongst the yesse of the Martyrs, whom we saye to be vnder the Altar of God (in Heauen) let vs commende those blessed first fruites of suckling Infantes, that were Martyrs for Christe.

This is S. Augustines plaine, and vndoubted meaninge. But M. Hardinge to serue his turne, is faine, of soules to make Bodies: of Iole, to make Paine: and of Heauen, to make Purgatorie. And yet in al this greate a doo, findeth neither Opus Operatum, nor his Passe. Thus is it lawful for these menne, to carrie aboute, and to vse their Readers.

Touching the substance of this Doctrine, whiche M. Hardinge now at laste vpon better aduise seemeth in some parte to mislike, notwithstandinge it were not longe sithence generally receiued, bothe in scholes, and Churches, and counted Catholique, Origen that Ancient learned Father writeth thus: Quod sanctificatur per Verbum Dei, & per obsecrationem, non suapte natura sanctificat videntem. Nam id si esset, sanctificaret etiam illum, qui comedit indigne Domino: The thinge, that is Sanctified by the Woorde of God, and by prayer, of his owne Nature (or Ex Opere Operato) sanctifieth not him, that useth it. For other wise, it shoulde sanctifie him, that eateth vnworthily of the Lorde.

Origen. in Mattha. ca. 15.

Againe he saith: Alsiduitas Communicationis, & alia similia, non ipsæ sunt Iustitiæ, sed conditiua habentur Iustitiarum. Res autem Spirituales, quæ ex se ipsis Iustitiæ sunt, dicuntur Iudicium, Misericordia, & Fides: The often vsinge of the Communion, and other like thinges, be not righteousnesse it selfe, (of it selfe, or of the woork, that there is wrought) but onely the seasoninge, and settinge foorth of righteousnesse. But the spiritual thinges, whiche be righteousnesse it selfe, are called Judgement, Mercie, and Faith.

Origen. in Mattha. tractat. 25.

So S. Hierome: Ne quis confidat in eo solo, quod Baptizatus est: aut in esca Spirituali, vel potu pure, Deum sibi parcere, si peccauerit: Let no man presume of this thinge onely, that he is Baptized: nor let him thinke, that God for Redeminge the Spiritual Meate, or drinkinge the Spiritual Cuppe (Ex Opere Operato) wil pardon him, if he offende.

Hieronym. l. 1. Contra Iovinianum.

So S. Augustine: Non ait Mundi estis propter Baptisma, quo loci estis: sed propter Verbum, quod locutus sum vobis: Christe saith not, Ye are Cleane for the Baptismes sake, wherewith ye are washed: but for the Woordes sake, that I haue spoken vnto you. And againe: Felix Venter, qui te portauit &c. Blessed is that wombe, that bare thee. But Christe answered, Naie, Blessed be they, that heare the VVoorde of God, and keepe the same: That is to say, My Mother, whom ye call Blessed, thereof is Blessed, for that shee keepeth the Woorde of God.

Augustin. in Io. han. tracta. 80.

Augustin. in Io. han. tracta. 10.

Likewise againe: Materna propinquitas nihil Matris profuisset, nisi Felicius Christum in Corde, quam in Carne gestasset: The nearenesse of Mothers Bloude shoulde haue profited Christes Mother nothinge at al, onlesse she had more blessedly carried Christe in her Harte, then in her Bodie.

August. De Sancta Virginitate.

Merily to ascribe Felicitie, or Remission of Sinne, whiche is the Inwarde Woork of the Holy Ghoste, vnto any manner Outwarde Action what so ever, it is a Superstitious, a grosse, and a Jewishe error.

Origen of the Sacrament of Circumcision writeth thus: Circumcisionis nisi reddatur ratio, nutus tantum est Circumcisio, & opus murum Onlesse there be a reason yel ded of the meaninge of Circumcision, it is but an Outwarde shewe, and a dumme laboure, and auaieth nothinge.

Origen. in Lucam. Homil. 5.



And touching the use, and order of the Holy Mysteries, Chyffe saith the not,  
Doo this, for Remission of your Sinnes: but, Doo this in my Remembrance.

The Onely, and everlasting Sacrifice for Sinne, is the Sonne of God Crucified upon the Crosse. He sitteth now in the Patern, and Substance of our Fleesh, at the Right Hande of his Father, and evermore maketh intercession for vs: and is the onely Sacrifice, and Propitiation for our Sinnes.

What so ever Doctrine is contrary to this Doctrine, is Wicked, and Blasphemous, and, as M. Hardinge hath confessed, inferiours to the Gloie, and Crosse of Chyffe.

FINIS.



# THE XXI. ARTICLE, OF

LORDE, AND GOD.

The B. of Sarisburie.

**Qz, that then any Christian man called the Sacramente his Lorde, and God.**

M. Hardinge. The.1. Division.

Sacrament  
two waies  
taken.

In sentent.  
Prosper. De  
Conse. Dist.  
1. li. 4. c. 34.

In diuersos  
Euangelij  
locos, Ho-  
mil. 5.

This worde Sacrament (as is declared before) is of the Fathers taken two waies. (239) Either for the onely outwarde formes of Breade, and VVine, whiche are the holy Signe of the very Body, and Bloude of Christe present, and vnder them contained: Or for the whole substance of the sacrament, as it consisteth of the outwarde formes, and also of the very Body, and bloude of Christe (240) verily present, (240) whiche Augustine callith the Inuisible grace, and the thinge of the Sacrament, (240) And Irenaeus callith it, Rem Cœlestem, the Heauenly thinge, as that other, Rem Terrenam, the Earthly thinge. Taken the first waie, (As amonge the learned Fathers it was neuer taken) No Christen man euer honoured it with the name of Lorde and God. For that were plaine Idolatrie, to attribute the name of the Creatour, to the Creature. But taken in the seconde signification, (As no Ancient Father euer tooke it) it hath al waies of Christen people, and of the learned Fathers of the Church, bene called by the name of Lorde, and God. And of right so ought it to be, for elles were it impietie, and a denial of God, nor to cal Christe sonne of God, by the name of Lorde, and God, who is not onely in trueth of Eleashe, and Bloude in the sacramente, after whiche maner he is there: Ex Vi Sacramentis, but also the inseparable coniunction of both Natures in vnitie of person, Ex necessaria concomitantia, vvhole Christe, God and man. That the holy Fathers called the Sacrament taken in this sence, Lorde and God, I might proue it by many places: the rehearsal of a fewe may serue for many. Origen in a Homelie speakinge reuerently of this blessed Sacrament, saith, that when a man receiueth it, our Lorde enreith vnder his rooffe, and exhorteth him that shal receiue it, to humble himselfe, and to saie (241) vnto it: Domine non sum dignus, vt inires sub tectum meum. I Lorde am not worthy that thou enter vnder my Rooffe.

The B. of Sarisburie.

Who so euer erreth in this Article, committeth Idolatrie, and getteth Goddes honoure to a corruptible creature, that is no God. Therefore it behoued M. Hardinge, hereto leane his ghesles, and to allege none, but good, substantial, and weighty reasons: that so mutche the more, for that none of the Olde Catholique Fathers euer, either erected Temples, or proclaimed Holy Dares in the name of the Sacrament, or euer willed the people to Aduerit it, as the speaker of Heauen, and Earth: or to beleue in it, or to call it God.

This notwithstanding, y reasons, that M. Hardinge hath here set forth, are so cleand, & so simple, & so guilefully, & vntreuly gathered, that his friends of y tide may happily suspect, he had vsed some collusion, to defraite their ranke: But to take awaie occasion of cauil, first wee needfullie beleue, & plainly confesse, that Christe is the Sonne of God, Verie God, of Verie God: What he is the True God, and life euerlasting: What he is God Blisfed for euer, and that, who so euer misseth in him, shal neuer be confounded. And wee utterly deteste, and accurse the Arians, the Pelagianes, the Photinians, and al other like Heretiques, that either haue taught, or any way do teache the contrary. Neither is this question moued of Christe him selfe, vnto whome, we know, al manner godly Reuerence, & honoure is due, but onely of the spiritual Breade, which, by the witness of the Catholike learned Fathers, is none Christe him selfe, but onely a Sacramente of Christe. Vvhiche Sacramente, Irenaeus saith, standeth of two thinges, the out Earthly, the other Heauensly.

The.239. Vn-  
trueth. For the  
onely outwarde  
Formes were  
neuer called the  
Sacramente, or  
Christes Bodie,  
by any of al the  
Ancient Fathers,  
The.240. Vn-  
trueth, standing  
in vntreue expo-  
sition. For this  
was not these  
Fathers meas-  
ninge.

The.241. Vn-  
trueth. For Ori-  
gen saith not,  
Vnto it.

I. Iohan. 9.



not, that the one is really lapped vp, or thruste within the other, wherein reasteth  
*Chrysostom. in* *Matthe. hom. 83.* *Augustin. contra* *Adimantum* *cap. 12.* *Tertullian. con-* *tra Marcionem* *lib. 4.*  
 M. Hardinges error: but, that, as Chrysostome saith, The one is Sensible, the other  
 Intelligible: as it is also in the Sacramente of Baptisme: Or, that, as S. Augustine  
 saith, The one parte is the Signe, the other the thinge Signified: Or, that, as Tertullian  
 saith, The one parte is the Figure, the other the thinge Figured.  
 The Sacramente is the Earthely thinge: Chyistes Bodie is the Heauenly  
 thinge. The Sacrament is Corruptible: Chyistes Bodie is Glorious. The Sacra-  
 mente is laide vpon the Table: Chyistes Bodie is in Heauen. The Sacrament is  
 receiued into our Bodies: Chyistes Bodie is onely receiued into our Soules.

For manifeste proue of this difference, S. Augustine writeth thus: Huius  
*Augustin. in 10-* *han. tracta. 26.*  
 rei Sacramentum alicubi quotidie, alicubi certis intervalhis dierum in Dominico prepa-  
 ratur, & de Mensa Dominica sumitur, quibusdam ad vitam, quibusdam ad exitum: Res  
 vero ipsa, cuius est Sacramentum, omni homini ad vitam, nulli ad exitum, quicunque eius  
 particeps fuerit: The sacramente of the Bodie of Christe is prepared in the Church, in some  
 places every daie, in some places vpon certaine daies: and is receiued from the Lordes Table,  
 of some vnto life, of some vnto Condemnation. But the thinge it selfe, (that is the Bodie  
 of Christe, beinge in Heauen) whereof it is a Sacramente, is receiued of everyman vnto  
 life, and of none to Condemnation: who so euer be partetaker of it.

Againe he saith: Quoniam manet in Christo, &c. He that abideth not in Christe, nor  
 hath Christe abidinge in him, doubtlesse he eateth not his Pleashe, nor drinketh his Bloudde,  
 not withstandinge he Eate, and Drinke the Sacrament of so great a thinge vnto his iudgement.  
 By these fewe examples it is plaine, that the Sacramente of Chyistes Bodie is  
 one thinge, and Chyistes Bodie it selfe is an other thinge: and that in Common,  
 and natural manner of speache neither is Chyistes Bodie, the Sacramente: nor  
 the Sacramente, Chyistes Bodie.

By these wordes of Irenaeus, M. Hardinge, as he hath no manner likelyhoode  
 to proue, that he seeketh for, so he utterly ouerthroweth his whole fantasie of  
 Transubstantiation. For Irenaeus calleth the Earthely parte of the Sacra-  
 mente, not the formes, and Accidentes, as M. Hardinge imagineth, but the very  
 Substance, and Nature of the Breade, and that lutch Breade, as increaseth, and  
 nourisheth the Substance of our Fleashe: For so he writeth: Ex quibus augetur & confi-  
 situr Carnis nostra Substantia.

But Origen teacheth vs, when we receiue the Sacramente, to saie, Domine,  
 non sum dignus, Therofore, saith M. Hardinge, the Sacramente was called Lord  
 and God. Alas, what a miserable case is this, that cannot possibly stande with  
 out falsifyinge, and saymings of the holy Fathers: Of the falsifyinge, after  
 wards. But touching the saymings, and mangling of these wordes of Origen,  
 if it might haue pleased M. Hardinge, to haue reported them whole, as he founde  
 them, there had ben no manner cause of doubt.

For thus the wordes be almus ciam nunc Dominus sub rectum Credentium  
 duplici Figura, vel more. Euen so the Lord entreteth vnder the rouse of the Faith-  
 ful by two figures, or mores. Benignus nunc ubi etiam, and truly Bishoppes enter into  
 your house then through the Lord entreteth. And he thou persuadest: If thou receivest  
 the Lord him selfe. And when thou receivest that Holy Meate, and that incorruptible Ban-  
 ket, the Lord entreteth vnder thy rouse.  
 Our Lord (saith Origen) entreteth vnder our rouse, bothe when we receiue a Holy  
 man, and also when we receiue the Holy Sacramente. And as Christe entreteth into vs  
 by the one, so dothe he also enter into vs by the other. So saith the same lear-  
 ned Father writinge vpon the Gospel of S. Mathew: Qui Discipulos Christi tradit,  
 ipsum Christum tradit: VVho so betrayeth the Disciples of Christe, betrayeth Christe him  
 selfe.

Origen. in Mat-  
 the. homil. 35.

Now, if M. Hardinge will say by force of these wordes, that Christe  
 entreteth

entreteth really, and substantially into our mouths, then must he also say, that Christe likewise entreteth really, and substantially into our material houses.

But for full Resolution herof, S. Ambrose saith, That the Bodie of Christe it selfe entreteth not into our Bodies. Thus he writeth: Non iste Panis, qui vadit in ventrem: sed Panis Vitæ æternæ, qui animæ nostræ substantiam fulcit: Christes Bodie is not the Breade, that entreteth into our belly: but the Breade of everlasting life, that feedeth the Substance of our Soule. And therefore S. Cyprian saith, The Bodie of Christe is the meate of our soule, not the meate of our Bodie. For this cause Origen him selfe in the selfe same Homilie saith thus: Domine, non sum dignus, ut intres sub tectum meum. Sed tantum dic verbo: tantum veni Verbo. Verbum est aspectus tuus: Lorde, I am not woorthy, that thou shouldest enter vnder my rouse. But onely speake the woorde: Onely come by thy woorde: thy woorde is thy sight. Againe he saith: Per Euangelistarum prædicationem: per sui Corporis Sacramentum: per gloriosæ Crucis Signaculum nobiscum Deus, & ad nos, & in nobis: God is with vs, and cometh to vs, and is within vs, by the Preaching of the Euangelistes: by the sacrament of his Bodie: and by the Signe of the glorious Crosse. Likewise againe: Fideles credunt Aduentum Verbi, & libenter recipiunt Dominum suum: The faithful beleue the comminge of the Woorde, and gladly receiue their Lorde. So saith S. Augustine: Sancti, qui sunt in Ecclesiâ, accipiunt Christum in manu, & in fronte: The holy men, that be in the Church, receiue Christe in their hande, and in their forehead. So likewise Tertullian: Cum te ad fratrum genua protendis, Christum contrectas: When thou fallest downe, to touche thy bretherns knees, thou touchest Christe. Thus is Christe Touched: thus is Christe Receiued: thus is Christe Present: thus Christe Entreteth vnder our rouse. As Christe entreteth into vs by a Godly Minister, by his Woorde, by the Sacrament of Baptisme, by the Crosse, and by the Woorde, even so he entreteth into vs by the Sacrament of his Bodie, and Bloude: even so, I say, & none other wise. And at every such entring of Christ wee ought to say: O Lorde, I am not woorthy, that thou shouldest enter vnder my rouse.

Now, if these wordes be sufficient to proue, that the Sacrament was called Lorde, and God, then are they likewise sufficient to proue, that the Water of Baptisme, that the Woorde of God, that a Crosse drawen in the forehead, and that a godly Bishop, or Minister was called Lorde, and God.

Here also appeareth a greates instructiue in M. Hardinges Translation. For, where as Origen saith, Et tu ergo humilians te ipsum &c. And thou therefore humbling thee selfe, follow this Centurion, and say, Lorde, I am not woorthy, that thou shouldest enter vnder my rouse, meaning thereby, that we ought to humble our selues vnto Christe, and to say vnto him, Lorde, I am not woorthy &c. M. Hardinge thought it better conning to corrupte the place, and to Translate, I, in steede of Him. For thus he writeth, Origen exhorteth him, that shal receiue, It, to humble himselfe, and to say, vnto, It, Lorde I am not woorthy &c. And so by open fraude, and by falsifying his Authours wordes, without feare, or blushing, he teacheth Gods people to worship a Creature in steede of God.

Hardinge. Their Division. S. Cyprian in Sermon de Lapis, telleth, how a man, who had denied God in time of persecution, hauinge nor withstandinge (the sacrifice by the Priest doone) priuely with others receiued the Sacrament, not being able to eate it, nor to handle it opening his hande, founde that he bare ashes. Vvhere he addeth these wordes: Documento vnius ostensum est, Dominum recedere cum negatur. By this example of one man it is shewed, that our Lorde departeth away, when he is denied.

The R. of Sarisburie. This shal hangeth not of S. Cyprians wordes, but of M. Hardinges Exposition.



position. For S. Cyprian calleth the Sacrament, neither Lorde, nor God. The man, that he speaketh of, hauinge denied God in time of persequition, and neuer thelesse afterwarde receiuinge the Holy Communion amonge other Christians, opened his hande, and founde the Sacrament turned into ashes. By this Miracle, saith S. Cyprian, Wee are taught to vnderstande, that God, when he is denied, departs from vs.

I trow, M. Hardinge wil not say, That the Sacrament had euer denied God: and yet by his exposition, God was departed, and gonne from it: nor wil he saye, that this man had denied the Sacramente: For he came amongst others, to receiue the Sacramente. But he had dissembled, and forsaken God: and therefore God had likewise forsaken him: and in token thereof he caused the Sacrament to mulder into ashes in his handes.

August. contra  
Epist. Parmenia-  
ni. li. 2. ca. 13.

So S. Augustine, speakinge of the Sacrament of Baptisme, and of the order of Priesthoope, saith thus: Si Sancta malos fugiat, virtutis fugiat: If these Holy things (Baptisme, and Priesthoope) flee from ill men, let them bothe flee from them, as wel the one, as the other.

Prosper. Senten-  
ti. 123.

Prosper saith: Non locorum intervallis, vel acceditur ad Deum, vel a Deo disceditur: Similitudo facit proximum, dissimilitudo longinquum: We neither come to God, nor goe from God by distance of places. The Likenesse of minde maketh vs neare: the Vnlikenesse remooueth vs farre of.

Paulus Diacon.  
li. 15 in histor.

When one Deuterius an Arian Bishop woulde haue Baptized a man after his blasphemous sorte, suddainely the water was sunken away, and the fonte stode drie. The like storie is vttered also by Socrates, and by others. This Miracle was like wise a token, that God, when he is denied, departeth from vs.

De Anastasio.  
Socrat. li. 7. ca. 17

Yet may not M. Hardinge conclude hereof, that the Water of Baptisme was therefore called Lorde, and God.

M. Hardinge. The 30 Division.

The 24. Vn-  
truth. For S.  
Cyprian calleth  
not the Sacra-  
ment Christe:  
but onely saith,  
Christe is the  
Breade, or foode  
by whom wee  
liue.

The same S. Cyprian in the exposition of the Pater noster, declaringe the fourth petition of it, Genu vs this day our daily Breade, vnderstandeth it to containe a desire of the holy Communion in this Blessed Sacrament, and saith, Ideo Panem nostrum, id est, Christum dari nobis quotidie petimus, vt qui in Christo manemus, & viuimus, a sanctificatione, & corpore eius non recedamus. Therefore wee aske our daily Breade, that is to say, Christe to be giuen vnto vs, that wee, whiche abide and liue in Christe, departe not from the state of holinesse, and Communion of his Bodie. (142) Here S. Cyprian calleth the Sacrament Christe, as he is indeede there present really, so as in the place alleged before he calleth it Lorde. And I weene, our aduersaries wil imbarre the Sacrament of the name of Christe, no lesse then of the name of our Lord God, vnlesse they make lesse of Christe, then of Lorde, and God.

The B. of Sarisburie.

Here M. Hardinge auoucheth three sayde vntruthes with one breath. For S. Cyprian neither in these wordes calleth the Sacramente Christe, nor in the wordes before calleth it Lorde, nor anywhere euer saith, that Christes Bodie is Really presente in the Sacrament. Vntruthes should not so easily flowe from a good Diuine.

It is true, that S. Cyprian saith, That Christe is our Breade, euen the same Breade, that came from heauen, and giveth life to the worlde: whiche Breade, who so euer eateth, shal liue for euer. So saith S. Basile, Christe is called our Life, our VVay, our Breade, our Vine, our Light, our Sward. Which wordes must be taken, not grossely, nor according to that soundeth in the Letter, but of a Mytical, and Spiritual meaning. Therefore as Christe is our Spiritual Sward, and Spiritual Light,

our

our Spiritual Wine, our Spiritual wate, and our Spiritual Life; so is he also our Spiritual Breade. *Origen* saith: Ne mireris, quod Verbum Dei Caro dicitur: nam & Panis, & Lac, & Olera dicitur: & pro mensura credentium, vel possibilitate sumentium diuerse nominatur: Marceile not, that the VVoorde of God is called Fleashe: For it is also called Breade, and Milke, and Hearbes: and accordinge to the measure of the Believers, or possibility of the Receiuer, it is diuersly named.

*Verily, S. Cyprian* saith not, neither that the Sacramente is *Christe*; nor that *Christe* is the Sacramente. Therefore, where as *S. Hardinge* would reason thus, *Christe* is the Breade of Life: Ergo, The Sacramente is our Lorde, and God: he seemeth to presume other boldly of his Logique.

*M. Hardinge. The 4. Division.*

Verily this holy Martyr acknowledgeth this sacramēt not for Lorde, and *Christ* onely, but (243) also for God, by these woordes in his sermon De Coena Domini: Sicut in persona Christi Humanitas videbatur, & latebat Diuinitas, ita Sacramento visibilis ineffabiliter Diuina se infudit Essentia. As in the Person of *Christe*, the manhood was seene, and the Godhead was hidden, so the Diuine Essence (or substance of God) hath infused it into the visible sacrament. *unspeakably.*

*The B. of Sarisburie.*

Here is an other proper kinde of proufe, even like the reste. O holy *Cyprian*, if thy manner of speakinge were not knowne; the Simple might easily be deceiued. I graunte, here is a greate Amplification, and *Patetie* of woordes, such as the holy Fathers haue muche belited to vie in their Sermons to the People, but specially intreatinge of the Sacramentes. *S. Ambrose* saith: Sacerdos precem facit, &c. The Priest maketh his Praier, to sanctifie the Fonte, and that the Presence of the whole Trinitie may be in it.

*Tertullian* saith, The holy Ghost cometh downe from Heauen, and resteth vpon the VVater of Baptisme, and sanctifieth it of him selfe.

Even thus *S. Cyprian* saith, The Diuine Substance infuseth it selfe *unspeakably* into the Visible Sacramente: None otherwise, then as the Holy Ghost, or the whole Blismed Trinitie infuseth it selfe into the Water of Baptisme.

*Paulinus* seemeth to write muche agreeably to these woordes of *S. Cyprian*:

Sanctus in hunc Cælo descendit Spiritus amnem:

Cælestiq; Sacras Fonte maritar Aquas.

Concipit Vnda Deum.

The Holy Ghost into this VVater cometh downe from Heauen: And ioineth the Heauenly VVaters, and these VVaters bothe in one. Then the Fonte receiveth God.

What can be spoken with greater *Patetie*? Then, saith he, the VVater, or the Fonte receiveth God.

If *S. Hardinge* out of these woordes of *S. Cyprian*, be hable by this simple gheasse to proue, that the Sacramental Breade was called Lorde, and God; then by the like gheasse, and the like woordes of *Tertullian*, *S. Ambrose*, & *Paulinus*, he maie also proue, that the Water of Baptisme was likewise called Worde, and God. For the fourme, and manner of speache is al one.

But these, and other like *Phrases* be vñal, and ordinarie amonge the Ancient learned Fathers.

*S. Augustine* writeth thus: Baptismi Sanctitas pollui non potest: & Sacramento suo Diuina Virtus asistit: The Holines of Baptisme cannot be defiled. The Heauenly power is assitante vnto the Sacramente. And againe: Deus adest Sacramentis, & verbis suis: God is Presente with his VVoorde, and Sacramentes.

Likewise *S. Cyprian*, touchinge the halowinge of the Oile, writeth thus: In Sacramentis Virtus Diuina potentiùs operatur. Adest Veritas Signo, & Spiritus Sacramentis: In Sacramentes the Heauenly power woorketh mightily. The trueth is Presente with the signe, and the Holy Ghoste is Presente with the Sacramente.

*Origen. in Exa. homi. 7.*

*The 24. Vñ.*

*For the*

*Cyprian* saith

not, The Sacra-

mente is God:

but onely the-

ueth, that God

with his power

is assitante vnto

the Sacramente,

as also to the

Sacramente of

Baptisme.

*Ambros. De Sa-*

*cramen. lib. 3.*

*Tertull. De Bap-*

*tismo.*

*Augustin. De*

*Baptismo contra*

*Donatistas, lib.*

*3. Cap. 10.*

*Augustin. De*

*Baptismo contra*

*Donat. li. 5. c. 19.*

*Cyprian. de Vñ-*

*ctiōe Chrisma-*

*ti.*



At these wordes of the holy Father, notwithstanding, yet thinke, *M. Hardinge* will not say, neither the Water of Baptisme, nor the Bodye Saluted; *Lord*, and *God*.

*M. Hardinge. The 5. Division.*

(124) *Chrysostome* doubteth not to call the Sacrament God in this plaine sayinge. *Nolimus obsecro, nolimus impudentes nos ipsos interimere: sed cum honore & munditia ad Deum accedamus, & quando id propositum videris, dico tecum: Propter hoc corpus non amplius terra, & cinis ego sum non amplius captivus, sed liber. Let vs not, let vs not for Gods sake be so hampered, as to kill our selves (by vnworthily receivinge of the Sacrament) but with reverence, and cleanness let vs come to God. And when thou seest the Sacrament set forth, say thus with thy selfe: by reason of this Bodie, I am no more earth and ashes, no more captivus, but free.*

In Priori  
ad Corin.  
hom. 24.

*The B. of Sarisburie.*

*Chrysostome*, saith *M. Hardinge*, calleth the Sacrament God by plaine wordes. First, *Chrysostome* calleth not the Sacrament God by any manner, or kinde of wordes. Therefore we may by plaine wordes, and boldly say, *M. Hardinge* here hath uttered an other great vntrueth.

But *Chrysostome* intreatinge of the Holy Communion, saith vnto the people: *Accedamus ad Deum. Let vs come vnto God.* Here (saith *M. Hardinge*) the Sacrament by these wordes is called God. When wil these men deale plainly, and simply with their Readers? *M. Hardinge* knoweth full wel, that he mutche abuseth this good Word of Father, and reporteth of him, that he neuer thought. He knoweth, that we come to God, not by trauelle of Bodie, or by shiftinge of places, but by inclininge, and bendinge our hartes vnto God. So *S. Paule* saith, Let vs goe with boldnesse to the Throne of Grace.

*S. Augustine* speakinge of the Sacrament of Baptisme, agreeth fully with these wordes of *Chrysostome*: *Ad Medicum Christum, hoc est, ad percipiendum Sacramentum Salutis Aeternae portamur: Children are carried vnto Christe the Physician, that is to say, to receiue (Baptisme, whiche is) the Sacrament of Euerlastinge Salvation.* By these plaine wordes of *S. Augustine* it appeareth, that Comming to Baptisme, is Comming to Christe. Yet may not *M. Hardinge* conclude thereof, that the Water of Baptisme was called Christe.

Our Comminge vnto Christe, is Beleuinge in Christe. *S. Augustine* saith: *Quid est, Accedite, nisi, Credite? Accedite ad eum, qui in vestris auribus praedicatur. Accedite ad eum, qui ante oculos vestros glorificatur. Ambulando non laborabitis. Ibi enim Acceditis, vbi Creditis: What is, Come, but, Beleue? Come vnto him, that is preached in your eares. Come vnto him, that is glorified before your eyes. Yee shal haue no paine in goeing. For there ye Come, where ye Beleue.*

So *Chrysostome*: *Nunquid longe est a te Deus, vt vadas ad locum aliquem? Non includitur loco: sed semper est in proximo: Is God farre away from thee, that thou shouldest neede to remooue to some place, to come vnto him? God is not contained in any place: but is euermore at hande.*

Likewise saith *Pasianzene*: *Accede fidens ad Christum: Riga pedes eius: Come boldly vnto Christe, and masse his fete. Therefore S. Augustine* saith: *Accedant ad Iesum, non Carne, sed Corde: non Corporis Praesentia, sed Fidei Potentia: Let them come vnto Iesus, not with their Fleashe, but with their Harte: not by Presence of Bodie, but by the power of Faith.*

Thus we come vnto Christe in Baptisme, in Gods Word, in the Sermon, and in the Holy Communion: not by movinge of the Bodie, or changinge of places: but by the Denotion of the harte, and trauelle of the minde.

Nowe, that the Reader him selfe may see some parte of *M. Hardinges* courteous dealinge in this behalfe, it shal not be amisse, briefly to touche certaine other wordes

The 224. Vntrueth. For *Chrysostome* saith not, The Sacrament is God: but contrarywise saith, *Quid Significat Panis? And answereth,*

*Corpus Christi.*

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woordes of Chrysostome, that immediatly wente befoze: by whiche woordes he saith meth of purpose to teache vs, where we ought to seeke for Christe, and by what waies, and meanes we maie come vnto him.

His woordes be these: Aquilæ in hac vita facti ad ipsum Cælum euolemus, &c. Beinge made Eagles in this life, let vs flee vp into Heauen, or rather aboue the Heauens. For where as the Carkeffe is, there are the Eagles. The Carkeffe is our Lordes Bodie in respect of his Death. But he calleth vs Eagles, to shewe vs, that, who so wil come neare to that Bodie, must mounte on highe, and haue no dealinge with the Earth, not to looke downe wardes or to creepe beneath, but euer to soare alofte, and to beholde the Sunne of Justice, and to haue a quicke eie in our harte.

Thus S. Chrysostome teacheth vs, bothe where Christe reasteth in the Glorie of his Father: and by what meanes we maie come vnto him: and with what eyes we maie beholde him. Then hauinge thus auanced our mindes into Heauen, he saith: Propter hoc Corpus, &c. For this Bodies sake, (that I see at the Right hande of God) I am no more a prisoner, I am no senger dust, and ashes. Touchinge the Sacrament, by these most plaine woordes he calleth it Breade. For thus he saith, euen in the same Homilie: Quid significat Panis? Corpus Christi: What doothe the Breade (of the Sacramente) signifie? He answereth, The Bodie of Christe. He saith not, The Breade is Christe: But, The Breade Signifieth the Bodie of Christe.

Yet notwithstandinge, M. Hardinge saith, that these woordes, Accedamus ad Deum, importe as muche, as, Let vs come to the Sacramente, And thereof imagineth, that the Sacramente by plaine woordes is called God. But in dede that Holy Father by these woordes carrieth vs so far aboue M. Hardinges God, as the Spirit is aboue the Bodie, or as Heauen is aboue the Earthe. For he teacheth vs to come to Christes Bodie, not as lieinge presently befoze our eyes, but as beinge in the Glorie of God in Heauen.

M. Hardinge. The 6. Division.

And least this sense taken of Chrysostome shoulde seeme ouer straunge, this place of S. Ambrose, who liued in the same time, and agreeth with him thoroughly in doctrine, may seeme to lead vs to the same. Quid edamus, quid bibamus, alibi tibi per Prophetam Spiritus Sanctus expressit, dicens: Gustate, & videte, quoniam suavis est Dominus, beatus vir qui sperat in eo: In illo Sacramento Christus est, quia Corpus est Christi. vvhath wee ought to eate, and what wee ought to drinke, the Holy Ghoste hath expressed by the Prophete in another place, saieinge: Taste, and see, how that our Lorde is sweete, blessed is the man that trusteth in him. In that Sacrament is Christe, because there is the Body of Christe. Here S. Ambrose (245) referringe those woordes of the Psalme to the Sacramente, calleth it Lorde, and that Lorde, in whom the man that trusteth, is blessed, who is God.

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To saie, that Christe is either in the Scriptures, or in the Manna, or in the Sacramente of Baptisme, or in the Sacramente of his Bodie, it is no newe Phrase, or manner of speache, but commonly used of the Ancient Fathers. S. Hierome saith: Christus clausus latebat in Litera: Christe laie hidden in the Letter. S. Augustine saith: Pij in Manna Christum intellexerunt: The Godly in Manna vnderstoode Christe.

Againe he saith: Vt Petra erat Christus propter firmitatem: ita Manna erat Christus, quia descendit de Cælo: As the Rocke was Christe in respect of Constancie, and steadinesse: euen so was the Manna Christe, because it came downe from Heauen.

S. Hierome saith: Lapis ille, qui erat ad caput Iacob, Christus erat. Lapis ille Christus est: The Stoane, that laie vnder Iacobs heade, was Christe. That stoane is Christe.

Origen saith: Mare Baptismus est: Nubes Spiritus Sanctus est: Agnus Saluator est: The Sea is Baptisme: The Cloude is the Holy Ghoste: The Lambe is the Saneour.

And tica homi. 2.

De ijs qui  
mysterijs  
iniciantur  
cap. 9.  
Psal. 33.  
In collecta  
nis in 10.  
et prioris  
ad Corin.

The. 245. Vn-  
trueth. For S.  
Ambrose ap-  
plieth these  
vwoordes vnto  
Christe him-  
selfe, and not  
vnto the Sacra-  
ment.

Hieronym. ad  
Paulinum.

August. De Vri-  
litate Pœniten.

August. contra  
Faustul. li. 12 c. 1.

Hieronym. in  
Psal. 133.

Origen. in Can-  
tica homi. 2.



Portallitium Fi-  
delitatis

And, to be shorte, a Doctour, although not very anciente, yet of M. Hardinges owne side, one, that wrote the Foote of Faith, and therefore in this case maie not iustly be refused, writeth thus: Christus vendebatur in Iosepho: Suspendebatur in Boro: Crucifigebatur in Serpente: Chriſte was solde in Iosephe: Hanged in the Cluster of grapes: and Crucified in the Serpente.

Al these, and sutch other like Phrases of speache must be taken; not of any Real, or fleathely Beinge, accordinge to the shewe of the letter: but onely as in a Sacramente, or in a Myſterie.

But M. Hardinge wil saie, The sacramente of s. Ambrose is called Lorde. This is an other vntueth, and like the reste of M. Hardinges prouses. Chriſte sittinge now at the Right hande of God is the Breade, and fode of life: Whither S. Ambrose calleth vs: Where he biddeth vs, to taste, and see, that the Lorde is sweete, and graceous. And he addethe immediatly: Beatus vir, qui sperat in eo: Blisſed is the Man, that trusteth in him. Notwithstandinge it might very wel serue his purpose, yet, I thinke M. Hardinge wil not saie, The man is blisſed, that trusteth in the Sacramente. For so to saie, as it shal hereafter appeare, it were greate blasphemie.

Ambros. De il-  
lis qui initian-  
tur Myſter. c. p.

And that S. Ambrose meante this, not of the Sacramente, but of the Bodie of Chriſte it selfe, that is represented by the Sacramente, it is plaine by other his woordes bothe goinge befoze, and also immediatly folowinge after. A litle befoze in the same Chapter he writeth thus: Ante benedictionem verborum Caeleſtium alia Species nominatur: post Consecrationem Corpus Christi Significatur: Before the Blisſing of the Heauenly woordes, it is called an other kinde: But after Consecration, the Bodie of Chriſte is Signified.

The woordes nexte folowinge in the same sentence are these: Non ergo Corporalis eſca, sed Spiritualis eſt: Therefore Chriſtes Bodie is not Corporal fode (to be receiued into the Bodie) but spiritual fode, that is to saie, to be receiued with the Sprite. Whiche woordes M. Hardinge, as his manner is, thought it best skil, to dissemble. God quicken the inwarde senses of his vnderstandinge, that he maie taste, and ſee, that the Lorde is ſweete, and graceous.

M. Hardinge. The. 7. Diuſion.

Agreeably to this saith s. Augustine, in a sermon de verbis Euangelij, as Beda recteith. Qualem vocem Domini audistis inuitantis nos? Quis vos inuitauit? Quos inuitauit? Et quis preparauit? Inuitauit Dominus seruos, & preparauit eis cibum ſcipsium. Quis audeat manducare Dominum suum? Et tamen ait, qui manducat me, viuet propter me. Vvhat manner a voice is it, that ye haue heard of our Lorde inuitinge, and biddinge vs to the feast? Vvho hath inuited? Vvhom hath he inuited? And who hath made preparation? The Lorde hath inuited the seruantes, and hath prepared \* him selfe to be meate for them. Vvho dareth be so bolde as to eate his Lorde? And yet he saith, He that eateth mee, shal liue for cause of mee.

\* These woordes are spoken, not of the Sacramēt, but of Chriſtes Bodie it selfe represented by the Sacrament. The. 246. Vntrueth. For Cyril speaketh these woordes of Chriſtes Bodie it selfe: And not of the Sacramēt of Chriſtes Bodie.

Cyrillus accompreth (246) the Sacramēt for Chriſte, and God the worde, and for God, in this saicing. Qui carnem Christi manducat, vitam habet aeternam. Habet enim hac caro Dei verbum, quod naturaliter vita est. Propterea dicit: Quia ego resuscitabo eum in nouissimo die. Ego enim dixi, id est, Corpus meum quod comederat resuscitabo eum. Non enim alius ipse est, quam Caro sua, &c. He that eareth the fleshe of Chriſte, hath life euerlaſtinge. For this fleshe hath the woordes of God, whiche naturally is life. Therefore saith he, that I wil raise him in the laſte daie. For I, quoth he, that is to saie, my Bodie, whiche shal be eaten, shal raise him vp againe, for he is no other, then his fleshe he, &c.

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It is true, that S. Augustine saith, that Chriſte prepared him selfe, to be meate for vs. For Chriſt him selfe saith, He that eateth mee, shal liue through mee. Neither was it so needeful, for prouſe heretof, to borrowe S. Augustines woordes out of Beda. He might haue founde the same meaninge, bothe in S. Augustine him selfe, and also

In Iohan.  
li. 4. cap. 19.  
Iohan. 6.

also in other olde Fathers in sundrie places. **S. Augustine** wryteth thus, *Panis est, & Panis est, & Panis est, Deus Pater, Deus Filius, & Deus Spiritus Sanctus. Deus, qui tibi dat, nihil melius, quā se tibi dat: It is Bread, it is Breade, and it is Breade (meaning thereby, not the Sacramente, but the Spiritual Breade of life) God the Father, God the Sonne, and God the holy Ghoſt. God, that geueth it vnto thee, geueth thee no better thinge, then him selfe.* **S. Hierome**, *Sancti vescuntur Cœlesti Pane, & saturantur omni Verbo Dei, eundem habentes Dominum, quem & Cibum: Holy men eate the Heauenly Breade, and are filled with euery Woorde of God, hauinge the same Lorde, that is their meate.*

**S. Gregorie**, *Præsepe natus impleuit, qui Cibum Semetipsum, mortalium mentibus præbuit: Beinge borne he filled the manger, that gaue him selfe Meate to the mindes, or Soules of men.* In this sense, and none other wise, **Cyrillus** saith, *I, that is to saie, my Bodie, that shalbe eaten, shal raise him vp againe. For Chriſte is none other, then his Fleashe.*

All these saieinges be true, and out of question. Yet notwithstandinge, that **M. Hardinge** woulde geather hercof, is not true, that is, that either **S. Augustine**, or any of these holy Fathers euer called the Sacramente, either Lorde, or God, or Chriſte him selfe.

**S. Augustine** in diuers places teacheth vs, that Chriſtes Bodie it selfe, and the Sacramente thereof are sundrie thinges. And the difference he openeth in this sorte, That Chriſtes Bodie is receiued inwardely, with the minde: but the Sacrament is out wardely pressed, and brused with the toothe. And therefore he calleth the Sacrament, *Panem Domini*, The Breade of the Lorde: But Chriſte him selfe he calleth, *Panem Domini*, The Breade, that is our Lorde. And expoundinge these woordes of Chriſte, *Gene vs this day our dayly Breade*, he saith thus, This Dayly Breade wee may vnderstande, either for the Sacramente of Chriſtes Bodie, whiche wee receiue euery Daye, (as then the whole people vsed to doe) or for that Spiritual foode (of Chriſtes Bodie it selfe) of whiche our Lorde saith, *Woorke ye the Meate, that perissheth not: and againe, I am that Breade of Life, that came downe from Heauen.* Here wee see an other notable difference betweene Chriſtes Bodie it selfe, and the Sacrament of his Bodie.

And, if it had pleased **M. Hardinge**, to haue taken better viewe of his places, thus he might haue seene **S. Augustine** him selfe, euen in the same place, expounde him selfe. For thus he saith, *Nulli est aliquatenus ambigendum, tunc vnumquēque Fidelium Corporis, & Sanguinis Domini participem fieri, quando in Baptismo membrum Christi efficitur: nec alienari ab illius Panis, Calicisq; consorcio, etiam si, antequam Panem illum Comedat, & Calicem bibat, de hoc saculo in vnitatem Corporis Christi constitutus abscedat. Sacramenti enim illius participatione ac beneficio non priuatur, quando ipse hoc, quod illud Sacramentum Significat, inuenit: No man may any wyse doubt, but that euery Faithful man is then made partetaker of the Bodie, and Bloude of Chriſte, when in Baptisme he is made a member of Chriſte: and, that he is not put from the fellowship of that Breade, and Cuppe, although he departe this life in the Vnitie of Chriſtes Bodie, before he Eate of that Breade, or Drinke of that Cuppe. For he looseth not the partetaking, and benefite of that Sacrament, so longe as he findeth the thinge (that is, the Bodie of Chriſte it selfe) whiche is signified by that Sacramente.* Here **S. Augustine** teacheth vs, that a Faithful man is partetaker of Chriſtes Bodie it selfe, ye although he receiue not the Sacrament of his Bodie.

And, as **S. Augustine** in these woordes here alleged by **M. Hardinge** saith, *Christus præparauit Cibum Seipsum*, So wrytinge vpon **S. Iohn** he saith thus, *Christus inuitauit nos ad Euangelium suum: & ipse Cibus noster est: quo nihil dulcius, sed si quis habeat palatum in Corde: Chriſte hath called vs vnto his Gospel: and he him selfe is our Meate: then whiche meate there is nothinge sweeter: if a man haue where with to tasle it in his harte.*

So againe he saith, *Deus Panis intus est Anima mea: God is the inwarde Breade*

¶ ¶ ¶

(not

*Augustin. de Verb. Domi. secund. Luc. Sermon. 29.*

*Hieronym. ad Pamma. aduer. error. Iohan. Hierosolymit. Gregor. in Ioh. lib. 7. ca. 4.*

*August. in Iohannem tracta. 26. Qui manducat mente, non qui premit dentem.*

*August. in Ioh. tracta. 59. Augustin. De sermone Domini in monte lib. 2.*

*Augustin. ad Infantes. Citatur à Beda in 1. Corin. 10.*

*Augustin. in Ioh. tracta. 7.*

*August. Confession. lib. 1.*



(not to enter into my Boddy mouth, but) of my soule.

Thus wee see, The one parte of *sp. Hardinges* tale is true, That *Christe* him selfe is our Breade: But the other parte is vntrue, That the Sacramente is that Breade. And it were a straunge forme of reasoninge, to say thus. *Christe* is our foode, wee eate him with our soule, and with our sprite, and liue by him: Ergo, the Sacramēt in *s. Augustines* time was called *Lorde*, and *God*. The errour, & falshood of this Argumente, besides sundry other infirmities, standeth in the Equiuocation, or double taking of this worde, Eatinge: whiche hath relation, sometime to the material mouthe of our Body: sometime to Faith, whiche is the Spiritual mouthe of our Soule. *S. John* saith, *Christe* hath washed vs with his Bloude. And *S. Bernarde* saith, *Laudemur in sanguine eius*: Let vs bathe our selues in the Bloude of *Christe*. Yet *sp. Hardinge* may not hereof conclude, that the Water of Baptisme in deede, and Clerily is that Bloude.

*M. Hardinge. The. 8. Diuision.*

*Apoc. 1. l.*  
*Bernard. super*  
*missus est, ser-*  
*mo 3.*

He liued eleuen  
hundred yeeres  
after *Christe*, in  
the greates Cor-  
ruption of the  
Church.

Noman more expressely calleth the Sacrament by the name of *God*, then *s. Bernarde* in his godly sermō de cōna Dñi ad Petrū presbyterū. Vvhere he saith thus, Comedunt Angeli verbum de Deo natū, Comedunt homines verbū fœnū factū. The Angels eate the worde borne of *God*, men eate the worde made hūe, meauinge hereby the Sacrament, whiche he calleth the worde made hūe, that is to witte, the worde incarnate. And in an other place there, he saith. Hæc est verè indulgentia cœlestis, hæc est verè cumulata gratia, hæc est verè superexcellēs gloria, sacerdotem Deū suum tenere, & alijs dando porrigere. This is verely an heavenly gifte, this is verely a bountifull grace, this is verely a passing excellent glorie, the Priest to holde his *God*, and in geuinge to reache him forth to others. In the same sermon speaking of the merueilouse sweetenes that good Bishops and holy religious men haue experience of, by receauinge this blessed sacrament, he saith thus. Ideo ad mensam altaris frequentius accedunt, omni tempore candida facientes vestimenta sua, idest, corpora, prout possunt, melius, vtpote Deum suum manu & ore contrectaturi. For this cause they come the oftener vnto the bourde of the Altar, at al times makinge their garments, that is to say, their Bodies, so white, as they can possible, as they, who shal handle their *God* with hande and mouth. An other place of the same sermon, for that it conteineth a holesome instructiō, beside the affirming of our purpose, I can not omitte, I remitte the learned to the Latine, the English of it is this. They are merueilouse thinges brethren, that be spoken of this Sacrament, Faith is necessarie, Knowledge of reason is (here) superfluous. This, let Faith beleue, let not vnderstandinge require, least that either not beinge founde, it thinke it incredible, or beinge founde out, it beleue it not to be singular and alone. And therefore it behoueth it to be beleued simply, that can not be searched out profitably. Vvherefore searche not, searche not, how it may bee, doubt not whether it bee. Come not vnto it vnreuerently, least it be to you to death, Deus enim est, & quanquā Panis Mysteria habeat, mutatur tamen in carnem. For it is *God*, and though it haue mysteries of Breade, yet it is chaunged into Fleashe. *God* and man it is that witnesseth, Breade truly to be made his Fleashe. The vessel of election it is, that threatneth Iudgement to him that putteth no difference in iudginge of that so holy Fleashe. The selfe same thinge thinke thou, O *Christen* man, of the Vvine, giue that honour to the Vvine. The Creatour of Vvine it is, that promoteth the Vvine to be the Bloud of *Christ*. This far holy *Bernard*.

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Anno Dom. 1177.

*Bernard. in Psal.*  
*Qui habitat.*

De Conuersione  
Pauli.

In Cant. Cantu-  
corum.

*Bernarde* was a Monk, & liued at *Clara Wallis* aboute the same time, & *Thomas Bethket* liued here in *Englande*: at whiche time, as it appeareth by his often complainates, the Church of *God* was miserably defaced. For thus he writeth, namely touchinge the Clergie of *Rome*: Nihil integri est in Clero, &c. In the whole Clergie (wherein he includeth the Pope, the Cardinales, the Bishoppes, & al the rest) there is no parte leaste sounde. It remaineth now, that the man of sinne, that is, *Antichriste*, be reueled. From the toppe to the toe, there is no health. The Seruantes of *Christe* now serue *Antichriste*. Therefore *Bernarde*, liuinge in a time of such corruption, and beinge carried away with the tempeste, & violence of the same, muste needs in these cases beare the lesse credite. Now be it, in other places he seemeth somewhat to rectifie

rectifie his owne meaninge. For thus he writeth, Quasi vero Christus, cum iam ascenderit in Caelum, tangi à Maria, aut velit, aut possit. Et vix poterit: sed affectu, non manu: Voto, non oculo: Fide, non sensibus: As though Christe, after he is Ascended into Heauen, either can, or wil be touched of Marie. And verily he may be touched: but with loue, not with hande: with desire, not with eie: with Faith, non with senses.

Bernard in Cantica Cant. sermone. 28.

If M. Hardinge wil presse vs further with that, S. Bernarde saith, The Priest holdeth God in his handes, it may please him to consider, that the rigour thereof may be qualified by a conuenient exposition. So S. Chrysostome saith, Adest sacerdos gestans Spiritum Sanctum: The Priest is present, bearinge the holy Ghoste.

Chrysostom. De sacerdotio li. 3.

And S. Gregorie saith, Paulus prædicando Deum infundebat audientibus: Paule by his Preachinge poured God into his hearers. And againe, Latens in Pauli pectore, quasi sub tentorio ibat Deus: God wente in Pauls harte, as vnder a tente. S. Hierome saith, His, qui baptizandi sunt, publice tradimus Sanctam, & Adorandam Trinitatem: Vnto them, that are to receiue Baptisme, wee openly deliuer the Holy Trinitie. The meaninge hercof is this, That he receiueth the Trinitie, that receiueth the Faith, and Doctrine of the Trinitie.

Gregori. in Iob. li. 27. cap. 6.

Hieronym. ad Pammachi. aduersus errores Iohan. Hierosolymitani.

Now, as S. Chrysostome saith, The Priest beareth the Holy Ghoste: As S. Gregorie saith, S. Paule poured God into his hearers: And as S. Hierome saith, Wee deliuer the Holy Trinitie: Euen so it may seeme, Bernarde saith, The Priest holdeth God in his handes: that is to say, not Really, or in deede, but in a certaine peculiar manner, and fourme of speache. For by a Rhetorical amplification of wordes, he holdeth God, that holdeth any thinge specially pertaining vnto God.

Thus must these, and other like wordes be salued: namely these of Bernarde, for that they seeme expressely to require the same. For thus they stande, far otherwise, then M. Hardinge hath reported them: Deum suum manu, & ore contrectaturi, & colloquentem sibi ipsis audituri: To touche God w. th their hande, and with their mouth, and to heare him speakinge vnto them. Which later clause M. Hardinge, as his manner is, hath purposely dissembled. As the Priest heareth Christe speake vnto him; so he holdeth Christ in his hande. But the Priest heareth not Christ speake Verily, and in deede, but by a Figure: Therefore it seemeth, it may reasonably be gathered of the same, that he holdeth not Christe in his hande Really, and in deede, but onely by way of a Figure.

Thus mutche touching Bernarde. Notwithstanding it is likely, and thought of many, that as wel herein, as in other cases of Religion, He was leade alwaye with the errours, and ignorance of his time.

#### M. Hardinge. The. 9. Diuision.

Here let our aduersaries, touching this Article, consider and weigh with themselves, whether they be Lutherans, Zuinglians, or Geneuians, what Englishe they can make of these wordes used by the Fathers, (247) and applied to the sacrament in the places before alleged: Dominus, Christus, Diuina essentia, Deus, Scipsum, verbum Dei, Ego, verbum factum factum, Deum suum. The number of the like places, that might be alleaged to this purpose, be in manner infinite. Yet M. Iuel promisseth to geue ouer, and subscribe, if any one may be founde. Now wee shal see, what truth is in his wordes.

The. 247. Vntruth. For not one of al these wordes is applied to the Sacrament.

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I doubt not, but by these few wel considered, it may easily appeare vnto y<sup>e</sup> discrete Reader, that none of al these Ancient Fathers, neither Irenæus, nor Origen, nor Cyprian, nor Chrysostome, nor Ambrose, nor Augustine, nor Cyrillus, for ought, that may appeare by their wordes, euer called y<sup>e</sup> Sacrament, either Lorde, or Christe, or Diuine substance, or God, or him Self, or the Word of God, or their God: notwithstanding M. Hardinge hath taken some paines, by guileful Translations, and vnaduised asseuerations, to make some appearance of the same.

¶ ¶ ¶ 2

S. Hierome



The Sacrament . inferior to Goddes vvoorde.

\* M. Hardinge hath imagined this error of him selfe.

613

THE XXI ARTICLE

S. Hierome saith, Falsi testes sunt, qui non eodem sensu dicta proferunt, quo dicuntur: Hieromy. in  
They that reporte woordes in other sense, then they were spoken, are false witneses. Mat. 23. 26.

M. Hardinge. The 10. Division.

In the weighing of this Doctrin of the Church, little occasion of wicked scoffes, and blasphemies against this blessed Sacrament shall remaine to them, that be not blinded with that grosse, and fonde error, \* that denieth the inseparabilitie of Christe, but affirmeth in this Myserie to be present his fleashe onely, without Bloude, soule, and Godhead. Vvhiche is confuted by plaine scriptures. Christe raised from the dead, now dieth no more. Rom. 6. He suffereth him selfe no more to be druided. 1. Cor. 1. Every sprite that loseth Iesus, this is Antichriste. 1. Iohan 4. Hereof it foloweth, that if Christe be verily vnder the forme of Breaed in the Sacrament, as it is otherwheres sufficiently prooued: then is he there entier, and whole, Fleashe, Bloude, and Soule, whole Christe, God and man, for the inseparable vnion of bothe natures in one person. Vvhiche mater is more amply declared in the Article of the Adoration of the Sacrament.

The B. of Sarisburie.

In the ende M. Harding confirmeth this Doctrin by the Confutation of an error: whiche for the noueltie, and strangenesse of it, may easily seeme to be his owne: and therefore ought of right to be called, M. Hardinges error. For, I beleue, it was neuer, neither defended, nor imagined by any other.

He surmiseth, there be some, that either haue saide, or els may saie, that Christes fleashe is present Really in the Sacrament: how be it deade, and bloudlesse, and utterly void bothe of Soule, and Godhead. This is a new error, neuer tamed, or touched before this time.

As for vs, wee do constantly beleue, and confesse, that Christe the very natural Sonne of God receiued our fleashe of the Blessed Virgin, & that, where so euer that fleashe is, there is also bothe the Godhead, and the Soule.

Of this vndoubted truth M. Hardinge geathereth an impertinent Conclusion. For thus he reasoneth, If Christe be verily vnder the forme of Breaed in the sacrament, then is he there intiere, and whole, God, and Man. In deede, the first being graunted, the rest must needes folow. But how is M. Harding so wel assured of the first? What olde Doctour, or Ancient Father euer taught him, that Christes Bodie is Really, and fleashe ly present vnder these Formes, or Fantasies of Breaed, and Wine? If the Learned Fathers saie so, it were good, to shew it: If they say not so, it is greate shame, to pleade it. Verily, al that M. Hardinge hath yet saide, is not hable to proue it.

Now, good Christian Reader, for thy better satisfaction in this case, beinge so dangerous, wherein who so erreth, is an Idolater, & knoweth not God, it may please thee briefly to consider, bothe the Ancient godly Fathers vndoubted iudgement touching this Sacrament, and also the ancient order, and blage of the same.

First, concerninge the iudgement of the Fathers, in this behalfe, S. Chrysostome saith, In vasis sanctificatis, non verum Corpus Christi, sed Mysterium Corporis Christi continetur: In the Holy vessels, not the very, or true Bodie of Christe, but the Myserie of Christes Bodie is contained.

S. Augustine saith, Interrogo vos, Fratres, dicite mihi: quid plus videtur vobis, Corpus Christi, an Verbum Christi? Si vultis verè respondere, hoc dicere deberis, quod non sit minus Verbum Dei, quam Corpus Christi: I demaunde of you this question, my Brethren, answere mee. Whether, thinke yu, is greater, the Bodie of Christe (meaninge thereby the Sacrament) or the Woorde of Christe? If ye wil answere truly, this must yee say, that the Woorde of God is no lesse, then the Bodie of Christe. S. Hierome saith, Ego Corpus Iesu Euangelium puto. Et quamuis, quod Christus dicit, Qui non manducat meam Carnem, &c. possit intelligi de Mysterio, tamen verius Corpus Christi, & sanguis eius Sermo Scripturarum est: I take, the Bodie of Iesus to be the Gospel. And, al be it these Woordes of Christe (He that eateth nor my Fleashe &c.) may be taken of the Sacrament, yet in truer sense the Vwoorde of the Scriptures is the Bodie, and Bloude of Christe.

Likewise

Chrysostom . in  
Opere imper-  
fecta. homi. 11.

1. Questio in-  
terrogo vos.

Hieronym. in  
Psalm. 147.

Verius,

Likeliffe saith the Origen, Quod si circa Corpus Christi seruandum tanta vtimini cautela, quomodo putatis, minoris esse periculi, Verbum Dei neglexisse, quam Corpus eius? yf ye take sutch beede in keepinge (the Sacrament, which is called) the Bodie of Christe, how can you thinke there is lesse danger, in despisinge the Woorde of God, then there is in despisinge (the Sacrament, that is called) the Bodie of God?

Origē. in Exod.  
homi. 13.

If the Sacrament were in deede, and Really the Bodie of Christe, and so our very Lorde, and God, thus to compare it with a Creature, and to make it inferiour vnto the same, as S. Augustine, S. Hierome, Origen, and other Godly Fathers doo, it were greate blasphemie.

S. Augustine saith, Plus est vnus Deus, quam vnus Baptismus. Neque enim est Baptismus Deus. sed ideo magnum aliquid est, quia Sacramentum est Dei: One God is more, then one Baptisme. For Baptisme is no God. But yet is Baptisme a greate thinge, because it is a Sacramente of God.

Augustin De  
vnico Baptismo  
contra Petilianum, ca. 5.

Origen that greate learned Father saith, Ille Panis, qui sanctificatur per Verbum Dei, & Obsecrationē, iuxta id, quod habet materiale, in ventrē abit, & in secessum eiecitur: The Breade, that is Sanctified by the Woorde of God, and by praiere, touchinge the Material parte of it (whiche is the Sacramente) entreteth into the Belly, and passeth into the draught. These wordes were horrible to be spoken, if the Sacrament in deede were Christe, and God.

Origen in Mat-  
thæum, ca. 15.

S. Ambrose expoundinge these wordes of Christe, Geue vs this day our dayly Breade, saith thus, Hodie dat nobis hunc Panem, quem ipse quotidie sacerdos Consecrat suis Verbis. Possumus & ipsum Dominum accipere, qui ait, Ego sum Panis vitæ: Euen this day Christe geueth vs this (dayly) Breade (that is, the Sacrament) whiche he him selfe beinge the Priest dooth dayly Consecrate with his owne wordes. Wee may take the same dayly Breade also for our Lorde him selfe, that saith, I am the Breade of life. Hereby it is plaine, that Christe him selfe, and the Sacramente are sundrie thinges: and that neither the Sacramente is Christe him selfe, neither Christe him selfe is the Sacramente.

Ambros. de Be-  
ndictionib. pa-  
triarcharum.

S. Chrysostome saith, Habent & Hereses in Schismate similiter Ecclesias, &c. Heresies in their Schisme haue likewise Churches, as wel as haue the Catholiques, likewise the Holy scriptures, likewise Bishoppes, likewise orders of Clerkes, likewise Baptisme, likewise the sacrament (of the holy Communion) likewise al other thinges: and, to be shorte, Christe him selfe. Here likewise this holy Father S. Chrysostome, contrary to S. Hardinges fantasie, presuppoeth a great difference bitweene the Sacramente, and Christe him selfe. But what can be so plaine, as these wordes of S. Ambrose touchinge the same: Venisti ad Altare: vidisti Sacramenta posita super Altare: & ipsam quidem miratus es Creaturam. Tamen Creatura solennis, & nota: Thou camest to the Altar, and sawest the Sacrament laide vpon the Altar: and thou marvelledst at the Creature. And yet is it a Creature Common, and known. Here S. Ambrose by expresse wordes calleth the Sacrament, not Lorde, or God, but a Creature.

Chrysostom in  
Opere Imperfe-  
cto, homi. 42.

Ambros. De Sa-  
cram. li. 4. ca. 3.

Therefore Epiphanius thereof writeth thus, Hoc est rotundæ figuræ, & insensibile, quantum ad potentiam &c. Dominum vero nostrum nouimus totum sensum, totum sensuum, totum Deum, totum mouentem: This thinge (that is, the Sacrament) is of a rounde forme, (for it was a greate thicke rounde Cake) and, touchinge any power, that is in it, vtterly void of sense. But wee know that our Lorde is whole sense, whole sensible, whole God, whole mouinge. In these wordes, bitweene Christe, and the Sacrament appeareth likewise a greate difference.

Epiphani. in An-  
chorato.

Iustinus Martyr saith, Alimento Humido, & Sicco admonemur, quæ propter nos Deus Dei filius perpeffus sit: By Drie, and Moyste foode (whereby he meaneth the Sacrament) wee are taught, what thinges God the Sonne of God hath suffered for vs.

Iustinus Martyr  
in colloquio

Cyrillus calleth the Sacramente, Fragmenta Panis: Fragmentes, or peeces of Breade.

cum Tryphone.

S. Augustine calleth it Buccellam Dominicam: The Lordes morsel.

Cyrill. in Iohan.  
lib. 4. ca. 14.

Certainely, it had bene horrible wickednesse, to haue called the Sacramente

Augustin. in Io-  
han. tracta 26.



**The Sacrament a Creature.**

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**THE XXL ARTICLE**

*Liturgia Chrysostomi.*

by any of these names, either a Creature : or, a thinge Insensible, and voide of Life : or, a Foode Drie, and Moysse : or, a Moysel : or, a Fragmente : or, a peece of Breade. As the holy Fathers had beene perswaded, as M. Hardinge beareth vs in hande, that the Sacrament was their Lorde, and God.

Chrysostome in the Communion, that commonly beareth his name, after the Consecration praieth thus, Wee beseeche thee, o God, to sende downe they Holy Ghoste vpon these (Sacramentes, or) Presentes laide before vs. And M. Hardinge him selfe in his Masse, in like manner after Consecration, maketh his Prayers vnto God in this wise : Looke, O Lorde, vpon these Sacramentes with a gracefull, and a cheareful countenance, and vouchesafe to receiue the same, as thou didst sometime receiue the Oblations of Abel thy Childe, and the Sacrifice of our Patriarke Abraham, and the thinge that was offered vnto thee by the high Priest Melchisedek.

It were very mutche for M. Hardinge to say, that he praieth God, that the holy Ghoste may come vpon Chyriste, that God at his request, and for his sake, wil fauourably, and chearefully beholde his owne Sonne: or, so receiue him, beinge our Lorde, and God, as he sometime receiued a Goate, or a Weather, or any other like corruptible kinde of Sacrifice.

How be it, if he speake plainly, and dissemble not, as some of his frenedes are afraide, he dooth, then is this vndoubtedly the very tenoure, and meaninge of his praiser. But if he dissemble, and speake otherwise, then he thinketh, and that at the secreteste, and holpest parte of al his Masse, then by his owne Confession, and by the Authortie of his owne Masse booke, the Sacrament is not Lorde, and God.

*Cypria in Concil. Cartha. ad Quirinum.*

In the Councell holden at Cartage vnder S. Cyprian, Cecilius à Bilra saith thus, Antistes Diaboli audet Eucharistiam facere : A Priest of the Diuel dareth to make the Sacramente : Whiche woordes by M. Hardinges exposition, must needs sounde thus, A Priest of the Diuel dareth to make our Lorde, and God. Whiche saieinge notwithstandinge, emonge the Priestes of M. Hardinges side, is not so strange. For thus they dare to say without feare, or shame, Sacerdos est Creator Creatoris sui : qui Creauit vos, dedit vobis Creare se : qui Creauit vos absque vobis, Creatur à vobis medianribus vobis : The Priest is the Creatour of his owne Creatour: he that Created you of nought, hath genen you power, to Create him selfe of nought: he that made you without you, is made of you by meane of you. These woordes sometime had beene counted blasphemie. But now they must be taken as good, and Catholique, as vttered by the patriarches of that profession.

*stella Clericorum Sermon. Discepu. ser. III.*

Thus mutche of the iudgement of the olde Fathers, touchinge this question. Now for the Anciente Order, and Usage of the Sacramēt, it may please the, good Chyristian Reader, to vnderstande, that, for the space of fire hundred yeres after Chyriste, it cannot appeare, that euer any man Adoured, or Woozhipped the Sacramente with Godly honour : whiche is a greates token, it was not then accounted our Lorde, and God.

*Hesychius in Leui. li. 2. ca. 8.*

The manner was then in many Churches, that al such remanentes, and portions of the Sacramente, as were not receiued of the people, should be burnt, and consumed into ashes: whiche thinge vndoubtedly had not been sufferable emonge Chyristian people, if the holy learned Fathers had thought, the Sacramente had ben the very Lorde, and God.

*Beno Cardinalis.*

Pet Pope Hildebrande, that forbade Priestes Marriage, toke the Sacrament, and demaunded of it certaine secrete questions of thinges to come : and bicause it woulde not, or coulde not speake, and make him answere, in his furie he threwe it into the fier.

They haue honoured the Pope by the name of God, as it appeareth by sundrie their Decrees, and Canons. And in their bookes they haue not doubted to write thus

Anno. 1226.

Anno. 1265.

thus, Dominus Deus noster Papa: Our Lorde God the Pope. But the Sacramente, whiche now, they saie, is Lorde, and God, they neuer, neither intituled by the name of God, nor worshipped it with godly honour, before the time of Honorius. 3. nor allowed it any holy Daie, before the time of Urbanus. 4. If the Worlde had bene wel assured, that the Sacramente had bene the Lorde, and God, it is not likely, it shoulde haue continued so longe without either Godly title, or Godly honour.

In the ende Pope Clemente the fiftie graunted out large, and liberal indulgences to al, that woulde frequente this þewe holy Daie, to countenance this þewe Religion: For the first Euen songe, Matins, Masse, and Later euen songe, Prime, and Homes, for euery of these times a hundred daies of pardon, toties, quoties, à poena, & culpa. Thus the people was wel allured, and thus this þewe holy Daie, and þewe Religion gate greate credite.

S. Hierome saithe, Pagani Deos suos digito ostendunt: & ob hoc ingerunt mihi opprobria. Vnde sciant, quod ego mente Deum meum reconditum teneo, & per interitorem hominem in ipso habito: The Heathens pointe their Goddes with their finger: and that they saie to my reproche. But let them knowe, that I haue my God hidden in my harte, and that by my inwarde man I dwell in him.

Certainely, if the Sacramente coulde speake vnto M. Hardinge, thus it woulde speake: I am a Creature, as S. Ambrose teacheth you: I am a fragmente, or peece of Bread, as S. Cyril teacheth you: I am a thinge insensible, and void of life, As Epiphanius teacheth you: I am a Corporal foode, and passe into your bodies, and increase the substance of your Fleashe, as other meates doo, As Origenes, and Irenaeus haue taught you: I moulde, and putrefie, and am subiecte to corruption, As your eyes, and senses may easily teache you: I am a Sacramente of Christe, I am not Christe: I am a Creature of God, I am not God: ye doo wronge vnto mee, ye doo wronge vnto God: The woormes of the Earth, and the birdes of the Aire wil condemne your folie: Geue not this honour vnto mee: geue Godly honour vnto God. If the Sacramente coulde speake vnto M. Hardinge, thus woulde it speake: and beinge a dumme, and a luelesse thinge, and not hable to speake, yet thus it speaketh.

God open the eyes, and hartes of al menne, that they may see, and discern the Almighty, and Euertlasting God, from a Corruptible Creature, that is no God. Amen.

FINIS.



Extraud. Iohan.

22 Cum inter. in

Glosa.

Dist. 96. Satis

euidenter.

De Elect. &amp; E-

lecti pteft.

In proemio cle-

men. Augustinus

steuchus.

Clemen. li. 3. ti.

16. Si Dominum

Anno Dñ. 1308.

Hieronym. in

Psalm. 41.



# THE XXII. ARTICLE, OF REMAININGE VNDER THE ACCIDENTES.

The B. of Sarisburie.

**Or,** that the People was then taught to beleue, that the Bodie of Christe remaineth in the Sacrament, as longe, as the Accidentes of the Breade remaine there without Corruption.

M. Hardinge. The. I. Diuision.

These five Articles here folowinge are schoole pointes, the discussion whereof is more curious, then necessarie. Whether the faithfull people were then, that is to saie, for the space of sixe hundred yeeres after Christe, taught to beleue, concerninge this blessed sacrament, precisely accordinge to the purporte of al these Articles, or no, I know not. Verely I thinke, they were taught the truite of this matter simply and plainely, yet so as nothinge was hidden from them, that in those quiet times, (quiet I meane touchinge this pointe of Faith) was thought necessary for them to knowe. If subens there hath bene more taught, or rather if the truth hath in some other forme of woordes bene declared, for a more euidence and clearenesse in this behalfe to be had, truth it selfe alwaies remaininge one: this hath proceeded of the diligence, and earnest care of the Church, to repress the pertinacie of Heretikes, who haue within these laste sixe hundred yeeres impugned the truite herein, and to meete with their peruerse and forward objections: as hath bene thought necessary to finde out suche wedges, as might beste serue to rine suche knotty blockes.

The B. of Sarisburie.

M. Hardinge passeth lightly ouer these Articles folowinge, as beinge onely, as he saith, certayne vnnecessary Schoole pointes, to be debated privately amonge the learned, and nothinge perteing to the simple capacitie of the people. Whiche thinge may the better appeare, by that he is not hable to auouche any of the same by the Authoritie of any ancient learned Father.

It is true, that the Doctrine of the Church touchinge the Sacramente in the Olde time was deliuered simply, and plainely vnto the people. But, M. Hardinge him selfe wel knoweth, that Doctrine was nothinge like vnto this Doctrine.

S. Augustine taught the people thus, Christus in Cœna Figuram Corporis sui commendauit: Christe at his supper gaue a Figure of his Bodie.

S. Ambrose saith vnto the people, Post Consecrationem Corpus Christi Significatur: After Consecration the Bodie of Christe is Signified.

S. Chrysostome saith vnto the people, Si mortuus Christus non est, cuius Symbolum, ac Signum hoc Sacrificium est: Yf Christe died not, whose Signe, and whose token is this Sacrifice? And to leaue infinite other like Authorities to like purpose, S. Augustine thus taught the people, Non hoc Corpus, quod videtis, manducaturi estis: nec bibituri illum Sanguinem, quem fusi sunt, qui me Crucifigunt: Ye shal not eate (with your bodily mouthes) this Bodie, that you see: nor shal you drinke that Bloude, whiche they shal shedde, that shal Crucifie mee.

And whereas Christe saith, Onles ye Eate my Fleashe, and Drinke my Bloude, ye shal haue no Life in you, The Olde learned Father Origen thereupon thus taught the people: Si secundum Literam accipias hæc verba, illa Litera occidit: yf ye take these woordes accordinge to the Letter, this Letter killeth.

And touchinge Christes Bodie it selfe, the Holy Bishop, and Martyr Vigilius taught the people in this soyte: Caro Christi, cum esset in terra, non erat in Cælo: & nunc,

Augustin. in  
Psalm. 3.

Ambros. De illis  
qui initian. My-  
ster. Ca. 9.

Chrysost. in Mat-  
the. homi. 83.

Augustin. in  
Psalm. 98.

Origen. in Le-  
uiti. homi. 7.

Vigilius contra  
Eutychem. li. 1.

nunc, quia est in Cælo, non est vtiq; in terra: The Fleashe of Christe, when it was in Earth, was not in Heauen: And nowe, because it is in Heauen, doubtlesse it is not in Earth.

S. Augustine saide thus vnto the People, The Bodie, wherein Christe rose againe, muste needes be in one place: Corpus, in quo Resurrexit, in vno loco esse oportet. *De Con. Dist. 2. Prima.*

Cyrrillus saide vnto the People, Christus non poterat in Carne versari cum Apostolis, postquam ascendisset ad Patrem: Christe coulde not be conuersante togeather with his Disciples in his Fleashe, after he had Ascended vnto his Father. *Cyrrillus in Io. han. lib. II. ca. 3.*

Touchinge the Eatinge of Christes Bodie, S. Augustine taught the people in this wise: Crede, & manducasti. Credere in Christum, hoc est, manducare Panē Vium: Beleeue in Christe, and thou hast Eaten Christe. For beleeuinge in Christe, is the Eatinge of the Breade of life. *Augustin. in Io. han. tracta. 26. De Con. Dist. 2. Vt quid.*

Likewise againe, Quomodo in Cælum manum mittam, vt ibi sedentem teneam? Fidem mitte, & tenuisti: Thou wilt saie, How shal I reache my hande into Heauen, that I maie holde Christe sittinge there? I answere thee, Reache vp thy Faith, and so thou holdest him. *Augustin. in Io. han. tracta. 30.*

Thus was the People then taught, simply, and plainely: and that not onely in the Scholes, but also openly in the Church: neither onely in one place, but at Hippo, in Africa: at Constantinople, in Thracia: at Alexandria, in Aegipte: at Milaine, in Italy: and so in al places, and in al Churches throughout the Worlde: and this was then thought to be the Catholique Doctrine of the Sacramentes. Transubstantiation, Real Presence, Concomitantia, Accidentes without Subiectes, Natural Bodies without Natural places, Quantum sine modo Quanti, Holy Fourmes, and Holy Shewes were not yet knowne, nor hearde of.

At the laste, as M. Hardinge saithe, there sprange vp certaine strange Heretiques, that saide, that like as the Nature, and Substance of Water remaineth in the Sacramente of Baptisme, euen so the Nature, and Substance of Breade, and Wine remaineth stil in the Sacrament of Christes Bodie: But if this, accordinge to M. Hardinges iudgemente, be an Heresie, then must al the Olde Fathers, and Doctors of the Church be condemned, for Heretiques.

For Gelasius saithe, There remaineth stil in the Sacramente the Nature, or Substance of Breade, and Wine. *Gelasius contra Eutychem.*

Chrysostome saithe, The Nature of Breade remaineth in the Sacramente, as before. *Chrysostom. ad*

Theodozetus saithe, The Breade remaineth in his former Nature, and Substance: In priori Natura, & Substantia. *Cesarum. Theodoretus*

S. Augustine saithe, Quod videtis, Panis est: The thinge, that ye see, is Breade: He saithe not, It seemeth Breade, but it is no Breade: It is onely the Accidente, the Fomme, and the Shewe of Breade: but, Panis est, It is in deede, and Verily Very Breade. *Dialogo. 1. Augustin. in sermon. ad*

But, I trowe, bothe these, and al other like Ancient learned Fathers, must, by M. Hardinges Decree, be taken for New Passers, and condemned for Heretiques. *Infantes. Bede in I. ad Corin. 10.*

This is that knotty greate Blocke, whiche to riuē, and rente vp, M. Hardinge hath diuised a ioyly substantial stronge yron wedge made of Accidentes. God knoweth, a simple, and a childish instrument: and yet muche like to the rest of his toles. How be it, God be thanked, the Church of God was hable to confounde, and to cleaue a sander al manner Heresies twelue hundred yeres togeather, without any of these wedges.

M. Hardinge. The. 2. Diuision.

Yet this matter hath not so muche ben taught in open audience of the people, as debated priuately betweene learned men in schooles, and so of them set forth in their priuate writings, wherein if some perhappes through contention of wittes haue bene either ouer curious, or ouer bolde, and haue ouer shotte the marke, or not sufficiently confirmed the point they haue taken in hande to treat of, or through ignorance, or fauoure of a parte, haue in some thinge swarued from reason, or that meaninge

whiche



whiche holy Church holdeth: it is greates vncourtesie, to laie that to our charge, to abuse their ouer-  
sightes to our discredite, and to reprove the whole Church for the insufficiencie of a fewe.

The B. of Sarisburie.

For excuse hereof, M. Hardinge saith, This Doctrine serued onely for the  
Schooles, and had no place amonge the People. But so likewise did the reste of al  
their Doctrine. For it was euer their greatest policie, to keepe their learninge in  
the Schooles, and to see, that the People should know nothing. S. Hierome saith,  
Eadem & in Veteri, & in Nona Hæresi seruatur Fides: ut aliud populi audiant, aliud præ-  
dicent Sacerdotes: They keepe one Faith bothe in the Olde Heresie, and in the Newe.  
The People heare one thinge, and the Priestles teachen another. And certainly, as their Re-  
ligion was vbled, happy was the poore people, that knewe least of it. S. Hilaries  
wordes may very aptly be applied vnto them, Sanctiores sunt aures plebis, quam  
corda Sacerdotum: There is more holinesse in the eares of the People, then in the hartes of  
the Priestles.

Hieronym. ad  
Pammachi. con.  
error. Iohan.  
Hierosolymitani  
Hilarius contra  
Auxentium.

Antoninus in 3.  
par. Summe.  
titul. 13.  
Biel lection. 84.

How be it, contrary to M. Hardinges euasion, other Doctours of his owne forme,  
Antoninus, Gabriel, and others seeme to publishe the same, as a General Doc-  
trine, Common, not onely to the Schooles, but also to the whole Church, and  
nomore touchinge the Priestle, then the simplest of the People.

And verily, if the Sacramente be God in deede, and that, not a God for euer,  
but onely to last for a season, whiche is the purpoze of M. Hardinges Doctrine,  
why shoulde not al the People vnderstande, when it beginneth to be God: how longe  
it contineweth God: when it is God: when it is no God: & how longe they may As-  
doure it without danger: & when they make safely leaue of, & Adoure nomore: For  
duringe the time it is God, who so Adoureth it not is wicked, & godlesse: and, who  
so Adoureth it, when it is no God, committeth Idolatrie, and Adoureth a Creature  
in steede of God. Therefore the certaintie hereof, notwithstandinge M. Hardinges  
contrary iudgement, seemeth as necessary for the People, as for the Priestle.

But here it appeareth, M. Hardinge is halfe ashamed of his owne Scholastical  
Catholique Doctours. For he confesseth, That either of mere ignorance, or of affection,  
and fauour of partes, they haue sometime swarned, bothe from common Reason, and also from  
the sense of the Catholique Church. This make stande wel for a Maxima, as one of  
the greatest trutthes of M. Hardinges whole booke.

Notwithstandinge, these Doctours utteringe suche pointes of learninge,  
were neuer thought to publishe their owne priuate fantasies, but rather the Ca-  
tholique Doctrine of the vniuersal Romaine Church: Neither was there either  
Bishop, or Cardinal, or Pope, or Council, that euer condemned them for the same.

M. Hardinge. The. 3. Diuision.

Now concerninge this Article, whether we are able to auouch it by suche authorities, as M.  
Iuel requireth, or no: it shal not greatly force. The credite of the Catholique Faith dependeth not  
of olde proufes of a fewe newe controuersed pointes, that ben of lesse importaunce. As for the people,  
they were taught the truerth plainely, when no Heretique had assaulted their Faith craftely. (248)  
The doctrine of the Church is this: The Bodie of Christe after due Consecration remaineth so longe  
in the Sacramente, as the Sacramente endureth. The Sacramente endureth so longe, as the forme of  
Breade, and Vine contineweth. Those formes contineweth in their integritie, vntil the  
other accidenties be corrupted, and perishe. As if the colour, weight, sauour, taste, smell, and  
other qualities of Breade, and Vine be corrupted, and quite altered, then is the forme also of  
the same annihilated, and vndone. And to speake of this more particularly, sith that the  
substance of Breade and Vine is turned into the substance of the Body and Bloude of Christe, as the  
(249) Scriptures, auncient Doctours, the necessary consequent of truerth, and determination of holy  
Church

The. 248. Vn-  
truerth. For this  
is a newe fanta-  
sie, and not the  
Doctrine of the  
Auncient  
Church.  
The. 249. Vn-  
truerth. For nei-  
ther the Scrip-

Church leadeth vs to beleene: if suche change of the Accidentes be made, whiche shoulde not haue sufficed to the corruption of Breade and VVine, in case of their remaindre, for suche a change the Body and Bloude of Christe ceaseth not to be in this Sacrament, whether the change be in qualitie, as if the colour, saour, and smel of Breade and VVine be a litle altered, or in quantitie, as if thereof diuision be made into suche portions, in whiche the nature of Breade and VVine might be reserved. But if there be made so great a change, as the nature of Breade and VVine shoulde be corrupted, if they were present: then the Body and Bloude of Christe doo not remaine in this Sacrament, as when the colour, and saour, and other qualitties of Breade and VVine are so farre changed, as the nature of Breade and VVine mighte not beare it: or on the quantitie side, as if the Bread be so smal crumbled into duste, and the VVine dispersed into so smal portions, as their formes remaine no longer: then remaineth no more the Body and Bloude in this Sacrament. Thus the Body and Bloude of Christe remaineth in this Sacrament, so long as the formes of Bread and VVine remaine. And when they faile and cease to be any more, then also ceaseth the Body and Bloud of Christe to be in the Sacrament. For there muste be a conuenience and resemblance betweene the Sacramentes, and the thinges whereof they be Sacramentes, whiche done away and losse at the corruptions of the formes and Accidentes, the Sacramentes also be vndone and perishe, and consequently the inward thinge and the heavenly thinge in them contained, leaueth to be in them.

The B. of Sarisburie.

I cannot imagine, wherefore M. Hardinge shoulde so often telle vs, that the people in the Primitive Church was taught plainly. For, as nowe, in his Church of Rome, al thinges of purpose are drowned in darknesse, & the simple people suffered to knowe nothinge; so not the meaninge of the Sacramentes, whiche of al other thinges shoulde be moste plaine.

For, briefly to open some parte of the Mysteries, whiche euery of the simple vnlearned People may not knowe, marke, I beseeche thee, good Christian Reader, how plainly they haue determined the manner of Christes Beinge in the Sacrament. Thomas of Aquine y most famous of al the Schole doctours writeth thus: In Corpore Christi in Sacramento non est distantia partium ab inuicem, vt oculi ab oculo, aut Capitis a pedibus: sicut est in alijs Corporibus organicis. Talis enim distantia partium est in ipso Corpore Christi vero: sed non prout est in Sacramento. Quia sic non habet Quantitatem dimensionum. In the Bodie of Christe in the Sacramente there is no distance of partes, one from an other: as bitwene eie, and eie: or eie, and eare: or heade, and feete, as it is in other natural Bodies: For suche a distance there is in the True Bodie of Christe: but not as it is in the Sacrament. For so it hath no dimension of Quantities. Out of whiche wordes the Reader may geather by the way, that, the True Bodie of Christe is not in the Sacramente. What a Christe haue they diuised for them selues? He hath neither Quantitie, nor Proportion of Bodie, nor distance of partes: he is neither longe, nor shorte, nor rounde, nor broade, nor thicke, nor thinne: his eyes, his eares, his heade, his feete are al in one. Yet is this the very Proportion, and stature of Christes Bodie, euen as he walkte vpon the Earthe, and euen as he was nailed vpon the Crosse.

And leaste any man shoulde stagger hereat, and stande in doubte, this matter is overlooked, and considered in the Decrees by the Canonikes, by these wordes: Sed secundum hoc videtur, quod vbi pars est, ibi est totum: & secundum hoc videtur, quod pes, & natus sunt coniuncti: quod non credo. By this it appeareth, that, where as the parte is, there is the whole: and that Christes foote and his nose are both together. But I cannot beleue that. So clearly, and plainly these menne are wonte to teache the people.

I passe over the reste of their Doctrine. Sometimes their Accidentes haue power to nourishe: Sometimes the same Accidentes are partes of the Substance: Sometimes Substance muste be an Accidente: Sometimes Accidentes muste be Substance. To be shorte, thus of Right they make Dais, and of Dais they make Right.

tures, nor any of the Ancient Doctours &c, leadeth vs thus to beleue.

August. ad Bonifacium epist. 23.

In 3. quest. 76. ar. 30.

De Con. Dist. 2. vbi pars. In Glosa.



Right. They are now ashamed of their owne Doctours, that lately were in highest roome, and, as it befelle sometime unto them, that enterprised the Tower of Babylon, one of them understandeth not an others language. And therefore now their buildinge is at a staie.

This is the simplicitie, & plainenesse of M. Hardinges Church. It is an easier mater, for the simple people to goe to Heauen, then for him, and his folowes to agree wel, and thowoly of the waie.

Here M. Hardinge without either Scripture, or Councel, or Doctour, hath interlarded a longe fable of his owne: whiche notwithstandinge, as he saith, is the Doctrine of the Church. But miserable is that Church, that hath neither Scripture, nor Councel, nor Doctour, to approue her Doctrine.

Firste he imagineth, That Christes Bodie is Really in the Sacramente, so longe, as the Sacramente is a Sacramente. Againe, by the tenoure, and force of his Doctrine, yf Christes Bodie once departe awaie, then is the Sacramente nomore a Sacramente. Thus this Doctrine turneth rounde. If it be a Sacramente, then is Christes Bodie there: if Christes Bodie be there, then is it a Sacramente. So simply, and plainly they teache the people. O happy are they, that haue such Pastors.

Further he saith, The Substance of the Breade, and Vine is Really changed into the Bodie, and Bloude of Christe. And this he auoucheth by Scriptures without wordes, and by Doctours without names.

Afterwarde, he keepeth greate Notes aboute Qualities, and Quantities: Howe far the coloure, or sauoure, or other qualities of the Breade maie be altered: and into howe smal mites the Breade maie be crommed (for these be his owne wordes) and yet neuerthelesse Christes Bodie continewe in it. No doubt, a very plaine, and comfortable, and a sauorie Doctrine for the people. S. Ambrose, S. Augustine, S. Hierome, S. Chrysostome, and other learned Fathers traueiled far, and deeply with greate studie: S. Paule was lifted vp into the thirde Heauen: yet none of them could vnderstande it.

In the ende he saith, There must be a conuenience, and a Resemblance betweene the Sacramente, and the thinges, whereof it is a Sacramente. For example, As Water dooth washe, and refreash the our Bodies: so by Resemblance we are taught in the Water of Baptisme, that Christes Bloude dooth washe, and refreash the our Soules. And, as our bodies be feedde by material Breade: so in the holy Communion we are taught by like Resemblance, that our soules are feedde with the Bodie of Christe. Suche conuenient Likenesse there is, betwene the Sacramente, and the thinge that is Represented by the Sacramente. But what suche Resemblance, or Likenesse can M. Hardinge imagine herein, to further his fantasie? Wherein are his Accidentes like vnto Christes Bodie? Or wherein is Christes Bodie like vnto his Accidentes? Will he saie, that the Accidentes of Breade do nourishe, & increase the Substance of our bodies: Or that our soules liue so by Christes Bodie, as our bodies liue by Accidentes? If he leaue this Resemblance of Feedinge, and Pourishinge, what other Resemblance can he finde?

O, howe muche better were it for M. Hardinge, simply, and plainly to confesse, that, as wel for this Article, as for the rest, he is utterly destitute, not onely of the Scriptures, but also of General Councelles, and Ancient Fathers: and hath nothinge to allege, but onely certayne vaine imaginations of his owne:

M. Hardinge. The. 4. Diuision.

Here because many of them, whiche haue cutte them selues from the Church, condemne the Reseruation of the sacrament, and affirme, that the Body of Christe remaineth not in the same, no longer then duringe the time, whiles it is receined, alleaginge against Reseruation the example of the Paschal

Of reseruation of the Sacrament. Exodi. xii.

Ad Calosy-  
rium Arle-  
noiten. E.  
piscopum.  
citat Tho-  
mas parte.  
1:9:76.

chal Lamb in the olde lawe, whose in nothinge ought to have remained until the morninge; and like wise of Manna; I will rehearse that not alse and howe in place of Cyrillus Alexandrinus. His wordes be these. Audio quod dicant mysticam benedictionem, si ex ea remanescunt in se-  
quentem diem reliquiae, ad sanctificationem inuilem esse. Sed infaniam haec dicentes. Non enim alius sit Christus, neque sanctum eius corpus immutabitur: Sed virtus bene-  
dictionis, & vniuersa gratia manet in illo. It is tolde me, they saie, that the mystical blessinge  
(Iohē calleth the blessed sacrament) in case portions of it be kepte vntil the nexte daie, is of no ver-  
tue to sanctification. But they be madde, that thus saie. For Christe becommeth not an other, nei-  
ther his Holy body is chaunged: but the vertue of the consecration, and the quickeninge or life ge-  
uinge grace, abideth stil in it. By this sayinge of Cyrillus, we see that he accompteth the error of  
our aduersaries in this Article, no other then a meere madnes. The Body of Christe (saierh he) which  
he termeth the Mystical blessinge, because it is a moste holy Myserie donne by consecration, once con-  
secrated is not chaunged, but the vertue of the consecration, and the grace that giueth life, (250) wordes  
by he meaneith that the assumed of the Vworde, remaineth in this sacrament, also when it is  
kept: (250) verely euen so longe, as the outwarde formes continue & are not corrupte.

#### The B. of sacrifice.

Trueth is not afralde of sclanderous Tragedies. We haue not cutte of our  
selues from the Catholique Church of God. We haue forsaken the dangerous  
companie of them, that haue turned the Church of God into a cause of Theues:  
whose companie God by special wordes hath willed vs to forsake. For thus the  
Almighty saith vnto vs, O my people, come out from her, and be not partetaker of her  
sinnes: lest ye take parte of her plagues.

The mater of Reseruation is onely passed on, and utterly impertinente; and  
nothinge belonginge to this question. How be it, onlesse M. Hardinge had vsed the  
advantage of this Digression, he had passed ouer this whole Article without na-  
minge of any Doctour. I graunte, The Sacramente in the Oldetime in some  
certaine Churches was Reserued: how be it, not to be worshipped with godly ho-  
nour, but onely to be receiued in the holy Communion of the people. And Digress  
amongst other godly Fathers sameth to mislike the same. For thus he writteth:  
Dominus Panem, quem Discipulis dabat, non distulit, nec seruari iussit in Crastinum:  
The Breade, that the Lorde gaue to his Disciples, he differred it not, nor willed it to be Re-  
serued vntil the nexte daie.

But touching the force of this Article, Cyrillus speaketh not one Word, be,  
neither of Corporal presence, nor of Fourmes, nor of Accidētes, nor of Crommes,  
nor of Quantities, nor of Qualities, nor of Putrefaction, or Corruption, nor of the  
cōminge of Christes Bodie, nor of the Abode, or Departure of y same, nor of any  
other the like M. Hardinges Myseries. Therefore this holy Father neither recom-  
ueth our Doctrīne, nor chargeth vs, as M. Harding imagineth, with any madnesse.  
But if he were now alīue, he would accompte him madde, and thise madde, that  
would so madly racke his wordes to so vaine a purpose.

Concerninge the Reseruation of the Sacramente, that Cyrillus speaketh of,  
the mater stode thus. Sometime after that the people had receiued the Holy My-  
series, it happened, that there remained some portions vntouched. These por-  
tions so remaininge the godly Fathers, that then were, thought it not mete, to  
turne to any profane vse: but rather Reserued them vntil the nexte daie, to be re-  
ceiued of the people in the Holy Communion. For as yet there was no Priuate  
Mass knowen in the whole Church of God, throughout the worlde.

The Nestorian Monkes repined hereat, and saide, The Sacramente coulde not so  
longe continue Holy. Cyrillus answereth them, not that the Fleashe, which  
Christe receiued of the Blessed Virgin, continue with stil, as inclosed in the Sacra-  
mente,

The 150. Vn-  
trueth, stand-  
ge in vntue,  
and guileful con-  
struction.

Apocalip. 18

Origen in Leuit.  
homil. 5.



ment, as it is intrinſically reported by *Dr. Hardinge*, but that *Chriſtes* Inſtitution, & the *Myſtical Benediction*, which he calleth the *Duckeninge* Grace, continueth ſtil. And his reaſon is this, for that all Sacramentes have their vertue, & power, not of them ſelfe, but wholly and onely from *Chriſte*. Therefore, as *Chriſte* is one, & continueth ſtil without change: even ſo muſt the Grace, that *Chriſte* worketh in us by his Sacramentes, be likewiſe one, and continueth ſtil. And as there is no vertue in the Water of Baptiſme, but when it is bleſſed: even ſo there is no vertue in the Bread of the Holy Communion, but likewiſe onely when it is bleſſed.

As for the *Duckeninge* Grace, it is as wel in the one Sacramente, as in the other. *S. Ambroſe* ſaith, *Aqua Baptiſmatis habet Gratiā Dei, & Præſentiam Trinitatis*: The Water of Baptiſme hath the Grace of God, and the preſence of the Holy Trinitie. And in the *Picene* Countie it is written thus: *Cogita aquas plenas ignis Coeleſtis*: Imagine this Water to be full of Heavenly fire. And this Grace is not onely for one yeare, or two, but laſteth, & continueth ſtil. So *S. Auguſtine* ſaith, *Arca Teſtamenti, quamvis ab hoſtibus capta, Virtutem tamen ſuā Sanctificationis non amiſit*: The Arke of God, notwithstandinge it were taken, and carried awaie by the Enemies, yet it loſt not the vertue of the former holineſſe, that was in it.

But *Dr. Hardinge* upon occaſion hereof, either thinke, or ſay, that this Grace is Really, and Subſtancially incloſed, either in the one Sacramente, or in the other. *Bonaventura* ſaith, *Non eſt aliquo modo dicendum, quod Gratia continetur in Sacramentis eſſentialiter, tanquam aqua in vaſe. Hoc enim dicere, eſt erroneum. Sed dicuntur continere Gratiam, quia eam ſignificant*: VVe may not in any wiſe ſay, That the Grace of God is contained in the Sacramentes Subſtancially, and in deede, as Water is contained in a Veſſel. For, ſo to ſay, it were an error. But Sacramentes are ſaide, to containe the Grace of God, becauſe they ſignifie the Grace of God.

Here the Opinion, that *Dr. Hardinge* ſeemeth to maintaine, is condemned for an error: And this ſentence allowed for true, and Catholique: Sacramentes are ſaide to containe the Grace of God, becauſe they ſignifie the Grace of God. To conclude, he ſaith, *Gratia eſt in animis, non in ſignis Viſibilibus*: The Grace is in the Minder, or Soules of the recipients: not in the Viſible Signes, or Sacramentes.

*Ambroſ. De Sacramen. li. 1. ca. 5.*  
*Πλὴν τὸ θεῖον πνεῦμα*  
*voel. T. 4. v. 12.*  
*Auguſt. contra Gaudens. li. 3.*

*In 4 Senten. Diſt. 1. qua. 3.*

FINIS.



## THE XXIII. ARTICLE,

VVHETHER A MOVSE &amp;c.

The B. of Sarisburie.

**Q** That a Mouſe, or any other woodme, or Beaſte may eate the Bodie of Chriſte: For ſo ſome of our Aduerſaries haue ſaide, and taught.

M. Hardinge. The I. Diuiſion.

Iuel con-  
trarieth  
him ſelfe.

VWhereas M. Iuel imputeth this vile aſſeueration but to ſome of the aduerſaries of his ſide, he ſeemeth to acknowledge, that it is not a doctrine vniuerſally taught and receiued. The like may be ſaide for his nexte Article. And if it hath bene ſaide of ſome one, and not taught vniuerſally of al, as a true doctrine for Chriſten people to beleue: how agreeth he with himſelfe, ſayinge after the rehearsal of his number of Articles, the ſame; none excepted, to be the higheſt myſteries, and greateſt keies of our Religion. For if that were true, as it is not true for the greateſt parte, \* then ſhoulde this Article haue bene affirmed and taught of al. For the higheſt and greateſt pointes of the Catholike Religion be not particular, but of vniuerſal teachinge.

\* By this rule  
the greateſt  
pointes of M.  
Hardinges Ca-  
tholique Reli-  
gion may wel  
come inqueſtis

The B. of Sarisburie.

Here it appeareth, that M. Hardinge ſomewhat miſliketh his Catholique Maſters, and thinketh it now an error, to ſay, That a Mouſe may eate the Bodie of Chriſte: and therefore he calleth this parte of his owne Doctrine, A vile aſſeueration. But if this Aſſeueration of M. Hardinges owne Doctours, & greateſt Doctours be ſo vile, then vile were they, that firſte diuiſed it. And yet I cannot wel ſee, how he may ſo lightly recante the Doctrine, that he was borne, & brought vp in, and condemne his owne felowes of villanie, without blame.

How be it, One good excuſe he ſeemeth to haue, that this parte of his Religion was neuer vniuerſally receiued, nor counted Catholique. And therefore he ſaith, It is no keie of his Religion. If M. Hardinge wil meaſure al the reſte in this ſorte, I feare mee, very fewe partes of his whole Religion wil proue Catholique. And yet the firſte diuiſours, and ſetters forth, and maintainers hereof, tooke this enermore for a principal keie, as without whiche the reſt of their Doctrine coulde not ſtande. Yet were they enermore accompted, bothe as vniuerſal for their Learninge, and as Catholique for their Religion, and as conſtante in the ſame, as M. Hardinge.

But in dede, the Olde holy Fathers, S. Ambroſe, S. Auguſtine, S. Hierome, S. Chryſoſtome neuer hearde of this ſtrange Doctrine: nor, if they had hearde it, would euer haue taken it for locke, or keie of their Religion: but would rather haue thought him woozthy to be lockt vp, as a madde man, that woulde either haue taught it, as greate numbers haue done: or els haue doubted of it, as M. Hardinge dothe. Now let vs ſee, by whome this Doctrine hath bene maintained. So, whether it haue bene holden for Catholique, or no, it wil ſoone appeare.

Yet notwithstandinge, I muſte proteſt beſore hande, that the ſpeeches, that they haue vſed in this behalfe, are ſo Blaſphemous, and ſo vile, that for the Reuerence, I beare to the glorious Bodie of Chriſte, I can neither heare them, nor vter them without hozrour.

Fiſt of al, Thomas of Aquine ſaith thus: Quidam dixerunt, quod cum primum Sacramentum ſumitur à Mure, vel à Cane, deſinit ibi eſſe Corpus, & Sanguis Chriſti: Sed hoc derogat veritati huius Sacramenti: Some haue ſaide, that, as ſoone as the Sacrament is touched of a Mouſe, or a Dogge, the Bodie, and Bloude of Chriſte ſtreightway

Thom. par. 3. De  
Euchar. que. 79.  
arti. 3.



departeth from it. But this is a derogation to the truth of this Sacramente. By these wordes, *M. Hardinges* iudgemente is utterly condemned, as uttered against the truth, and in the derogation of this Sacramente.

*M. Hardinge* maie not wel calle in question, whether this Doctoure were Catholique, or no. For *Christe* saide vnto him by a vision in his dreame, *Bene scripsisti de me Thoma*: O Thomas, thou hast written ful wel of mee. And therefore he is called, Doctor Angelicus, an Angelical Doctoure, for that in learninge, and iudgemente he so far surmounted al other Doctours, and was accompted moſte Catholique.

Concil. Arelaten. 3. can. 6.

In the Councel of Arle it is writtē thus: *Qui non bene custodierit Sacrificium, & Mus, vel aliquod animal comederit illud, quadraginta dies peniteat*: Who so keepeth not the Sacrifice wel, and due, and a Mouse, or any other beaſte happen to eate it, let him be put to penance fourtie daies.

Iohan. De Burgo De Custodia Eucharist. ca. 10.

Alexan. par. 4. quæ. 45. m. 1.

*Johannes de Burgo* saith, *Mus comedens Hostiam, suscipit Corpus Christi*: The Mouse eatinge the Sacramente, receiveth the Bodie of *Christe*.

*Alexander de Hales* saith thus, *Quidam dicunt, Vbicunque ponantur species, siue in mundo loco, siue in immundo, siue in Ventre Muris, ibi est Corpus Christi. Et in hoc non derogatur Corpori Christi, nec Sacramento*: Some saie, Where so euer the Formes be laide, whether it be in a faire place, or in a foule, or in the belly of a Mouse, there is the Very Bodie of *Christe*. And this is no hinderance, neither to the Bodie of *Christe*, nor to the Sacramente.

Againe he saith, *Si Canis, vel Porcus deglutiret Hostiam Consecratam integram, non videtur, quare Corpus Domini non simul traheretur in ventrem Canis, vel Porci*: Yf a Dogge, or a Swine shoulde eate the whole Hoste beinge Consecrate, I see no cause, but our Lordes Bodie shoulde enter into the belly of the Dogge, or of the Swine.

Gerſon contra Floret. lib. 4.

*Gerſon* saith, *Brutū sumit Corpus Christi per Accidens, quia sumit illud, in quo est*: A brute beaſte receiveth the Bodie of *Christe*; because it receiveth that thinge, wherein *Christes* Bodie is contained.

Bonauen. in. 4. Senten. dif. 13. q. 1. e.

*Bonauentura* liketh better the contrary Doctrine, as more agreeinge, as he saith, bothe with Ciuil Honestie, and also with the Iudgemente of common Reason, *Hæc Opinio est honestior, & rationabilior*.

4. Senten. dif. 13.

*Peter Lombarde*, the Maister of al Catholique Conclusions, one that taketh vpon him, to teache al others, when he cometh to this pointe, he standeth in a manneringe, and is not hable to teache him selfe. For thus he saith, touching the same: *Quid igitur sumit Mus, vel quid manducat*: What is it then, that the Mouse receiveth? Or, what eateth it? He answereth, *Deus nouit*: God knoweth: I knowe it not.

Notwithstandinge his Resolution is this: *Sanè dici potest, quod Corpus Christi à brutis animalibus non sumitur*: It maie very wel be saide, that a brute beaſte receiveth not the Bodie of *Christe*. But this Sentence is reuerſed, and not thought Catholique. For the greate Facultie of *Parise* hath geuen this iudgemente vpon the same, *Hic Magister non teneretur*: Herein the Maister is not allowed.

Therefore, notwithstandinge *M. Hardinges* contrary determination, this Doctrine hitherto appeareth right good, and Catholique.

Antonin. De defectih. Miss. 3. par. summ. 3.

Touchinge ſuche caſes, as herein maie happen, *Antoninus* the Archebiſhop of Florence writeth thus: *Si Mus, aut aliud animal, &c. Yf a Mouse, or any other woorme, or beaſte happen to eate the Sacramente through negligence of keepinge, let the keeper, through whoes negligence it happened, be enioined to penance fourtie daies. And yf it be poſſible, let the Mouse be taken, and burnt, and let his aſhes be buried in, or aboute the Altare. But Peter of Palus saith, The Mouses entralles must be drawen: and the Portion of the Sacramente, that there remaineth, yf the Priest be squaimiſhe to receive it, must reuerently be laide vp in the Tabernacle, vntil it maie naturally be consumed. But the Hoste so founde in the Mouses*

Mouses entrailles may in no wise be throwen oute into the poole: as a certaine prieste sometime vsed a flee, that he founde in his chalice after Consecratio. But if a man had such a feruent zeale (saith he) that his stomake would serue him, to receiue the same without honour, there were no waie to it, Specially if the man were fasting. So s. Hugh of Clunice mitch commendeth Goderanus a Prieste, for receiuinge the like portions caste vp againe by a Leper. But he saide afterwarde, s. Laurence gridiron was nothinge so badde. *Hitherto Antoninus.*

And, for moze likelihoode hereof, this is holden as a Catholique Conclusion of y<sup>e</sup> side, Corpus Christi potest euomi: The very Bodie of Christe may be vomited vp againe. I proteste againe, as befoze, the very blasphemie, & lothesomnesse hereof vnto a godly harte is vntolerable. Neither woulde I haue vsed this unpleasant rehearsal, were it not, that it behooueth eche man to know, howe deeply the people hath bene deceiued, and to what villanie they haue bene brought.

This Doctrin hath bene published, & maintained, in Scholes, in Churches, by the Schole doctours, by the Canonikes, by Preachers, by Bishoppes, by General Councelles, and by him, that wrote the very Castle, and Foote of Faith. *Pet. p. Hardinge* doubteth not to saie, it is a vile Affeueration, and was neuer counted Catholique.

These be the Impes of their Transubstantiation. For like as Trion, in stee of Lady Iuno, hauinge the companie of a Clowde, begate Centauros, y<sup>e</sup> were monstrous, & ougle fourmes of halfe a man, and halfe a horse ioined together: even so these menne, in stee of Goddes Holy Mysteries, companieinge with their owne light, and cloudy fantassies, haue brought forth these Strange, ougle, deformed Shapes in Religion, Lothesome to remember, and monstrous to beholde.

*M. Hardinge. The. 2. Diuision.*

Concerninge the matter of this Article, what so euer a Mouse, woorme, or beaste eateth, the Body of Christe now beinge impassible, and immortal, susteineth no violence, iniurie, ne villanie. As for that, whiche is gnawen, bitten, or eaten of woorme or beaste, whether it be the substance of Bread, as appeareth to sense, whiche is denied, (251) because it ceaseth through vertue of Consecration: or the ourwarde forme onely of the sacramente, as many holde opinion, (252) whiche also onely is broken and chawed of the receiuer, the Accidentes by miracle remaininge without substance: In suche cases happeninge contrary to the intent, and ende, the sacramente is ordeined, and kepte for, it ought not to seeme vnto vs vncredible, the power of God considered, that God taketh awaie his Body from those ourwarde formes, and permitteth \* either the nature of Breade to retourne, as before consecration, \* or the Accidentes to supplie the effectes of the substance of Breade: As he commaunded the nature of the rodde, whiche became a serpente, to retourne to that it was before, when God would haue it serue no more to the vses, it was by him appointed vnto.

\* The graue auctoritie of s. Cyprian addeth greate weight to the balance for this iudgement in weighing this matter, who in his sermon de Lapsis, by the reporte of certaine miracles, sheweth, that our Lordes Body made it selfe a waye from some, that beinge defiled with the sacrifices of Idols, presumed to come to the Communion, er they had done their due penance. One (as he telleth there) thinkinge to haue that blessed Body, whiche he had receiued with others in his hande, when he opened the same to put it into his mouth, founde that he helde Asles. And thereof s. Cyprian saith, Documentum vnius ostensum est, Dominum recedere, cum negatur: By the example of one man it was shewed, that our Lorde departeth awaie, when he is denied. It is neither wicked, nor a thinge vnwoorthy the Maiestie of that holy Mysterie, to thinke our Lordes Body likewise done awaie, in cases of negligence, villanie, and prophanation.

*The B. of Sarisburie.*

What shifting here is, to auoide this miserable inconuenience: Innocentius thinketh it not good to saie, The Mouse eateth Christes Bodie in the sacramente. But rather he saith, That Christe, when he seeth the Mouse comminge, geateth him selfe away,

*De Con. dist. 2.*

*Si quis. In glosa.*

*Fortalium Fidei. li. 3.*

*The. 251. Vntruth. For the Bread remaineth stil, as it is plaine by the olde Catholique Fathers.*

*The. 251. Vntruth, As it is fully proued in the tenth Article.*

*\* The certaintie of M. Hardings Doctrine.*

*\* S. Cyprian speaketh, neither of Mice, nor of brute beastes &c.*

*Innocen. 3. De Officio Miss. and ca. 11.*



and leaueth the Sacramente. This Doctours iudgemente M. Hardinge alloweth be-  
foze others, and thinketh it best to stande with reason.

But what then is it, that the Moute eateth? Breade it cannot be. For that is  
gonne, as they saie, by Consecration. It remaineth, that the Moute muste needes eate  
the Shewes, and Accidentes. How be it, that were a strange kinde of feedinge.  
But nothinge is strange to M. Hardinge. Yet Shewes, and Accidentes can  
not nourishe. What is it then, wherewith the Moute is nourished? M. Hardinge  
answereth, Perhaps Almighty God by a Miracle suffereth the Breade to returne againe to feede  
the Moute. Or els, if this wil not serue, he saith further, Perhaps God worketh an o-  
ther Miracle, and by his Omnipotent Power geueth the very Accidentes of Breade strengthe to nou-  
rishe, and increase substance, as if it were Breade. Thus these menne haue diuised a pre-  
tie waie, to feede mife with Miracles.

Thomas in. 1.  
Corin. 11.

Thomas of Aquine saith, that if a man take ouer muche of the Consecrate  
Wine, notwithstandinge the Substance of the Wine be gonne, yet he may be ouer-  
seene by the Accidentes, and so may happen to be dronken by a Miracle.

Here we see, M. Harding answereth onely by Perhaps, as beinge not yet wel  
advised, what he may say. Whereby it appeareth, his Doctrinne holdeth no cer-  
tainetie. Therefore, what so euer he say, we may geue no great credite to his tale,  
nor take it for Catholique.

Cyprian. serm.  
De Lapsis.

S. Cyprian, that is here alleged, maketh no manner mention, neither of  
Fourmes, nor of Accidentes: nor teacheth vs, that the Moute can eate Chyistes  
Bodie: nor that Chyiste conueigheth him selfe away, and leaueth the Sacramente:  
nor that the Substance of Breade returneth againe: nor that the Accidentes haue  
power to nourishe: nor any other like fantasie. Onely he saith, God gaue that wic-  
ked man by that Miracle to vnderstande, that for his Infidelitie, and Idolatrie, his Grace was  
so departed from his harte, as the Sacramente was departed from his hande. Therefore this  
place maketh vtterly nothinge to M. Hardinges purpose. Notwithstandinge he  
thought it good, so in this Article to vse the name of S. Cyprian, as in the Article  
before he vled the name of S. Cyril: least he shoulde be thought, to passe ouer any  
Article without a Doctoure.

The best, that may be geathered of S. Cyprians wordes, is this, That the  
wicked receiueth not the Bodie of Chyiste. Whiche thinge, as it is most true, so  
it vtterly ouerthroweth the whole substance of M. Hardinges Doctrinne.

De Con. dist. 2.  
Tribus gradib.  
In Glosa.

Nowe, good Chyistian Reader, that thou maist see, how aptely M. Hardinges  
Doctours agree together, notwithstandinge so many of them telle vs, and holde  
it for most certaine, That a Moute may eate the very Bodie of Chyiste, and receiue whole  
Chyiste, God, and Man into his belly: Yet others of them contrariwise telle vs, and  
holde it likewise for most certaine, That a Faithful Chyistian man, be he neuer so godly,  
yet cannot receiue the Bodie of Chyiste into his Belly. For thus they write, Cerrum est,  
quod, quam cito species teruntur dentibus, tam cito in Caelum rapitur Corpus Christi:  
It is certaine, that, as soone as the Fourmes of the Breade be touched with the teeth, straight-  
waie the Bodie of Chyiste (is not receiued into the belly, but) is caught vp into Heauen.  
And he saith not, Perhaps, as M. Hardinge dothe: but, Cerrum est, It is certaine,  
and out of question, and therefore Catholique.

Hugo De Sa-  
cram. li. 1. par. 8.  
Ca. 13.  
Bonauen. in 4.  
senten. dist. 13.  
qua. 2.  
Durand. li. 4.

And Hugo a greate Schole doctour, suche a one, as M. Hardinge may not wel  
denie, saith thus: Quando in manibus Sacramentum tenes, Corporaliter tecum est  
Christus: quando ore suscipis, Corporaliter tecum est. Postquam autem Corporalis sen-  
sus in percipiendo deficit, deinceps Corporalis Praesentia quaerenda non est: VVhile thou  
holdest the Sacramente in thy hande, Chyiste is Bodily with thee: while thou receiuest the Sa-  
cramente with thy Moute, Chyiste is Bodily with thee. But after that (the Sacrament  
is passed further, and) thy Bodily sense beginneth to faile, thou maist no lenger looke for  
Bodily

Bodily Presence. Thus they graunte, that a Housle may receiue the Bodie of Christe into his belly: and yet they denie the same vnto a Man. Suche is the certaintie, and Constance of this Doctrine.

But, to conclude, and to geue some certaine Resolution in this vncertaine, and doubtful Doctrine, it behooueth vs to vnderstande, that, as S. Augustine saith, there is greate difference betwene Christes Bodie, and the Sacramente. For the Sacramente is Corruptible: Christes Bodie is Glorious, & void of al corruption. The Sacramente is in the Earth: Christes Bodie is in Heauen. The Sacrament is receiued by our Bodily Mouth: Christes Bodie is receiued onely by Faith, whiche is the mouth of our Soule. And who so vnderstandeth not this difference, vnderstandeth not the meaninge of any Sacramente.

Now, to applie the same to this purpose, The Housle, or other Masse may receiue the substance of the Breade, whiche is the outwarde corruptible Element of the Sacramente: But the very Bodie of Christe it selfe, whiche is in Heauen, cannot be receiued, but by Faith onely, and none other wise.

S. Augustine speaketh thus in the personne of Christe: Ego sum Cibus grandium: Cresce, & manducabis me: I am the foode of greate ones: Growe, and thou shalt eat me. Againe he saith, Hoc est Manducare illam escam, & illum potum Bibere, in Christo manere, & Christum manentem in se habere: This is the Eatinge of that Foode, and the Drinkinge of that Drinke, for a man to abide in Christe, and to haue Christe abidinge in him.

August. Confession. lib. 7. ca. 10.  
August. in Io-han. tracta. 26.

Chrysostome saith, Magnus iste Panis replet Mentem, non Ventrem. Iste Panis, & noster est, & Angelorum: This greate loafe (meaninge thereby the Bodie of Christe, that is in Heauen) filleth the Minde, and not the Belly. This is our Breade, and the Breade of Angels. As the Angels receiue it, so wee receiue it.

Chrysostom. ex varijs locis in Matthe. hom. 9.

And to conclude, so saith S. Hilarie: The Breade, that came downe from Heauen, is not receiued, but of him, that hath our Lorde, and is the member of Christe.

Hilarius De Trinita. li. 8.

By the Olde learned Fathers vndoubted iudgement, this is the onely Eating of the Fleashe of Christe: wherein Wile, and Brute Beastes, and wicked menne, that are worse then brute beastes, haue no portion. And if these holy Fathers were now alieue, doubtlesse they would saie to M. Hardinge, and to his felowes: O curui in terris animi, & Coelestium inanes: O you, that lie groouelinge on the ground, and haue no sense of thinges aboue.

FINIS.





## THE XXIII. ARTICLE,

OF INDIVIDVVM

VAGVM.

The B. of Sarisburie.

Or, that, when Christe saide, Hoc est Corpus meum, this woorde, Hoc, pointed not the Breade, but, Individuum Vagum, as some of them say.

M. Hardinge.

VVhat so euer, Hoc, pointeth in this saicing of Christe after your iudgement, M. Inel, right meaninge and plaine Christian people, (who through Goddes grace haue receiued the loue of truth, and 2. Thess. i. not the efficacie of illusion, to beleue lyinge) beleue verily, that in this sacrament after consecration, is the very Bodie of Christe, and that vpon credite of his owne woordes, Hoc est Corpus meum. They that appointe themselves to folowe your Geneuan doctrine in this pointe, de- ceived by that ye teache them (Hoc) to pointe the Breade, and by sundrie other vntruthes, in steede of the very Bodie of Christe in the sacrament rightly ministred verily present, shal receiue nothing The bene- fit of the Geneuan Communio.

M. Hardings  
good opinion  
of him selfe.

As for your, some saye, who wil haue, Hoc, to point Individuum Vagum, Firste learne you wel, what they meane, and if their meaninge be naught, who so euer they be, handle them as you liste: there with shal wee be offended neuer a deale. How this woorde, Hoc, in that saicing of Christe is to be taken, and what it pointeth, \* wee knowe, who haue more learnedly, more certainly, and more truly treated thereof, then Luther, Zuinglius, Calvin, Cranmer, Peter Martyr, or any their offspringe.

The B. of Sarisburie.

In this Article M. Hardinge onely vttereth some parte of his choler againste them, whom it pleaseth him to cal Geneuans: and baunteth muche his owne learning, as learned men seldome vse to do, with repoeche, and disdain of others: and in the ende, touching the mater, saithe vtterly nothinge. Yet is there not lightly any doubt, that amaseth, & troubleth the best learned of his side, so muche, as this.

For, their fantasie of Transubstantiation presupposed to stande in force, if they say, That Christe by this Pronowne, Hoc, meante the Breade, that he helde in his hande, Then must it needes folow, that the very Substance of that Breade, was the very Bodie of Christe. For by this position, that must needes be the purpozte, and meaninge of these woordes.

If they saye, Christe by the same Pronowne meante the Accidentes, and shewes of the Breade, Then must it folow, that the same Accidentes, and shewes of Breade were the Bodie of Christe. But so shoulde an Accidente be a Substance: Whiche errour were muche woofle, and farre moze vn sensible, then the former.

If they saye, This Pronowne, Hoc, signified the Bodie of Christe it selfe, Then the meaninge of these woordes, This is my Bodie, must needes be this: My Bodie is my Bodie. But this (saith Holcote) were vainely spoken, and to no purpose. And by this exposition, Christes Bodie shoulde be there, befoze the woordes of Consecration were pronounced: and so there shoulde be no Vertue, or force in Consecration: or rather there shoulde be Consecration, befoze Consecration: and so, Consecration, without Consecration.

Vpon these fewe woordes they haue builde by their whole Religion. This is the

Holcote in. 4.  
Sen. que. 3.

the foundation of al togeather. Therfore *M. Hardinge* shoulde not so lightly, and so disdainfully haue passed it ouer without answere. Otherwise, this change beinge so greate, as it is supposed, wee shal not know, neither what thinge is changed, nor whereof *Christes Bodie* is made presente.

Neither is there any iuste cause, wherefore *M. Hardinge* should be thus angrie with the *Geneuians* in this behalfe. For he knoweth right wel, that this newe fantasie, of *Individuum Vagum*, is no parte of their Doctrine.

But briefly to touche, how pitifully the learned of *M. Hardinges* side haue entangled them selues in this case, first of al *Gerson* saith thus, *Dicendum est, quod Hoc, demonstrat substantiam Panis: Wee must say, that this pronowne, Hoc, signifieth the substance of the Breade.* By this Doctour, the Substance of Breade is *Christes Bodie*.

*Gerson contra  
Floret. li. 4*

*Occam* saith, *Hoc, refertur ad Corpus Christi: This pronowne, Hoc, hath relation to the Bodie of Christe.* By this Doctour, the Bodie of Christe is the Bodie of Christ.

*Occam in. 4.  
Senten. dist. 13.*

*Petrus Alliacensis* saith, *Hoc, demonstrat Corpus Christi: alioqui falsa est propositio: Hoc, pointeth the Bodie of Christe: Otherwise, Christes saicinge is not true.*

*Petrus Alliac.  
in 4. Sent. dist. 13  
que. 5.*

*Thomas of Aquine* goeth learnedly to worke, and expoundeth it thus: *Hoc, id est, hoc contentum sub istis speciebus, est Corpus meum: This, that is to saye, this thinge contained vnder these Fourmes, is my Bodie.*

*Thomas in. 4.  
Senten. dist. 8  
arti. 16.*

But al these expositions seeme to impute some inconuenience. For hereby it may be gathered, that the Breade is *Transubstantiate*, and, as they imagin, *Christes Bodie* made presente, before the *Woordes* of Consecration.

Therefore *Johannes de Burgo* thought it good, to healepe the mater with a *Disiunctiue*, in this sorte, *Hoc sub hac specie presens, vel de propinquo futurum, est Corpus meum: This thinge, that either is present already vnder these fourmes, or anon wil be present, is my Bodie.*

*Iohan. De Burgo  
de Forma Ver-  
bor. requisita  
c. ca. 4.*

By al these Doctours iudgements, the meaning of *Christes Woordes* is none other, but this, *My Bodie is, or shalbe my Bodie.* Whiche exposition (as *Holcote* saith) is *Childishe, Vaine, fantastical, and to no purpose.*

*Holcote in. 4.  
Senten. que. 3.  
Holcote eodem  
loca.*

And therefore *Holcote* him selfe saith, *Hoc, significat quiddam vtrique termino Commune: & termino, A quo, & termino, Ad quem. This Pronowne, Hoc, signifieth a certaine thinge, that is indifferently Common, as wel to the Breade, as to Christes Bodie. But what thinge, that Indifferente thinge should be, it were harde to know.*

Doctour *Durande* seeinge al these inconueniences, and difficulties, and not knowinge how to geate out, in the ende concludeth thus: *Super hoc dicunt quidam, quod per pronomen, Hoc, nihil significatur: Sed illud materialiter ponitur: Here vpon some say, that this Pronowne, Hoc, signifieth nothinge at al: but is put Materially, and Absolutely, without any manner signification.*

*Durandus li. 4.*

But hereof groweth an other doubte greater, then any of al the rest. For if this *Woorde, Hoc, signifie nothinge at al, what force then can it haue, to worke the Consecration?*

*Innocentius* weighinge these thinges indifferently al togeather, is diuinen to say, *That Christe Consecrated the Sacramente, not by these Woordes, Hoc est Corpus meum, But by his blessinge, that wente before.*

*Innocen. 3. De  
Offi. Miss. par. 3.  
ca. 6. c. ca. 14.*

Likewise is *John Duns* diuinen to say, touchinge the same: *Illa propositio, Hoc est Corpus meum, non est Consecratiua, nec vi Vera, nec vi Falsa: sed vi est propositio neutra: This sentence, Hoc est Corpus meum, is not the Sentence of Consecration, nei-ther as it is True, nor as it is False: but onely as it is a Sentence neuter bitweene bothe, that is to say, neither true, nor false.*

*Scorus in 4. Sen-  
tent. dist. 8. qu. 3.*

Al this notwithstandinge, *D. Steuen Gardiner*, not greatly regardinge the *Authozitie* of any of these Doctours, in his first booke of the Sacrament, intituled,

The



The Diuels so-  
phistrie. fol. 24.

The Diuels Sophistrie, writeth thus, Christe spake plainly, This is my Bodie, makinge demonstration of the Breade. Whiche last exposition beinge true, yf this pronowne, Hoc, signified the material Breade, that Christe helde in his hande, then, by M<sup>r</sup>. Hardinges Doctrine, that Very Material Breade was in deede, and Verily the Bodie of Christe.

But yf the same pronowne, Hoc, signified not that same Material Breade, that Christe helde in his hande, then was not that same Material Breade changed into the Substance of Christes Bodie.

Thus the best learned of that side are utterly amased at this mater, and renneche man his owne wate, and knowe not, what maie please them best.

Yet M<sup>r</sup>. Hardinge thinketh it sufficient, thus to conclude with a courage, How that woorde, Hoc, is to be taken, and what it pointeth, wee knowe, who haue more learnedly, more certainly, and more truly treated hereof, then Luther, Zuinglius, Caluine, Cranmere, Peter Martyr, or any their offspringe. Yf M<sup>r</sup>. Hardinge, & his felowes knowe so muche, as here he seemeth to take vpon him, he hath the greater cause, to geue God thanks. What so euer he haue, he hath receiued it. God geue him grace, to vse it wel.

D. Ste. Gardi-  
ner.

He woulde seeme, not to knowe, who they be, that woulde force vs to this fantasie of his Indiuiduum Vagum. And therefore he saith, Yf their meaninge be naught, handle them as ye list. How be it, he cannot be so ignorant herein, as he woulde seeme to be. For although perhaps he be not muche acquainted with the Doctrines, yet he cannot choose, but knowe the Doctoure. Him I meane, of whom he hath borrowed good store of mater, sometimes a whole lease, and moze togeather, towarde the buildinge of his booke.

Mar. Antoni.  
Constantius.

He, notwithstandinge he were once perswaded, that Christe by this pronowne, Hoc, made demonstratio of the Breade, yet afterwarde thought al that not worth a pointe, but utterly changed his whole minde, and thought it better to saie, that Christe by the same pronowne, Hoc, pointed not the Breade, that he helde in his hande, but onely Indiuiduum Vagum. And that, for the better vnderstandinge of his Reader, he calleth, Indiuiduum in Genere, Indiuiduum Entis, vnum Substantiae, vnum Entis, Indiuiduum Insignitum, Indiuiduum Indiuidui. This fantasie he so warranteth, and forceth euerywhere, as if Christes Wordes could beare none other exposition.

Tertullian. contra  
Marcion.  
lib. 4.  
De Con. Dist. 2.  
Hoc est. In Glosa  
Hieronym. in  
Isai. li. 2. ca. 5.

Thus therefore he imagineth Christe to saie: This thinge, that ye see mee holde in my hande, is not two thinges: It is onely one certaine thinge. But what one certaine thinge it is, I cannot tel: but, suere I am, Breade it is not.

Thus are they driuen, to wander in Vanities, and too seke by strange, and monstrous fourmes of speache, suche as the Ancient Catholike Doctours neuer knewe, lest they shoulde seeme plainly, and simply to saie, as the learned Father Tertullian saith, Hoc est Corpus meum, hoc est, Figura Corporis mei: This is my Bodie, that is to say, this is a Figure of my Bodie: Or, as it is written in their owne Decrees: Vocatur Corpus Christi, id est, Significat Corpus Christi: It is called the Bodie of Christe, that is to saie, It signifieth the Bodie of Christe.

S. Hierome saith, Tam diu quærunt Heretici noua veteribus adiungere, & eadem recentioribus immutare, donec eos & sensus humanus, & verba deficiant: The manner of Heretiques is, so longe to mingle, and blinde newe thinges with the Olde, and stil to alter new for newe, vntil bothe their wittes, and their speache beginne to faile them.

Here note, good Reader, that in this whole Article M<sup>r</sup>. Hardinge hath alleged no manner Doctour, nor Olde, nor Newe. The reason thereof is this: for that of the Olde Doctours, he had none to allege: and of his Newe Doctours, he was ashamed.

E I N I S.

# THE XXV. ARTICLE,

VVHETHER THE FOVRMES  
BE THE SACRAMENTE.

The B. of Sarisburie.

Oz, that the Accidentes, oz Fourmes, oz Shewes of  
Breade, and wine be the Sacramentes of Christes Bo-  
die, and Bloude, and not rather that Breade, and wine  
it selfe.

M. Hardinge. The. I. Division.

For as muche as by the almighty power of Gods woorde pronounced by the Priest in the Consecration of this sacrament, the Bodie, and Bloude of Christe are made (253) Really Present, the Substance of Breade (253) turned into the Substance of the Bodie, and the Substance of VVine into the Substance of the Bloude: the Breade (whiche is consumed a waie by the fier of the Divine substance, as Chrysostome saith, and now is become the Breade whiche was formed by the hande of the Holy Ghoste in the wombe of the Virgine, and decocted with the fier of the Passion in the Altar of the Crosse, as S. Ambrose saith: ) can not be the Sacrament of the Bodie, nor the VVine of the Bloude. Neither can it be saide that the Breade, and VVine whiche were before, are the Sacramentes, for that the Breade is become the Bodie, and the VVine the Bloude, and so now they are not: and if they be not, then neither be they Sacramentes. Therefore that the outward formes of Breade, and VVine which remaine, be the Sacramentes of Christes Bodie, and Bloude, and not the very Breade, and VVine it selfe: it followeth by sequels of reason, or consequent of understandinge, deduced out of the firste truth, whiche of S. Basile in an Epistle, ad soropolitanos, speakinge against certayne, that went about to raise vp againe the olde Heresie of Valentinus, is called, Τὸ ἐν διαβολικῇ ἀκρόασει. Of whiche sequels of reason in the matter of the Sacrament many conclusions may be deduced in case of wante of expresse Scriptures. VVhiche waie of reasoninge Basile used against Heretikes, as also sundry other Fathers, where manifest scripture might not be alleged.

The. 253. Vn-  
truth, euer pre-  
sumed, and ne-  
uer prooued.

In homil.  
Paschali.

De Conf.  
Dist. 2. cap.  
Omnia,

Epist. 65.  
In Latino  
codice.

The B. of Sarisburie.

M. Hardinge presumeth, that his newe fantasie of Transubstantiation must needes stande for good. And therefore imagininge, that the Breade, and Wine are wholly remoued, and cannot be the Sacramentes, he thinketh, he maie wel conclude, that the Fourmes, & Shewes, & are leaste behinde, must needes be the Sacramentes. But this error is soone reprooued by the consente of al the Olde Catholique Fathers of the Church. S. Augustine saith, Quod videmus, Panis est: The thinge that ye see (speakinge of the Sacramente) is (not a Fourme, oz an Accidente, but) Very Breade. S. Chrysostome, Theodoretus, Gelasius, and other learned Fathers confesse by manifeste, and expresse wordes, That there remaineth still in the Sacramente the Very Nature, and Substance of Breade, and Wine. Therefore this Doctrinie is builde vpon a false ground, and cannot stande.

Augustin. ad  
Infantes.  
Chrysostom. ad  
Caesarium.  
Gelasius contra  
Eutychem.  
Theodoret. Dia-  
loga I. c. 2.

But Chrysostome saith, The Breade is consumed by the force of the Divine Presence: And S. Ambrose, saith M. Hardinge, repeateth the same. It is greates forwardnesse, whatsoeuer any one, oz other of the Fathers happen to utter in vehemencie, and heate of talke, to dissemble the manner of their speache, and to drawe, and force the same violently to the rigoure of the letter. Paulus saith, In fraudem Legis facit, qui, saluis verbis Legis, sententiam eius circumuenit: He dooth wronge to the Lawe, that, followinge onely the bare wordes, defraudeth the meaninge of the Lawe.

De LL. & Sena-  
tus. con. & lon.  
Con. Contra.  
Cyprian. lib. 2.  
Epist. 3.

S. Cyprian saith, Passio Christi est Sacrificium, quod offerimus: The sacrifice, that wee offer, is the Passion of Christe.

Chry.



Chrysostom. in  
Epist. ad Hebraeos.  
homi. 16.

Chrysostom. in  
Encanijs.

De Conse. Dis. 2.  
Quid sit san-  
guis.

Chrysostome saith, Baptisma Christi sanguis eius est: The Baptisme of Christe is Christes Bloude.

And againe he saith, In Mysterijs Sanguis ex Christi latere hauritur: In the time of the holy Communion, the Bloude of Christe is drawen out of his side.

S. Gregorie saith, Christus iterum in hoc Mysterio moritur: In this Mysteri: (of the holy Communion) Christe is put to Death againe.

I trowe, M. Hardinge wil not so straitly force vs to beleue, onely vpon the sight of these bare woordes, either that the holy Communion is Christes Passion: or, that the Water of Baptisme is Christes Bloude: or, that Christe is slaine, and put to Death in the time of the Holy Mysteries: Or, that Christes Bloude at that time is drawen, and potwed from his side, and that, without healpe of Figure, Verily, Keally, and in deede.

By sutch manner of amplification, and kinde of speache S. Chrysostome saith, The Breade is consumed: not for that there remaineth in the Sacramente no Breade at al, but for that, in comparison of the Death of Christe, that there is laide foorth, and represented before vs, the material Breade seemeth nothinge. For otherwise Chrysostome most plainly confesseth, that the Nature of Breade remaineth stil. These be his woordes, In Sacramento manet Natura Panis: In the Sacramente thereremaineth stil the Nature of Breade.

Chrysostom. ad  
Casarium.  
In Encanijs.

And, as he saith, The Breade is Consumed, Euen so in the same place he seemeth to saie, The Priest is Consumed. His woordes be these: Ne putes, te accipere Diuinum Corpus ab Homine: Thinke not, that thou receivest the Diuine Bodie, of a Man.

Chrysostom. in  
Matthe. hom. 51.

And to like purpose he speaketh of the Sacramente of Baptisme: Non Baptizaris a Sacerdote: Deus ipse tenet Caput tuum: Thou art not Baptized of the Priest: It is God him selfe, that holdeth thy Heade.

Thus the holy Fathers intreatinge of the Sacramentes, vse to auance our mindes from the Sensible, and corruptible Elementes, to the cogitation of the Heauenly thinges, that thereby are Represented. And therefore Chrysostome saith, Mysteria omnia interioribus oculis videnda sunt: Wee must beholde, al Mysteries with our inner eies: Whiche inner eies doubtlesse haue no regarde to any corruptible, and outwarde thinge.

Chrysostom. in. 1.  
Corm. cap. 2.  
Chrysostom. in  
Matthe. hom. 83.

Hereby the feeblenes of M. Hardinges sequele maie soone appeare.

True it is, that he further saith, In case of want of the Scriptures, wee maie sometime guide our selues by discomse, and drifte of Reason. Notwithstandinge S. Augustine saith, Hac consuetudo periculosa est: The custome hereof is very dangerous. But in this case M. Hardinge wanteth neither the Scriptures, nor the Authozitie of Antiente Doctours.

Augusti. De Do-  
ctrina Christia-  
na lib. 3. ca. 28.

It is plaine by the manifeste woordes of S. Paule, of S. Chrysostome, of S. Augustine, of Theodoretus, of Celsus, and of other moe holy Fathers, bothe Greekes, and Latines, that in the Sacramente, after the woordes of Consecration, the very Nature, and Substance of the Breade remaineth stil. It were mitche for M. Hardinge, to forsake al these, and to trust onely to a bare thifte of simple Reason.

M. Hardinge. The. 2. Diuision.

And whereas there must be a likenesse between the sacramente, and the thinge of the Sacramente, (for if the sacramentes had not a likenesse of thinges whereof they are Sacramentes, properly, and rightly they shoulde not be called sacramentes: as the sacramente of Baptisme, whiche is the outwarde washinge of the fleshe, hath a likenesse of the inward washinge of the soule) and no likenesse here appeareth to be between the fourmes that remaine, and the thinge of the Sacramente, for they consist not, the one of many cornes, the other of grapes, for thereof cometh not Accident, but Substance: hereto maie be saide, it is ynough, that these Sacramentes beare the likenesse of the

Augusti.  
Epist. 22.  
ad Bonifa-  
cium Episc.

De copie.  
dist. 2. cap.  
Hoc est  
quod dici-  
mus.

of the Body and Bloude of Christe, for as muche as the one representeth the likenesse of Breade, the other the likenesse of VVine, whiche S. Augustine calleth (254) *Visibilem speciem elementorum*, the visible forme of the Elementes.

The B. of Sarisburie.

What meaneth M. Hardinge, thus to encombre him selfe with these vaine, and miserable folles? S. Augustine saith, A Sacrament muste haue a Resemblance, or Likenesse of that thinge, whereof it is a Sacramente. For without this Resemblance, or Likenesse, he saith, a Sacramente is no Sacramente.

Therefore M. Hardinge commeth in with his Fantasie, and telleth vs, that his Fourmes, and Accidentes are the Resemblance, and Likenesse of the Bodie of Christe. But, alas, wherein standeth this Comparison of Resemblance, and Likenesse? Wherein are M. Hardinges Accidentes, and Christes Bodie like together? Certainly M. Hardinge him selfe, notwithstandinge he can say many thinges, yet he cannot truely say, that Christes Bodie is either rounde, or plaine, or white, or thinne, or any way like vnto his Accidentes.

Yet must there be a certaine likenesse in effectes betwene the Sacrament, and the thinge it selfe, whereof it is a Sacramente. Of whiche effectes, the one is Sensible, and wrought out wardly to the Bodie: the other is Spiritual, & wrought inwardly in the minde. As for example, in the Sacramente of Circumcision, the Outwarde Visible Cuttinge in the Fleashe, was a Resemblance of the Inwarde Spiritual Cuttinge of the Harte. In the Sacramente of Baptisme, the Outwarde Washing of the Bodie, is a Resemblance of the Inwarde Spiritual Washing of the Soule.

Likewise in the Sacramente of the Holy Communion, as the Breade Outwardly Feedeth our Bodies: so dothe Christes Bodie Inwardly, and Spiritually feede our Soules. Thus is feedinge an effecte common vnto them bothe. And therein standeth the Resemblance, and Likenesse of the Sacramente. Therefore Rabanus Maurus saith, *Quia Panis Corporis Cor confirmat, ideo ille congruentius Corpus Christi nominatur: Et, quia Vinum sanguinem operatur in Carne, ideo illud refertur ad Sanguinem: Bicause the Breade consumeth the Harte of our Bodie, therefore is the same conveniently called the Bodie of Christe: And bicause VVine woorketh Bloude in our Fleashe, therefore the VVine hath relation vnto the Bloude of Christe.*

Raban. Maurus  
li. l. ca. 31.

Now, if M. Hardinge, touchinge this effecte of feedinge, wil compare his Accidentes with Christes Bodie, then must he say, That wee Eate Accidentes, and Drinke Accidentes, and be Feeded with Accidentes, and Liue by Accidentes: euen as in the Inner man wee Eate Christe, and Drinke Christe, and be Feeded with Christe, and Liue by Christe. Otherwise he muste confesse, that, touchinge the effecte of feedinge, his Accidentes haue no Resemblance of Christes Bodie: and therefore can in no wise be called Sacramentes.

But, saith M. Hardinge, the Accidentes Represente the likenesse of Breade: and the Breade, that was, Representeth the bodie of Christe. Here is an other subtle diste of M. Hardinges reason: from Accidentes, to Breade: and from Breade, to Christes Bodie. And so wee haue here fanlie vpon fanlie: and one Likenes vpon an other: but neiether Scripture, nor Councel, nor Doctour, either Greeke, or Latine: or Olde, or Newe, to anouche the same.

But here appeareth a marvellous peruerse order in Nature. For by M. Hardinges distes, neither can the Breade Signifie Christes Bodie, but onely when the Breade is abolished, & nothing leaste to Signifie: nor can these Accidentes Signifie the Breade, but onely, when there is no Breade remaininge there, to be Signified. And so the effecte of M. Hardinges diste, and of this Resemblance passeth from nothinge to nothinge, and standeth in nothinge.

¶ ¶ ¶

Here

A strange Resemblance.

The. 254. vnto truth: For S. Augustine by these woordes meante the very Substance of Breade.

August. epist. 23. ad Bonifacium.



Innocen. De of-  
ficio Miss. ca. 38.

Here it behoued M. Hardinge to haue foreseene the inconueniences, that might haue folowed. For if the Accidentes of the Breade be the Sacrament, for as much as in one peece of Breade there be sundrie Accidentes, it must nedes folow of these positions, that in one peece of Breade be sundrie Sacramentes, and so, sundrie Sacramentes in one Sacramente. Innocentius him selfe espyed this inconuenience: and therefore he demaundeth this question: Cum sint multe species, quomodo non sunt multa Sacramenta?

Ambro. De illis  
qui initian My-  
sterijs. ca. 9.

But this Resemblance, or Likenesse S. Augustine calleth, Visibilem Speciem Elementorum, The visible Fourme of the Elementes. By whiche woordes (saith M. Hardinge) he meante onely the Shewes, and Accidentes of the Breade. In deede S. Augustines woordes be true: but M. Hardinges Exposition is not true. For S. Augustine by this worde, Species, meante not the outwarde Fourmes, or Shewes, as it is supposed, but the very Kinde, and Substance, and Nature of the Breade.

De Con. dist. 2.  
Hoc est, quod  
dicimus.

So S. Ambrose saith, Ante benedictionem Verborum Caelestium, alia Species nominatur: post Consecrationem Corpus Christi Significatur. Before the Blessinge of the Heavenly Woordes, it is called (not an other Fourme, or an other Shew, but) an other Kinde, or Nature: But after the Consecration, Christes Bodie is signified. Whiche thinge may also plainly appeare by S. Augustine him selfe in the same place. For thus he writeth: Panis, qui Corpus Christi est, suo modo vocatur Corpus Christi, cum re vera sit Sacramentum Corporis Christi &c. Vocaturq; ipsa immolatio Carnis Christi, quae Sacerdotis manibus fit, Christi Passio, Mors, Crucifixio: non rei Veritate, sed Significante Mystero. He saith (Not the Fourme, not the Shew, not the Accidente, but) The Breade, that is the Bodie of Chryste (not verily, or in deede, but) after a manner is called the Bodie of Chryste: where as it is in deede a Sacrament of the Bodie of Chryste &c. And the Oblation of the Fleashe of Chryste, that is made with the Priestes hande, is called the Passion, the Deathe, and the Crucifieinge of Chryste: not in Trueth of the mater, but by a Myserie Signifieinge.

M. Hardinge. The. 3. Diuision.

Thus the Formes of Breade and Wine are the Sacramentes of the Bodie and Bloude of Chryste, not onely in respect of the thinge signified, whiche is the vnitie of the Church, but also of the thinge contained, whiche is the verie Fleashe and Bloud of Chryste, whereof the trueth it selfe saide: The Breade that I shal geue, is my Fleashe for the life of the worlde.

Ioan. 6.

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De Fide ad Pe-  
trum. ca. 19.

August. in Iohā.  
tracta. 80.

Matthae. 26.

Cyprian. li. 2.  
epist. 3.

Cyprian in O-  
ration. Domini.

In the ende M. Hardinge, not onely without any Authozitie, either of Scriptures, or of Councels, or of Doctors, but also without any manner shew, or dykte of Reason, concludeth in this sorte: Thus the fourmes of Breade, and Wine are the Sacramentes of the Bodie, and Bloude of Chryste. Thus M. Hardinge bringeth in his Conclusion without premisses. By M. Hardinges iudgement, S. Augustine was not wel aduised, when he called the Holy Myserie, Sacramentum Panis, & Vini: The Sacrament of Breade, and Wine. He shoulde rather haue called it, by this Consecration, The Sacramente of Fourmes, and Shewes. And whereas S. Augustine saith, Accedat Verbum ad Elementum, & fit Sacramentum: whereby he meaneth, that the Breade it selfe is made a Sacramente: M. Hardinge will rather expounde it thus: Let the Woorde come to the Element, or Creature of Breade: and then the Accidentes thereof are made a Sacramente.

Verily, touchinge the Wine, Chryste him selfe calleth it, not Fourmes, or Accidentes, but the Fruite, or, as Cyprian termeth it, the Creature of the Vine, Creaturam Viris.

S. Cyprian calleth the Breade after Consecration, Panem ex multorum granorum

rum adunatione congestum: Breade made (not of flourmes, and Accidentes, but) of the (Substance, and) mouldinge of many Comes.

S. Cyrille saith, Credentibus Discipulis Fragmenta Panis dedit: Chriffe vnto his Disciples beleeuing in him, gaue (not Accidentes, or Shewes, but) Fragmentes, or peeces of Breade.

Cyrl. in Iohan. li. 4. ca. 24.

Irenaeus saith, Of the same Breade, and V Vine after Consecration, Augerur, & consistit Carnis nostrae Substantia, is increased, and consisteth the Substance of our Fleashe.

Irenaeus, li. 5.

Here must M. Hardinge needs saie, as Marcus Constantius saide befoze him, that Accidentes are the Fruite of the Vine: that Coznes, and grapes be likewise Accidentes: that Fragmentes, and peeces of Breade be nothinge els but Accidentes: that the Substance of our Bodies is nourished, and increased, and standeth by Accidentes: Thus are their Accidentes Fuga miserorum. They can proue, and reprove al by Accidentes: and without their Accidentes they can doo nothinge. And thus, as badde Surgians, they make one Salve to serue for al sores.

Ad Obiectu. 27.

S. Gregorie saith, O Timothee, depositum custodi, deuirans profanas vocum nouitates. Quia, cum laudari Haretici, tanquam de excellenti ingenio, capiunt, quasi noua quaedam proferunt, quae in Antiquorum Patrum libris Veteribus non tenentur. Sicq; fit, ut dum videri desiderant sapientes, miseris suis auditoribus stultitiae semina spargant. O Timothee, keepe that, thou haste receiued: and beware of the wicked novelties of woordes. For these Heretiques seekinge the comendation of the excellencie of their witte, bringe forth newe things, that in the Olde bookes of the Aunciente Fathers are not founde. And so it happeneth, that while they woulde be taken for wise menne, they scatter amongst their poore hearers the seedes of Follie.

Gregor. in Iobum li. 18. ca. 14.

Certainely, M. Hardinge, and his felowes, as of Shewes they haue made Sacramentes: euen so of the Holy Sacramentes, and whole Religion of Chriffe, they haue leaste nothinge to the simple people, but a sight of Shewes.

FINIS.

¶ ¶ ¶





## THE XXVI. ARTICLE

## OF HIDINGE, AND

## COVERINGE.

The B. of Sarisburie.

**Or, that the Sacramente is a Signe, or Token of the Bodie of Christe, that liethe hidden vnderneath it.**

M. Hardinge.

The. 255. Vn-  
truth. For the  
Outwarde  
Fourme was ne-  
uer by any Olde  
Father called  
the Sacrament.

That the outward forme of Bread, (255) which is properly the sacrament, is the signe of the Bodie of Christe, we confesse, yea, of that Bodie, which is covertly in, or vnder the same, which S. Augustine calleth, *Carnem Domini forma Panis operam*: The fleshe of our Lord covered with the forme of Breade. But what is meant by this terme (I peth) we knowe not. As through Faith grounded vpon Gods woordes, we knowe that Christes Bodie is in the sacrament, so that it beth there, or vnderneath it, by which terme it may seme a coffe to be vttered, to bringe the Catholike teaching in contempt, or that it stretch, or standeth: we denie it. For lyinge, sittinge, and standing, no- reth situation of a bodie in a place, accordinge to distinction of membres, and circumscription of place, so as it haue his partes in a certaine order correspondent to the partes of the place. But after such manner the Bodie of Christe is not in the sacrament, but without circumscription, order, and habitude of his partes to the partes of the Bodie, or place environnunge. Vvhiche manner of Being in, is aboue all reache of humaine vnderstandinge wonderouse, straunge, and singular, not defined, and limited by the lawes, or bondes of nature, but by the almighty power of God: To conclud, the Beinge of Christes Bodie in the sacrament is to vs certaine, the manner of his Beinge there to vs vncertaine, and to God onely certaine.

In Libro  
Senten.  
Prosperi,

The B. of Sarisburie.

The entrie of this Article, is the Coclusion of y laste. So artificially M. Hardin- ges Untruethes are wouen togeather. The outwarde Fourme of Breade, saithe he, is the Sacramente. But withal he should haue added, that this Fourme, and manner of speache is onely his owne, peculiere onely to him selke, and certaine his felowes of that side: neuer bled by any of al the Olde Doctours, and Fathers of the Church, either Greeke, or Latine: or Learned, or Unlearned: or Catholike, or Heretique: or one, or other.

In the 12. Arti-  
cle, and 14. Di-  
uision.

These woordes of S. Augustine are alleged, and answered before. That holy learned Father neuer saide, neither that the Fourmes, and Accidentes be the Sa- crament: nor that Christes Bodie is Really hidden vnder the same: nor in this place speaketh any one woorde at al of any Accidentes.

Philippen. 2.

But the woordes, wherein M. Hardinge is deceived, are these: *Forma Panis*. Vvhiche woordes signifie, not the outwarde Fourmes, and Accidentes, as he vn- truely expoundeth them: but the very kinde, and Substance of the Breade. So S. Paule saithe, *Christus cum in Forma Dei esset, Formam Serui accepit*: Christe beinge in the Fourme (or *Paturs*) of God, tooke vpon him the Fourme (or *Paturs*) of a Seruante. By whiche woordes S. Paule meante, that Christe was very God in Substance, and that he tooke vpon him the very Substance of a Man. So S. Hierome expoun- deth the same woordes, speakinge in the Personne of Christe: *Dei nam ad eos de- serens Regna Caelorum, ut cum eis videretur, assumpit Formam Serui*: I wente downe to them leauinge the Kingedome of Heaue, that I might eate with them, hauinge taken the Fourme of a Seruante. I thinke, M. Hardinge wil not saie, Christe tooke a Bodie of Fourmes, and Accidentes, that he might be conuersante, and liue with menne.

Hieronym. in  
Osee. li. 3. cap. 2.

Augustin. ad  
Pardan. epist. 57

So S. Augustine saithe, *Secundum hanc Formam, non est purandus vbiq diffusus*: Christe (not accordinge to the Shewes, or Accidentes of his Bodie, but) accordinge to this

to this Kinde, this Nature, and this Substance of his Bodie, maie not be thought to be poured, and spreadde into al places. Thus S. Paule, S. Augustine, S. Hierome, and other learned Fathers vse this woorde *Forma*, for *Nature*, and *Substance*: and not for *Accidentes*.

And as touching the other woorde, *Opera*, *Couered*, S. Augustine meaneth not thereby, that Christes Bodie is Really contained, and couered vnder the saide *Forme*, or kinde of *Breade*; but onely that it is there, as in a *Sacramente*, or in a *Myserie*. In this sense S. Augustine saith, *Gratia Dei in Veteri Testamento velata latebat: The Grace of God saie hidden, couered in the Olde Testamente. And againe, In Veteri Testamento occultabatur Nouum, id est, occulte Significabatur: The Newe Testamente was hidden in the Olde, that is to saie, It was secretly signified in the Olde.*

Augustin. De  
spiritu et Li-  
tera. cap. 15.

Augustin. De  
Baptis. contra  
Donat. li. 1. c. 13.

Here, least M. Hardinge should take these wordes strictly, and grossely, as he dothe the reste, and saie, The *Newe Testamente* in dede, & Really was couered in the Olde, S. Augustine him selfe hath preuented him, and opened his owne meaning in this wise, as it is saide before: *Occultabatur, id est, occulte Significabatur: It was Couered, that is to saie, it was secretly Signified. By whiche exposition, beinge S. Augustines, M. Hardinge might haue learned likewise to expounde these wordes, Caro opera forma Panis, id est, occulte Significata: The Fleashe couered in the *Forme*, or substance of *Breade*: that is to saie, Priuily Signified in the *Forme*, or Substance of *Breade*.*

But M. Hardinge thought it best, to leaue the mater, and to make his quarell to the wordes, This woorde, *Liethe*, saith he, importeth a scoffe, where-with to bringe his Catholique teachinge into contempt. Verily this must needs be a marueilous tender, and a miserable Doctrine, that maie no waies be touched without suspicion of a scoffe. But why is he more angrie with vs, for pfferinge these wordes, *Liethe* hidden, then he is with his owne Doctours utteringe the same?

In his Glose vpon the Decrees it is written thus, *Species Panis, sub qua latet Corpus: Species Vini, sub qua latet Sanguis: The Foure of Breade, vnder whiche is hidde the Bodie: The Foure of Wine, vnder whiche is hidden the Bloude. These be his owne felowes wordes: they are not ours.*

De Con. Dis. 2.  
Hoc est. In Glo-  
sa

V Villihelmus Hasslingenensis one of M. Hardinges *Newe Doctours* saith thus, *Querite Dominum, dum inueniri potest. In Templo inuenitur Materiali: Ibi latet sub Specie Panis: seeke the Lorde, while he maie be founde. He is founde in the Material Church of stoane: There he is hidden vnder the Foure of Breade.*

V Villih. Hassli-  
ngenensis in ser-  
mone De Aduen-  
tu. Vixit Anna  
1300.  
Ludolphus in  
Vita Christi.  
par. 2. ca. 56.

An other like Doctour saith thus, *Ibi est Corpus Christi in tanta quantitate, sicut fuit in Cruce. Vnde mirum est, quomodo sub tam modica specie tantus homo lateat: The Bodie of Christe is there, as greate in quantitie, as he was vpon the Crosse. Therefore it is marueilous, how so greate a man can be hidde vnder so smal a Foure.*

Of this woorde, *Hidden*, so necessarily importe a scoffe, then must M. Hardinge needes thinke, that his owne Doctours scoffe at him, and laugh him to scozne. Certainly, it is no indifferent dealinge, the wordes beinge al one, so fauourably to allowe them in his owne bookes, and so bitterly to mislike them in al others.

Perhaps he wil saie, It is no Catholique Foure of speache, to saie, Christe liethe in the Sacramente. And yet I see no greate reason, but it maie stande as wel with the Catholike Doctrine, to saie, Christe liethe in the Sacrament, as, Christe sittethe in the Sacramente. Yet Iohannes a S. Andrea, a greate Doctour, and a special Patrone of that side, is wel allowed to write thus, and that without any manner controlmente, or suspicion of scoffe: *Id temporis contentio nulla erat, vtrum Corpus Christi in- sideret Eucharistia: At that time there was no strife, whether Christes Bodie were sittinge in, or vpon the Sacramente, or no. Thus was it lawfull for him to write: and his writings are taken for good, and Catholike.*

Iohan. a S. An-  
drea in Epistola  
ante Liturgias.

H h 3

But



But *M. Hardinge* saith, *Christs Bodie is in the Sacrament, without Circumscription, or Respecte of place, strangely, vnderously, and singularly, and by the might of Goddes Omnipotent power: and the manner of his Beinge there is knowne only vnto God. These be faile, and ozient, and bewtiful colours, but altogether without ground: and, to vse the termes of M. Hardinges Religion, they are nothinge els, but Accidentes, and shewes without a Subiecte.*

*It is a strange, and a marvellous matter, that this presence of Christs in the Sacrament, beinge so certaine, and so singular, as M. Harding seemeth to make it, yet al the Old Learned Catholique Fathers should so lightly passe it over in silence, without any manner mention, as if it were not worthe the hearinge: or that M. Hardinge should so assuredly, and so certainly know it, and yet God him selfe should not know it: Or, that God should know it, and yet, beinge a matter so singular, and so necessarie to be knowne, should neuer reuele the same to any, either of the Learned Fathers, or of the Holy Apostles, or make them priue to that knowledge.*

*In dede, it becometh vs to humble our hartes vnto the miracles, and marvellous woorkes of God. But every M. Hardinges fantastic is not a miracle. The Heretique *Barreas* saide, euen as now M. Hardinge saith, *Deo nihil est difficile: Vnto God nothinge is hard.* But *Tertullian* that learned Father answered him then, euen as wee now answer M. Hardinge: *Si tam abrupte in presumptionibus nostris utamur hac sententia, quiduis de Deo confingere poterimus: If wee so rashly vse this sentence to setle our Presumptions (or fantasies), wee may imagine of God, what wee liste.**

*Tertull. contra  
Praxeam.*

*A. Cor. 7.  
Coloßen. 3.*

*S. Steuen* saw *Christe* in Heauen, standinge: *S. Paule* saith, *Christe* is now at the right hande of God, sittinge: whiche thinge also wee confesse in the Articles of our Faith. But in the Sacrament, saith *M. Hardinge*, *Christe* is present without any manner such Circumscription, or Circumstance, or order of place: that is to say, as greate in quantitie, as he was vpon the Crosse, & yet neither standing, nor sitting, nor lyinge, nor leaninge, nor kneeling, nor walkinge, nor resting, nor movinge, nor hauinge any manner proportion, or position of his Bodie, either vpperward, or downeward: or backward, or forward: A very Bodie, and yet not as a Bodie: In a place, and yet not as in a place.

This is *M. Hardinges* Catholique Doctrine, without Scripture, without Council, without Doctoure, without any likinge, or sense of Reason. Yet must every man receiue the same at *M. Hardinges* hande, as the singular, strange, wonderful, Omnipotent woork of God.

To Conclude, *Christs Bodie* is in the mystical Breade of the Holy Communion, not Really, or Corporally, or in dede, as *M. Hardinge* fantasieth, but as in a Sacramente, and in a mysterie: euen as the Bloud of *Christe* is in the Water of Baptisme.

FINIS.

## THE XXVII. ARTICLE,

OF IGNORANCE.

The B. of Sarisburie.

**Q<sup>d</sup>, that Ignorance is the Mother, and cause of true Devotion, and Obedience.**

M. Hardinge.

Pol. 77.

Iohan. 9.

κατὰ τὴν  
διαβολὴν,  
καὶ μὴ  
κατὰ τὸ  
ἐκτὸν.

Maister Iuel had greate neede of Articles, for some shewe to be made against the Catholike Church, when he aduised himselfe to put this in for an Article. Verily this is none of the highest Mysteries, nor none of the greatest keyes of our Religion, as he saith it is, but vntuely, and knoweth that for an vntueth. For himselfe impueth it to D. Cole, in his replies to him as a straunge saieing by him vttered in the Disputation at Westminster, to the wonderinge of the most parte of the honorable, and worshipful of this Realme. If it were one of the highest mysteries, and greatest keyes of the Catholike Religion, I trust the most parte of the honorable, and worshipful of the Realme, woulde not wonder at it. Concerninge the matter it selfe, I leaue it to D. Cole. He is of age to answer for himselfe. Whether he saide it or no, I knowe not: As he is learned, wise, and godly, so I doubte not, but, if he saide it, therein he had a good meaning, and can shewe good reason for the same, if he maie be admitted to declare his saieinge, as wise men woulde the Lawes to be declared, so as the minde be taken, and the word spoken not alwaies rigorously exacted.

The B. of Sarisburie.

Here M. Hardinge allegeth no Doctour, but Doctour Cole. And touchinge the mater it selfe, he thinketh this errour wel excused, for that it is not y<sup>e</sup> principal keye of his Religion. How be it, he, that in moste honorable Assemblie doubted not openly to pronounce these wordes, I telle you, Ignorance is the Mother of Devotion, was thought then to esteeme the same, as no smal keye of his Religion. Verily it appeareth by the whole practise, and policie of that side, they are fully persuaded, that without deepe Ignorance of the people, it is not possible for their Church to stande.

Therefore they chase the Simple from the Scriptures, and browne them in Ignorance, and suffer them vtterly to knowe nothinge: neither the Profession, they made in Baptisme: nor the meaninge of the holy Mysteries: nor the Price of Christes Bloude: nor wherein, or by whom they maie be saued: nor what they desire of God, either when they prae together in the Church, or when they priuately pray alone.

They shut vp the Kingedome of Heauen before menner: and neither wil they enter them selues, nor suffer others, that woulde enter. And, as it is written by the Prophete Esai, Dicunt videntibus, Nolite videre: They saie vnto them, that see, Stoppe your eies, and see nomore. As the people is, sutch is the Priest: and as the Priest is, sutch is the people. The blinde is sette to guide the blinde.

Matthe. 23.

Esai. 30.

Esai. 24.

Matthe. 15.

Thus they walter in darkenes, and in the shadowe of Deathe. And yet, as it is written in the Booke of Wisedome, Non satis est illis errasse circa scientiam Deised in magno viuentes inscitia bello, tot & tanta mala Pacem appellant: They thought it not sufficient, to be deceiued, and blinded in the Knowledge of God: but liuinge in sutch a Warre of ignorance, al these euilles they calle Peace, And make the people beleene, it is Obedience, Catholique Faith, and Devotion: Or rather, as Ireneus writeth against the Valentinian Heretiques, Veritatis Ignorantiam, Cognitionem vocant: Ignorance of the Truthe, and blindenesse, they calle Knowledge.

Sapient. 14.

Irene. li. 2. ca. 19.

¶ ¶ 4

By these



Iudic. 16.

Iohan. 12.

Concil. Toletan.

4. Can. 24.

Augustin. in

Psalm. 33. con-  
cion. 1.

Distin. 38.

Si iuxta.

Gregor. in Pa-  
storali. li. 1. ca. 1.Origen. in Nu-  
mer. homi. 27.

Numer. 11.

1. Thessal. 4.

1. Corin. 14.

Iohan. 5.

Ephes. 4.

By these Policies they ouerrule the Church of God, and keepe the people in Obedience: euen as the Philistines, after they had once shorne of Samsons heare, and boared out his eyes, notwithstandinge the strengthe, and sturdinesse of his Bodie, were hable to leade him whither they listed, at their pleasure. For he that walketh in the darke, knoweth not, whither to goe.

In the Councel of Toledo in Spaine it is written thus, Mater omnium errorum Ignorantia: Ignorance is the Mother (not of Deuotion, but) of all errors: Like as S. Augustine also saith, Erat in illis Regnum Ignorantiae, id est, Regnum Erroris: There was in them the Kingedome of Ignorance, that is to saie, the Kingedome (not of Deuotion, but) of Error.

S. Hierome saith, Scripturarum Ignorantia, Christi Ignorantia est: The Ignorance of the scriptures is the Ignorance of Christe.

And S. Gregorie saith, Qui ea, quae sunt Domini, nesciunt, a Domino nesciuntur: Who so knowe not the thinges, that pertaine vnto the Lorde, be not known of the Lorde.

But aboue al others, these wordes of the Anciente learned Father Origen are specially woorthie to be noted: Daemonibus est super omnia genera tormentorum, & super omnes poenas, si quem videant Verbo Dei operam dare, scientiam Diuinæ Legis, & Mysteria Scripturarum intentis studijs perquirentem. In hoc eorum omnis flamma est: in hoc vruntur incendio. Possident enim omnes, qui versantur in Ignorantia: Vnto the Diuels it is a tormente, aboue al kindes of tormentes, and a paine aboue al paines, yf they see any man readinge the Wordes of God, and with feruente studie searchinge the Knowledge of Goddes Lawe, and the Mysteries, and secretes of the Scriptures. Herein standeth al the flame of the Diuels: In this fiere they are tormented. For they are sealed, and possessed of al them, that remaine in Ignorance.

To be shorte, Moses wished, that al the whole people might haue vnderstandinge, and be hable to prophetic. S. Paule wished, that the whole people might daily more, and more increase in the knowledge of God: and saith, VWho so continue veth in Ignorance, and know veth not, shal not be knowen.

God the God of Light, and Trueth, remooue al Ignorance, and darknesse from our hartes: that we maie see the Sprite of errour, and knowe the Voce of the Create Shepheard: that we growe into a ful perfite man in Christe Iesu, and be not blowen awaie with euery blast of vaine Doctrine: that we maie be hable to knowe the Onely, the True, and the Liuinge God, and his onely begotten Sonne Iesus Christe: to whom with the Father, and the Holy Ghoste, be al honoure, and glorie, for euer, and euer, Amen.

F I N I S.

# AN ANSWERE TO

M. Hardinges Conclusion.



**A**s the rest of your Booke, M. Hardinge, may in many respectes seeme very weake, so is there no parte thereof more weake, then your Triumphe at the ende, before the Conquest. Ye saie, ye haue fully answered the Offer, whiche you cal a Challenge: and haue auouched the Negatiues: and haue fully prooued al that laye in question, by Scriptures, by Examples of the Primitiue Church, by Olde Councelles, and by Ancient Fathers. VVhereby it appeareth, ye haue some good liking in that, ye haue doone. It had beene more modestie, to haue leaste the Commendation, and iudgement thereof vnto your Reader: who comparing your Proufes with the Answeres, and layeing the one to the other, might be hable to iudge indifferently bitweene bothe. For it may wel be thought, that while ye ranne alone, ye were euer the foremoste: and, that makinge your owne awarde, ye would hardly pronounce against your selfe.

The proufes, that ye haue shewed vs, are common, and knowen, often alleged, and often answered: and now brought in, as a companie of maimed Souldiers, to make a shew. But from you, and from suche conference, and healpe of felowes, your learned frendes looked for some freasher maters.

That ye charge mee with ambition, and selfelooe, and seekinge of praise, although it be the weakest of al other your shiftes, yet it is an affection incident vnto the children of Adam: and some men suspecte, that M. Harding is not fully emptie of the same. But, he that made the harte, is onely meete to searche, and to iudge the harte. As for mee, as I am nothinge, so I know nothinge. God forbidde, that I should glorie in any thinge, sauing onely in the Galat. 6.  
Crosse of Iesus Christe.

But where it pleaseth you, so horribly to pronounce your Definitive sentence, that euerlastinge damnation shalbe the ende of our game, I might wel answer you with S. Paule: Nolite ante tempus iudicare: Iudge I. Corin. 4.  
not before the time. It seemeth ouer muche for you, so vnadvisedly to take vpo you the office, and person of Christe without Commission. For S. Iohn saith, God hath geuen al iudgement (not vnto M. Harding, but) vnto Christe his Sonne: who, no doubt, wil inquire further of your iudgement. Your owne Iohan. 5.  
Gelafius saith, Neminē grauari debet iniqua sententia: A wronge- ful sentence may hurt no man. It behooueth vs, patiently to waite for the Iudgement seate of God. In that day al the secretes of darkenesse shalbe reue- I. Corin. 4.  
led.



Psalm. 3.

led. The wicked, and vngodly cried out against the Prophete Dauid: Non est salus ipsi in Deo eius: He hath no health, he hath no comforte in his God. But Dauid turned him selfe vnto God, and saide: O Lorde, thou receiuest mee: thou art my glorie: thou listest vp my heade. If damnation be the ende of al their trauailes, that seeke onely the glorie of God, and the Trueth of his Gospel, where then shal they be, that so wilfully haue dishonoured the name of God, and haue burnte his Gospel without cause, and haue condemned it as open Heresie? Certainly, Renegates, Infidelles, Liers, Blasphemers, and Idolaters shal haue their portion in the Lake, that flameth vwith fier, and Brimstoane. The Lordes mouthe hath spoken it. This doubtlesse shalbe the ende of their game.

Apocalyp. 21.

Now, say you, it remaineth, that I perfourme my promise. Yea verily: but, notwithstandinge al that ye haue hitherto saide, muche more it remaineth, that you beginne againe, and assay better, to prooue your purpose: that is, that ye leaue your Surmises, and Gheasses: and allege one, or other sufficient Clause, or Sentence, for any of these maters, that, ye say, ye haue prooued. For that ye haue hitherto shewed vs, as vnto any indifferent Reader it may soone appeare, is ouer weake, and wil not serue.

4. Regum. 4.

Esai. 40.

Augustin. De Ordine.

I graunte, ye haue alleged Authorities, sundrie, and many, such as I knew longe before: VVith what faith, I doubt not, but by Conference it may soone appeare. Verily, M. Hardinge, I neuer denied, but you were hable to misreporte the Anciente Learned Doctours of the Churche, and to bringe vs the names, and shadowes of many Fathers. The Heretiques of al ages were likewise hable to doo the same. But what credite may wee yelde to suche Allegations? VVhat Errour was there euer so plaine, what Abuse so horrible, but ye haue beene hable to maineteine the same by some coloure of Scriptures, and Fathers? Ye haue defended your Holy VVater by the example of Elizæus, and by the woordes of the Prophete Ezechiel: Your Pardones, by the Prophete Esaiæ: the open filthinesse, and abomination of your stewes, by the name, and Authoritie of S. Augustine. Suche credite ye deserue to haue, when ye come to vs in the name of holy Fathers.

Ye saye, ye haue shaken downe al the holdes of our side: and that, who so seeth it not, is starke blinde, and seeth nothinge. So easily, and with so smal adoo, this whole mater is brought to passe. So Iulius Cesar sometime, to declare the marueilous speede, and expedition of his victorie, expressed the same briefly in these three woordes, Veni: Vidi: Vici. I came to them: I sawe them: I conquered them.

Here in few woordes to trauerse the special pointes, and corners of your whole

whole Booke, and to shew, by what force, and inginnes yee haue atchieued this enterprife, First ye haue prooued your Priuate Masse, by VVemen, Boyes, Children, Laiemenne, Fables, Dreames, and Visions: your Halfe Communion, by Sicke folke, Deatbeddes, Infantes, and Madde men: Of Christes Institution, of the Scriptures, of the certaine practise of the Apostles, of the General, and known vse of the Primitiue Church, of the Anciente Councelles, of the Olde Canons, of the Holy Catholique Fathers, sauinge onely your bare Gheasses, you bringe nothinge. Of your vnfruitful manner of praieinge in a strange vnknewen tongue, ye allege, neither Authoritie, nor Example. Touchinge the Supremacie of Rome, whiche is the keepe, and Castle of your whole Religion, ye wander far, and wide, and many times beside the way: yet haue ye not founde any Ancient Father, that euer entitled the Bishop of Rome, either the Vniuersal Bishop of the whole worlde, or the Head of the Vniuersal Church. Thus ye proceede with your Real presence: and so forth with the rest.

Yon intreate vncourteously the Holy Fathers, with suche your Translations, Expositions, and Constructions, not as may best expresse their meaning, but as may best serue to further your purpose. Ye racke them: ye alter them: ye put to them: ye take fro them: ye allege sometime the ende without the beginninge: sometime the beginninge without the ende: Sometime ye take the bare woordes against the meaninge: sometime ye make a meaninge against the woordes. Ye imagine Councelles, that were neuer holden, and Canons of Councelles, that neuer were seene. Ye bringe forged pamphlettes vnder the names of Athanasius, Anacletus, and other Godly Fathers: by whom, you wel know, and cannot choose but know, they were neuer made. Your greatest groundes be Surmises, Gheasses, Coniectures, and likelyhoodes. Your Argumentes be Fallacies, many times without either Moode, or Figure: the Antecedente not agreeing with the Consequente, nor one parte ioined with an other. Your Vntruethes be so notorious, and so many, that it pitieth mee, in your behalfe, to remember them. But the places be euident, and crie Corruption, and may by no shift be denied. And, to forgeate al other your Inconstancie, touchinge the former times, euen now in this selfe same Booke, whiche ye wishe vs to receiue, and so to receiue, as the rule, and standarde of our Faith, ye say, and vnsay: ye auouche, and recante: and, either of forgeatfullnesse, or for that ye mislike your former saieinges, you are often contrary to your selfe. Ye haue sought vp a companie of new petite Doctours, Abdias, Amphilocheus, Clemens, Hippolytus, Leontius, and suche others, Authours void of Authoritie, ful of Vanities, and Childishe fables. And



Articl. 17. diu.  
40.7.

no greate marueile. For who so wanteth wood, is often driuen to burne tur-  
fes. It had ben good, ye had brought some other Doctours, to prooue the cre-  
dite of these Doctours. Ye make no difference bitweene Syluer, and Drosse:  
bitweene Corne, and Chaffe: bitweene Olde, and New: bitweene True, and  
False. Ye saie, Christe sheadde his Bloude in deede, and verily at his Laste  
Supper: and that at the same instant of time, he offered him selfe in his Bodie  
like vñse in Heauen in deede, and verily before God his Father. And these ye  
cal necessary pointes of the Christian Faith.

These are the contentes of your Booke: this is the substance of your prou-  
fes. Thus, I feare mee, ye know, ye dally, and deale not plainly: thus, ye  
know, ye abuse the patience, and simplicitie of your Reader. And did  
you imagin, M. Hardinge, that your Booke shoulde passe onely emonge chil-  
dren, or that it shoulde neuer be examined, and come to trial? or, did you  
thinke, that onely with the sounde hereof, ye should be hable to beate downe,  
and to vanquishe the trueth of God?

As for your Eloquence, and furniture of woordes, as it serueth wel, to  
make the mater more salehable in the sight of the simple, so it addeth but  
smal weight vnto the Trueth. Vñse men are leade with choise of mater,  
not with noice of woordes: and trie their golde, not onely by the sounde,  
whiche often deceiueth, but also by the touche stoane, and by the weight.

Although your Eloquence may worke miracles in the eares of the vnlearn-  
ed, that cannot iudge, yet it cannot turne, neither water into Vñne: nor  
Darknesse into Light: nor Errour into Trueth. There is no Eloquence,  
there is no coloure against the Lorde.

Vñ here as it liketh you, so bitterly, as your manner is, to cal vs Here-  
tiques, and to say, Vñe sit in the Chaire of Pestilence, and that the people  
learneth of vs dissolution of manners, and libertie of the Fleashe, and vñketh  
vñterly vñthout sense, or feare, or care of God, It standeth not with  
your credite, thus with manifest vñtruethes, and common sclaunders to en-  
uegle your Reader. Balach, when he sawe, he coule not preuaile against  
the people of God by force of armes, he began to raile against them, and to  
curse them, thinkinge, that by suche meanes he shoulde preuaile.

But it is not alwaies Heresie, that an Heretique calleth Heresie. Atha-  
lia, when she vnderstoode, that loas the right Enheritour of the Crowne of  
Iuda, was proclaimed Kinge, flew in her furie into the Temple, and cried  
out, Treason, Treason. Yet was it not Kinge loas, but she her selfe, that had  
wrought the Treason. The Arian Heretiques called the true Christians,  
that professed the Faith of the Holy Trinitie, sometime Ambrosians, some-

time

Numer. 22. 23.

4 Regum. 11.

time Iohannites, and sometime Homanians: allowing onely them selues to be called Catholiques. The Valentinian Heretiques condemned al others, as Grosse, and Earthly, and them selues onely they called Ghostly. The sheepe oftentimes seemeth to straye without the folde, whiles the Wolfe lurketh, and praieth within. Verily, M. Hardinge, who so hateth the intolerable outrage of your Abuses, and pitieth the miserable seducinge, and mocking of the people, and mourneth for the Reformation of the House of God, and desireth to treade in the steppes of the Ancient Catholique Godly Fathers, whose Doctrine, and ordinances ye haue forsaken, and with al submission, and humilitie of minde, referreth the whole iudgement, and order hereof vnto the vndoubted Vvorde of God, he may not rightly be called an Heretique.

Touchinge loosenesse of life, I marueile, ye can so soone forgeate, eith<sup>r</sup> your Church of Rome, where, as S. Bernarde saide in his time, From the Heade to the Foote, there vvas no parte vvhole: Or the Popes Holinesse owne Palace: where, as the same S. Bernard saith, Mali proficiunt, boni deficient: The vvicked growv forevvarde, the godly goe backevvarde.

Bernard. in cō.  
uersione Pauli.

De Considera-  
tio. lib. 4.

Verily, wee haue ncither Stewes, nor Concubines, nor Corteghianes sette out, and deckte as Ladies, nor Priestes, nor Prelates to waite vpon them, as by your owne frendes Confession, there are in Rome. There is no Vertue, but wee auance it: there is no Vice, but wee condemne it. To be shorte, a light wanton emongest vs, if she were in Rome, might seme Penelope.

In Conci. De-  
lectorum Cat-  
dinalium.

Ye saye, There are none, but a fevv, light, vnstable personnes of our side. And therefore of good wil, and frendship ye counsel mee to returne to you againe. But a fewe, say you? and the same vnstable, and light personnes? Surely, M. Hardinge, if you could beholde the wonderful woorkes, that God hath wrought in the Kingedomes, of Englande, Fraunce, Denmarke, Polonia, Suecia, Bohemia, and Scotlande: and in the noble states, and Common Vveales of Germanie, Heluetia, Prussia, Russia, Lituania, Pomerania, Austria, Rhetia, Vallis Tellina, &c. ye woulde not greatly finde fault with the number: nor thinke, that they, whom it hath pleased GOD in al these Kingedomes, and Countries to calle to the knowledge, and feelinge of his holy Gospel, are so fewe. And if ye could also consider the extremitie, and crueltie of your side, and the abundance of innocente bloude, that so constantly hath been yelded for the testimonie of the Trueth, ye woulde not so lightly cal them, either vnstable, or light personnes. Certainely, they, whom you seeme so lightly to esteeme, are Kinges, Princes, Magistrates, Councillers, and the grauest, and greatest learned Fathers of Christendome. If it please God of



his mercie to blisse, and increase, that he hath begonne, within fewe yeres ye shal finde but few, that wil so lightly be deceiued, and folowe you. In al Countreies they flee from you, and forsake you. Ie can no longer hold them, but either by Ignorance, or by force, and Tyrannie. The people, whom it liketh you to calle Dogges, and Swine, are neither so beastly, nor so vn sensible, and voide of Reason, but that they are hable now, to espie them, by whom they so often haue beene deceiued. They are hable now to discern the Trueth, from Falshead: and the true Shepheard, from a stranger: and lamente your pitiful case, that are so suddainely fallen backe, and walter so miserably in your error.

Where as you in so earnest sorte, and with sutch protestation of frendship, counsel mee to leaue Christe, and to folowe you: as your counsel ioined with Trueth, were very holosome, so standinge with manifest Vntrueth, it is ful of danger: and the more vehemente, the more dangerous. Certainly, Heretiques, and Infidelles, to increase their factions, haue euermore vsed the like persuasions. But wee may heare no Counsel against the Counsel of GOD. Aristotle sometime saide, Socrates is my frende, and so is Plato: but the frendship of Trueth is best of al. VVee cannot beare witnesse against GOD: wee cannot say, Good is Il, and Il is Good: Light is Darknesse, and Darknesse is Light. VVee cannot be ashamed of the Gospel of Christe: it is the mighty power of God vnto Saluation.

And, with whom then woulde ye haue vs to ioine? Examine the weight, and circumstance of your Counsel. VVhom should wee flee? Whom shoulde wee folowe? Leauē affection: leauē fauour of partes: and iudge vprightly. VVoulde ye haue vs, to ioine with them, that haue burnte the VVoorde of God: and scornefully calle it a Shippemans hose, and a Nose of VVaxe? That mainetaine manifest, and known errors? That calle Goddes people Dogges, and Swine? That say, Ignorance is the Mother of true Deuotion: That force the people to open Idolatrie? That forebidde Lawful marriage: and licence Concubines, and Common Stewes? That haue diuised vnto them selues a strange Religion, without either Scriptures, or Ancient Councils, or Olde Doctours, or Example of the Primitiue Church? That haue turned their backs to God: that haue deceiued the people? That haue made the house of God a Caue of Theeues? VVhom so many Kingdames, and Countreies, and infinite thousandes of Godly people haue forsaken? From whom the holy Ghost by expresse woordes hath commaunded vs to departe? For so it is written, Come away from her, O my people, that ye be not partetakers of her sinnes: least ye be also partetakers of her plagues.

VVoulde

*VVould ye counsel vs, M. Hardinge, to forsake the VVoorde of Life, and the companie of al them, that haue geuen their Bodies, and Bloud for the testimonie of Christe, and to ioine with these?*

*Ye saie, VVee may haue the Example, and Companie of one Staphylus, and Balduinus, and V Vicelius, that haue doone the like. Ye might also haue added the Example, and Companie of Iudas the Traitor: of Iulianus the Renegate: and of others the like, of whom S. Peter saithe, They are turned backe, to feede vpon their vomite, as shamelesse Dogges: and to vvallovv againe in their mire, as filthy Sy vine. I wil saye nothinge of you, M. Hardinge. Notwithstandinge ye know, whose examples ye haue folowed. Tertullian saithe thus: Christus ait, Fugite de Ciuitate in Ciuitatem. Sic enim quidam argumentabatur: sed & ipse fugitiuus: Christe saide, Flee from Citie to Citie: So there is one that vsed to reason: but he him selfe vvas a Fugitiue.* 2. Petr. 2. Tertullian. De Fuga in persecutione.

*I consider wel their dooinges, and stande in horroure of their endes: Some suche of your side haue died in miserable desperation, with terrible witnesse against them selues, that they had wrought against their owne Conscience: as it is faithfully testified vnto the worlde. One of these three, as it is reported, and openly published, by them that know him best, hath altred his whole Faithe seuen times within the space of seuentene yeeres: and therefore is wel resembled to the Olde Apostata Ecebolius. S. Peter saith, It had been better for them, neuer to haue knowen the vway of Righteousnesse, then hauing once receiued know vledge, after vvarde to turne avay from the holy Commaundement. It is an horrible thinge, to falle into the Handes of the Liuinge God. S. Paule saithe, VVho so hath once receiued the light of God, and hath felte the svveetenesse of the Heauenly gifte, and hath beene partaker of the Holy Ghoste, and hath once tasted of the good VVoorde of God, and after vvarde falleth avay, It is not possible for suche a one, to be renevved by repentance. I wishe you in G O D, and vnfaignedly, M. Hardinge, to be ware hereby. These woordes, and Examples are marueilous horrible.* 2. Petr. 2. Hebra. 10. Hebra. 6.

*Although these, and suche others can denie God, yet God cannot denie him selfe. VVhat, saithe S. Paule, if certaine of them be fallen avay? Shal their infidelitie make frustrate the Faithe of G O D? God forbidde. For G O D is True: and al menne are liers.* 2. Timoth. 2. Roman. 3.

*Of your personne, as I promised, I wil say nothinge. Goddes woorkes be woonderful. He calleth, vvhom he vvil: and vvhom he vvil, he maketh harde. He called Paule from his horse: Elizæus from the Plough: the Apostles from their Nettes: and the Theefe on the Crosse, vpon the Suddaine.* Roman. 9.

*But if some simple one, or other, of them, whom you so vncourteously haue despised*



despised, should say thus vnto you: *M. Harding*, not longe sithence ye taught vs the Gospel, euen in like sorte, and fourme, in al respects, as it is taught vs now. *Wee* remember bothe your woordes, and also the manner, and courrage of your vtterance. Ye tolde vs of the Paper walles, and painted Fiers of Purgatorie: Ye saide, Rome was the sinke of Sodome: ye saide, your Masse was a heape of Idolatrie, and the Mysterie of Iniquitie: ye wished your voice had beene equal with the greate Belle of Oseney, that ye might ringe, as ye then saide, in the dul eares of the deafe Papistes. Noman was so vehement, and so earnest, as you. The whole Vniuersitie, and Citie of Oxforde, the Crosse at Paules, and other like places of greate concourse can wel recorde it. Ye badg vs then beleue you vpon your credite: and wee beleued you. The Prince died: an other was placed. Suddainely ye had quite forgotten al, that ye had taught vs before: and had as suddainely learned other thinges, al contrary to the former: whiche, ye tolde vs, ye neuer knew before: and yet, with one face, and one conscience, ye required vs earnestly to beleue you stil, euen as we had donne before. As though your bare woorde were the rule of our Faith: and, what so euer you shoulde saye, true, or false, wee simple people were bounde of necessitie to beleue you. How be it, wee thinke, if ye telle vs Trueth now, then ye deceiued vs before: if ye tolde vs Trueth before, then ye deceiue vs now. And thus it cannot be denied, but this way, or that way, ye haue deceiued vs. And how may wee know, whether you speake, as you thinke, or dissemble with vs now, as ye did before? Surely *S. Iames* sheweth vs, That a man of double minde is euer vnconstante in al his vvaies.

*Iacob. 1.*

*Wee* marueiled, how ye coulde attein to al this Doctrin, specially in so short a time: but moste of al, in suche perfection. For, the Scriptures are large: and wee heare say, the Councelles are sundrie: the Doctours Volumes are longe, and many. So suddainely in seuen daies, to reade them al, and so to reade them, it was not possible. You may by your eloquence persuaue vs many thinges. But this one thinge ye can neuer persuaue vs. You wanted time: it is not credible: it was not possible. Therefore ye must needes say, ye were taught these thinges, euen as the Prophetes were, by Reuelation.

If any of al your olde hearers woulde thus put you in remembrance, alas what answere coulde you make him?

But, it was not you, *M. Hardinge*: it was the time. If the time had beene one, you had stil continued one. But ye were forced to know, that ye knewe not: and to thinke, that ye thought not: and so, to beleue, that ye beleued not. How be it, *S. Hilarie* saith, *Quæ ex necessitate est, Fides nō est: Forced Faith is no Faith.*

Ye say,

Yesaye, VWho so euer I hal attempte to ansvvere your Booke, shal sweare in vaine. His labour shalbe, as vvas the Commendation of Baldenesse, or of Ignorance, or of Folie: as a flourish, as a Smoke, as a Smooder, and as, I know not what. The force of your Eloquence is so inuincible: No Trueth is hable to withstande it. Suche affiance ye woulde seeme to haue in the bewtie of your Cause.

Here, I beseeche you, geue mee leaue, once againe to put you in remembrance of the Contentes, and Substance of your trauailes. Thinke you in soothe, M. Harding, or woulde ye haue vs to thinke, that your maimed Allegations: your vntrue Translations: your wreaisted Expositions: your Countelless neuer holden: your Canons neuer, nor made, nor seene: your Epistles neuer Written: your Amphiloehius, your Abdias, your Clemens, your Leonarius, your Hippolytus, and other like fabulous pamphlettes, and forgeries, so lately founde out, so longe lacked, and neuer missed: your Additions, your Diminutions, your Alterations, your Corruptions of the Doctours: your Contrarieties, and Contradictions against your selfe: your Surmises, your Gheasises, your Dreames, your Visions: your Elenches, your Fallacies, your seely Syllogismes, without either Moode, or Figure, or Sequele in Reason: and, to conclude, your Vntruethes, so plaine, so euidente, so manifest, and so many can neuer be answered? Is Simple Trueth become so weake? Or, is Errour, and Falshead growen so stronge?

O M. Hardinge, you know right wel the weakenesse of your side. No man seeth it better, then your selfe. If you wil dissemble, and say, ye see it not, Open your eies: beholde your owne Booke: and you shal see it. You haue forced the Olde Doctours, and Anciente Fathers, to speake your minde, and not their owne. And therefore they are now your Children: they are no Fathers: they are now your Scholars: you haue set them to Schoole: they are no Doctours. You shoulde haue brought some Trueth for proufe of your purpose: The Worlde wil not now be leadde with Lies.

These be cases, not of VVitte, but of Faithe: not of Eloquence, but of Trueth: not inuented, or diuised by vs, but from the Apostles, and Holy Fathers, and Founders of the Church, by longe succession brought vnto vs. VVe are not the Diuisers thereof, but onely the Keepers: not the Maisters, but the Scholars. Touchinge the Substance of Religion, wee beleue, that the Anciente, Catholique, Learned Fathers beleued: wee doo, that they did: wee saie, that they saide. And marueile not, in what side so euer ye see them, if ye see vs ioine vnto the same. It is our greate Comforte, that wee see, their Faithe, and our Faithe to agree in one. And wee pitie, and lament your



AN ANSVVARE TO M. HARDINGES CONCLVSION.

miserable case, that hauinge of your selues erected a Doctrine, contrarie to al the Anciente Fathers, yet would thus assay to colour the same, and to de-  
ceiue the people onely with the names, and titles of Anciente Fathers.

Cyprian. li. i.  
epist. 3.

S. Cyprian saith, Lies can neuer deceiue vs longe. It is Night, vntil the Day springe. But, vwhen the day appeareth, and the Sunne is vp, bothe the Darkenesse of the Night, and the Theastes, and Robberies, that in the dark- nesse were committed, are faine to geue place. Now the Sonne is vp: your Smooder is scattered. God with his Truthe wil haue the victorie. The Heauens, and the Earthe shal perishe: But the VVorde of God shal neuer perishe.

O M. Hardinge, O fight no lenger against G O D. It is harde to kike against the spurre. To maineteine a faulte knownen, it is a double faulte. Vntrueth cannot be shielded, but by Vntrueth. Errour cannot be defen- ded, but by Errour. And the mouthe, that speaketh Vntrueth, killeth the soule.

God directe our Hartes, that wee be not ashamed of his Gospel: but that wee may see it, and be seene to see it. God make vs the vessels of his mercie: that wee may haue pitie of Sion, and builde vp againe the broaken walles of his Hierusalem, to the Honoure, and Glorie of his Holy Name, Amen.

Vigilius contra Eutychem, li. i.

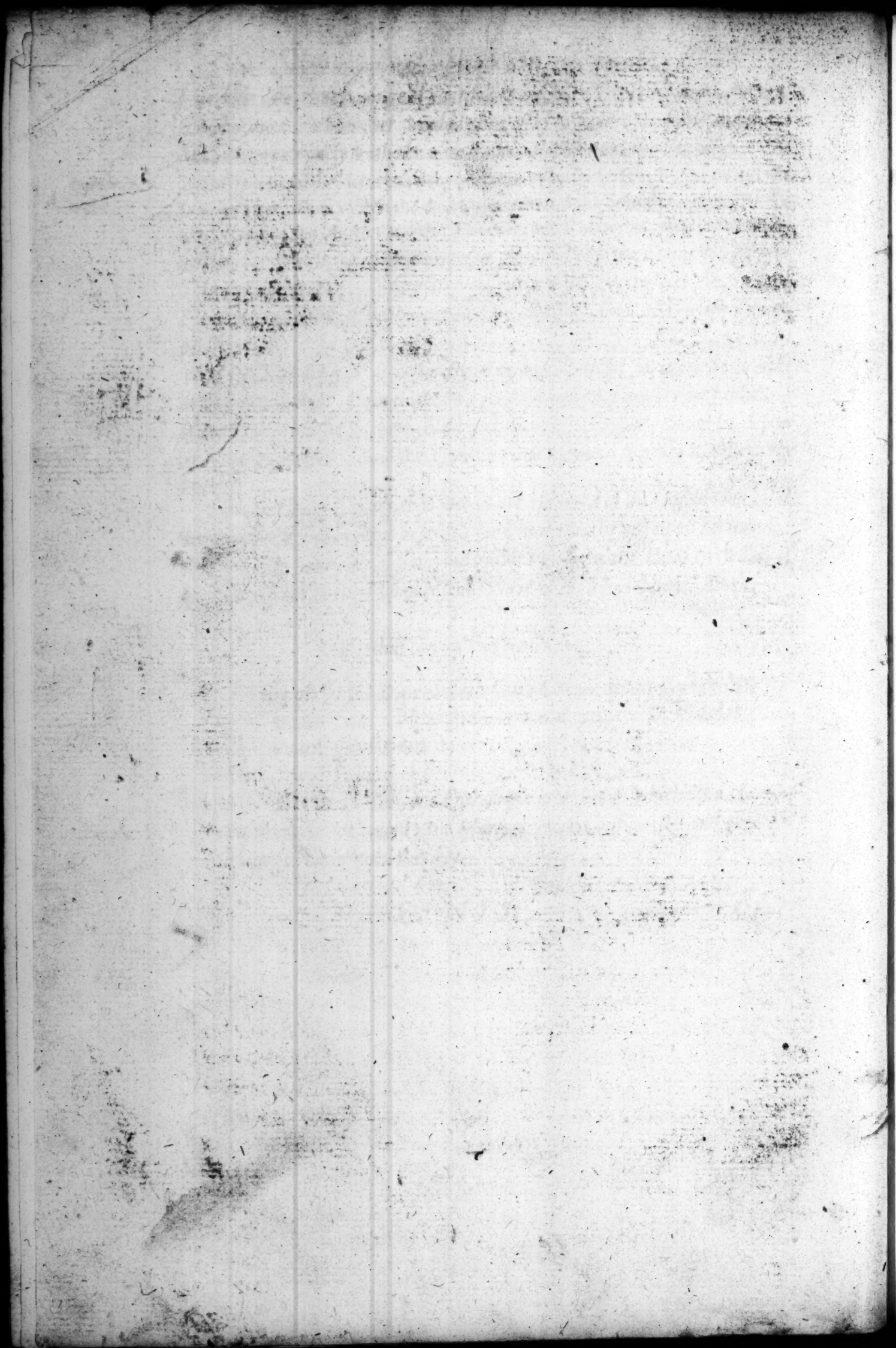
Hæc est Fides, & professio Catholica: quam Apostoli tradiderunt: Martyres roborauerunt: & Fideles hucusq; custodiunt.

This is the Faithe, and Catholique profession: whiche the A- postles haue deliuered: the Martyrs haue Confirmed: and the Faithful keepe vntil this day.

F I N I S.













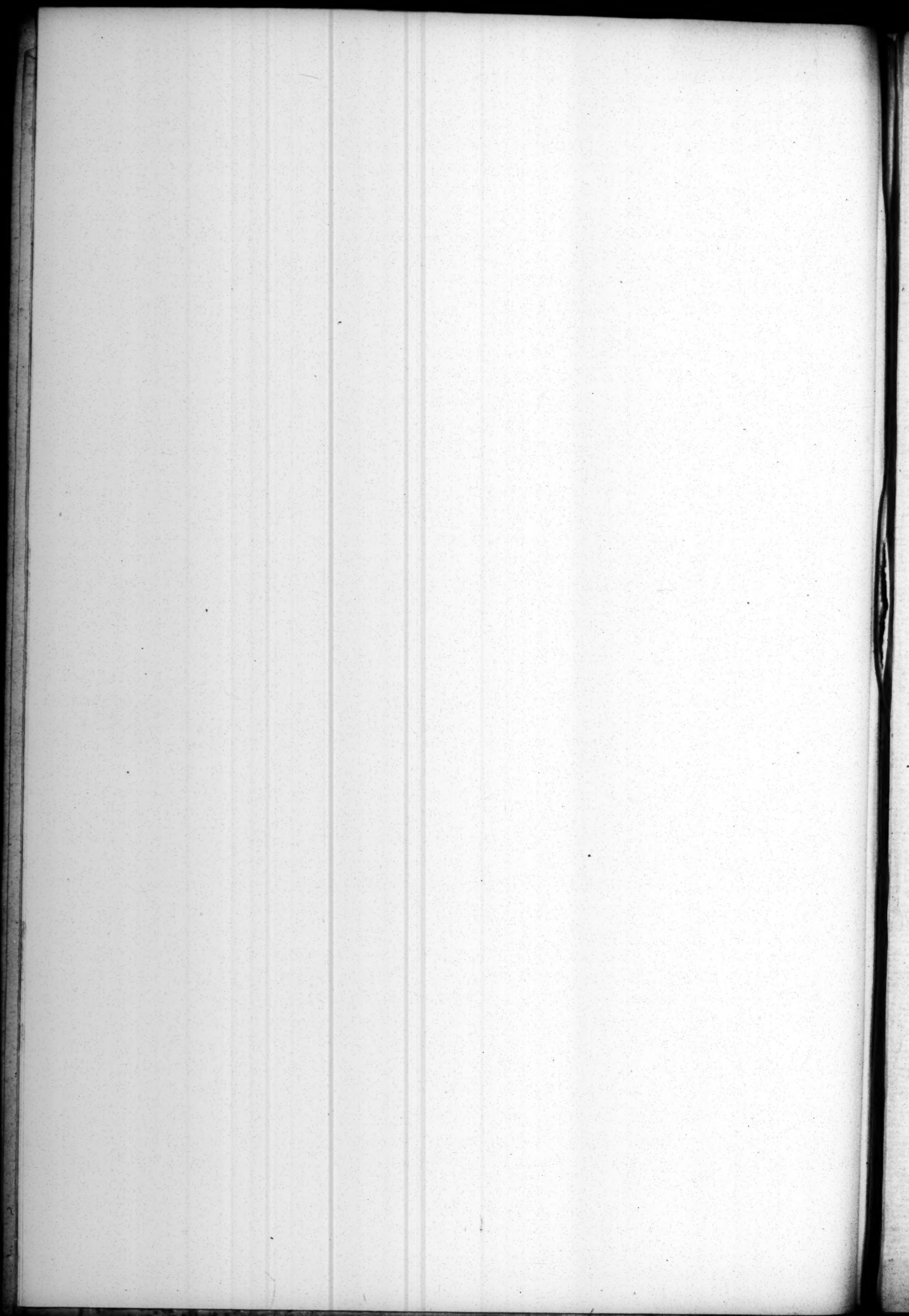












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